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Psychosocial and Sociocultural Factors Associated with Cross-Cultural Adaptability

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Psychosocial and Sociocultural
Factors Associated with Cross-Cultural Adaptability

By

Pamela A. Plunk

A dissertation submitted to the Department of Educational Leadership

in partial fulfillment of the requirements for the degree of

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College of Education and Human Services

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This Doctoral Dissertation is Dedicated

To the loving memory of my father,

Marvin C. Maynard,

Who taught me that education

Isn't about books and grades:

It's about encouragement, discipline, and fun.

And

To the glorious women in my family: my mother, Corie; my daughter, Jenny;

And my beautiful

granddaughter; Morgan Jane.

They are my mentors, my inspiration, and my greatest blessings.

Praise God for them and all of the inventive, brave, and outrageous

women in this world who carry the rest of us along the journey.

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ABSTRACT

Psychosocial and Sociocultural Factors Associated with Cross-Cultural Adaptability

This survey study examined a set of psychosocial and sociocultural variables to determine if there were any significant group differences in responses to an instrument that measured cross-cultural adaptability among urban high school teachers. A goal of this study was to evaluate the effects of sociocultural experience and the perceived coping efficacy measures of cross-cultural adaptability. This study sought insight into the relationship between teachers' previous experiences and their perceived instructional and cross-cultural efficacy. Using a survey research design that included a *Personal Data Questionnaire* and an instrument developed by Kelley and Meyers (1992), the *Cross-Cultural Adaptability Inventory* (CCAI), data were collected anonymously from 98 educators from high schools in Northeast Florida. The psychosocial factors included vocational identity associated with teaching responsibility, years of training, educational level, age, gender, and ethnicity. Sociocultural factors, which are learned through membership in a common culture, were also examined. These factors included perceptions of exposure and comfort with cultural diversity, experience teaching in a culturally diverse school, background experience residing outside of the U.S, or in a culturally diverse neighborhood, and number of hours completed in multicultural training.

A multivariate analysis of variance (MANOVA) was used to examine the effects of three of the independent variables: job responsibility, self-efficacy factors, and ethnicity. Pearson product-moment and Spearman rank correlations were run to describe the relationship of characteristics and experiences to the scores on the dimensions of the CCAI. MANOVA was used to examine differences in the scores on the dimensions of the CCAI. The results from all of the statistical analyses showed that at the .05 alpha levels, significant differences were found with the variables measuring self-appraisal of efficacy and differences related to experience in living outside of the U.S. Significant differences were also noted in scores of Perceptual Acuity based on the experience of living in a culturally diverse neighborhood. There was no significant relationship found between the scores on the dimensions of the Cross-Cultural Adaptability Inventory for those teachers who reported completed hours of diversity training. There were no significant differences found in the scores on the dimensions of the CCAI between the factors of ethnicity, age, gender, level of education, vocational identity, years experience, or experience in culturally diverse schools. The results of the analyses support previous research in the areas of self-efficacy, responsive pedagogy,

and exposure theory.

Implications of this study illuminate the need to review current approaches for teacher training in the field of multicultural education. The results of this study also indicate that the psychosocial factors of self-efficacy warrant further consideration in the development of teacher training programs. Future study is recommended to examine the relationship of psychosocial influences and their influences on instructional efficacy and culturally responsive pedagogy. Teacher education programs and staff development initiatives must explore more creative approaches to exposing future and practicing teachers to diversity, and persist in providing opportunities for teachers to reflect and develop cultural understanding and instructional efficacy.

CHAPTER ONE

Introduction

How do we prepare and train teachers to be effective in educating students from diverse cultural backgrounds? What factors influence the development of flexible, open, functional insight into the culture of others? Have mandatory efforts to provide multicultural educational training for teachers been successful? These questions highlight the dilemmas that public education faces in an American Democracy. The U.S. population demographics and the global transnational realities are creating a New World culture that places demands on collective efficacy for shaping the quality of life and social future of a diverse society. This exercise of collective agency operates through the shared beliefs of sociocultural influences such as family, community, organizations, and nations. This study examines the contemporary conditions of cross-cultural adaptability among urban high school educators. Efficacy beliefs are explored in concert with other psychosocial and sociocultural determinants that govern human adaptation and change.

The significance of this study explains the power behind the incentive for developing a teacher inservice and preparation program that will secure the desired outcome of culturally responsive pedagogy and prevent the undesired outcomes of monoculturalistic, ethnocentric, stereotypical approaches to education. "To the extent that people help to bring about significant outcomes, they are better able to predict them" (Bandura, 1997). Predictability fosters adaptive preparedness. Since humans are not just onlooking hosts of internal mechanisms affected by environmental events, the quest for understanding the processes that affect the development of cross-culturally adaptable educators is a major focus of inquiry.

Purpose of the Study

Although a number of studies have approached the problem of how to prepare teachers' communication approaches to teaching an increasingly diverse student population, little attention has

been given to the broad network of psychosocial and sociocultural influences on the instructional efficacy of teachers in urban settings. The call for cultural responsiveness in meeting the complicated and diverse needs of students requires attention to experiences and self-efficacy factors that facilitate the development of cross-cultural adaptability. The data provided in this study further the knowledge base for understanding the role of the high school teacher in educating an increasingly diverse student population.

Specifically, this study examined and compared within group differences from the *Personal Data Questionnaire* responses relative to the scores earned on the *Cross-Cultural Adaptability Inventory*; an instrument used for measuring cross-cultural adaptability. The independent variables measured age, gender, ethnicity, teaching responsibility, years of experience, educational level, experience in a culturally diverse school and neighborhood, residence outside of the U.S., multicultural training, and self-perceptive factors that influence urban high school teachers' cross-cultural adaptability. A postulation of the theoretical relation between the variables examined and their association with cross-cultural adaptation provides insight into understanding the complex and critical process of improving the instructional efficacy of urban educators.

Significance of the Research

This study is based on the premise that multicultural approaches to education promote social equality and cultural change. Educators are the change agents through which the goals of multicultural education are transformed from theory into practice. Therefore, it is vitally important that teachers be trained and prepared to educate effectively and responsibly all students who bring diverse values, communication and learning styles, and behaviors to the classroom. Projections for the next decade indicate that ethnic minorities will comprise over 65% of the student population in metropolitan areas. The imperative facing those who train teachers is to better prepare educators to meet the needs of an increasingly diverse student population (Hodgkinson, 1985; Grant & Secada, 1990; U. S. Bureau of Census, 1990).

Fewer ethnic minorities are entering institutions of higher education, thus limiting the number of professionals available to fill occupational roles of society. Also, growing numbers of minority students are dropping out of our public schools, resulting in a significant number of undereducated and underprepared students from diverse cultural backgrounds and reducing the enrollment of students of color in teacher preparation programs (Hodgkinson, 1985; U.S. Bureau of Census, 1990). The future of this country is highly dependent upon the skills of today's youth. In a culturally pluralistic society, it is necessary that all children be provided with every opportunity to learn and develop positive self-concepts and identities. Quality education for all students cannot sidestep the goals of multicultural education. To do so reinforces the status quo, and we risk losing the valuable contributions that a diverse society can offer to a democracy.

Current approaches to teacher training in multicultural education have been born out of legislation mandating teacher inservice. Well-intentioned practitioners have directed these mandates, recognizing that teacher preparation for understanding and responding to diversity is critically needed. The task of creating learning environments conducive to the development of cognitive competencies for students from diverse cultural backgrounds rests on the cultural responsiveness and self-efficacy of the teacher (Gay, 1991; Gibson & Dembo, 1984; Grant and Sleeter, 1986; Ladson-Billings, 1994; McDiarmid, 1990; Sleeter, 1985). Advocates of new practices in multicultural education have encountered resistance in current approaches to diversity training. Trying to diffuse behaviors from one culture to another rather than diffusing the behavior within the same culture has had a negative effect that serves as an impediment to change (Bandura, 1997; Grant & Secada, 1990; Ladson-Billings, 1994; Sandhu, 1994).

Previous studies have focused on the stages of adaptation, the number of hours needed to affect changes in awareness or instructional approach, and the content of teacher inservice training in the field of multicultural education. Diversity training programs follow a standard format for creating awareness, reducing stereotyping, and introducing communication and learning styles. The typical

inservice training is contained in a short-term presentation lasting from three to eighteen hours, depending on the legislative mandate. It is naive to think that providing teachers with a list of cultural contributions, resource books, and a short term inservice on ways to prevent cultural exclusion will actually renew or transform the existing attitudes or behaviors of teachers. It is far easier to follow one's internal programming than to break through new territory. Often, the training does little more than reinforce stereotypical attitudes and beliefs. Over time, these rigid paradigms rob educators of choice, making it harder to break from tradition, or their "comfort zone".

Although a number of studies have approached the problems associated with training teachers to be multicultural educators, little attention has been given to examining the factors that influence the instructional efficacy of teachers and how these psychosocial and sociocultural screens affect individual responsiveness to diversity. Previous researchers have focused on the numbers of hours of training needed, the content of the curriculum, and the stages of attitudinal development, often to the exclusion of experiences that frame one's orientation to cultural diversity. These studies virtually excluded the examination of the impact of sociocultural influence through self-systems as applied to human functioning for adaptation. Some of the pertinent research relative to the conceptual structures of cross-cultural adaptability is beyond the control of the staff development operation. In this study, findings were sought to provide insight into determining the impact and meaning of variables as functions of cross-cultural adaptability. The data presented will influence the focus and operational approaches to inservice training in multicultural education and further the previous research that explores the evolution of cross-cultural effectiveness.

Research Questions

1. Are there significant differences in the scores reported from the dimensions of the CCAI and vocational identity associated with teaching responsibilities?
2. Is there a linear or monotonic relationship between the number of years of teaching and cross-cultural adaptability?

3. Does teaching in a culturally diverse school affect the CCAI scores?
4. Does level of education affect the CCAI scores?
5. Is there a linear or monotonic relationship between the number of hours completed in diversity training and cross-cultural adaptability?
6. Does experience living outside of the U.S. affect the CCAI scores?
7. Does experience living in a culturally diverse neighborhood affect the CCAI scores?
8. Do perceptions of self-efficacy affect the CCAI scores?
 - 8.a. Does one's perception of comfort with cross-cultural adaptability affect scores reported on the dimensions of the CCAI?
 - 8.b. Does one's self-appraisal of exposure to diverse cultures affect scores reported on the dimensions of the CCAI?
9. Are there significant differences between gender on the CCAI scores?
10. Is there a significant linear or monotonic relationship between age and the CCAI scores?
11. Are there differences in the scores from diverse ethnic groups on the dimensions of the CCAI?

Definition of Terms

Adaptation: behavior that results in the ability to selectively meet the demands of a perceived environment, which involves cognitive appraisal, affective processing, and decision-making.

Attitude: a way of thinking that inclines one to feel and/or behave in certain ways.

CCAI: a 50 item self-scoring instrument developed by Colleen Kelley and Judith Meyers to measure research based dimensions of one's potential for cross-cultural effectiveness.

Cross-cultural adaptability: the extent to which one is effective in working with culturally diverse people or working in a culturally diverse setting; the degree to which one possesses emotional resilience, flexibility, perceptual acuity, and personal autonomy.

Cultural diversity: differences in a people's way of life (values, customs, language, ethnicity)

Culturally responsive pedagogy: the process of using the student's culture to build a bridge to success in school achievement; a multicultural rather than a monocultural process; implies a moral responsibility to prepare teachers to be culturally sensitive and responsible for the education of all students in diverse settings (Ladson-Billings, 1994).

Culture: an essential aspect of all people; the way of life of a society, inclusive of institutions, language, values, beliefs, ideals, religion, habits of thinking, expressions, symbols, and patterns of social behavior (Banks, 1992).

Diversity: differences in culture, gender, age, politics, physical and mental abilities, experiences, and social class.

Ethnicity: the basis of national origin, religion, and/or race; sense of identity derived from contemporary cultural patterns and a sense of history (Banks, 1983).

Monoculturalism: singular-cultural system

Multicultural education: education that leads to the ability to recognize and affirm human differences and similarities related to gender, race, handicap, class, and sexual orientation (Grant & Sleeter, 1986).

Perceived self-efficacy: beliefs in one's capabilities to organize and execute the courses of action required to produce given attainments (Bandura, 1997).

Psychosocial development: the development of personality, a sense of self-concept, and growth relative to social relationships (occupational identity, sexual identity, ideological and moral identity) (Marcia, 1990).

Self-efficacy: an individual's judgments regarding one's ability to succeed or adapt to a task.

Bandura identified four sources for assessing one's self-efficacy: past experiences, vicarious experiences, verbal persuasion and reinforcement, physiological status (Bandura, 1997).

Social reconstructionism: the process of change in canon, paradigms, basic assumptions, and structure of the total school to provide all students with the chance to learn, to enable students to

view concepts, issues, themes, and problems from different perspectives, and to take personal, social, and civic action related to the concepts, problems, and issues (Banks, 1992).

Sociocultural development: the learning of personal and social competencies as valued and reinforced by membership in a similar culture. Attentional learning through imitation, inferring a system of rules, rehearsal and repetition of behavior (Bandura, 1978).

Sample

The *Personal Data Questionnaire*, developed by the researcher and the *Cross-Cultural Adaptability Inventory*, developed by Kelley and Meyers (1992) were sent to a randomly selected sample of 140 out of a population of 1400 high school educators employed in Northeast Florida for the 1996-97 school year. Because this school district serves a large geographic area, the number of students served qualifies the district as an "urban school district". The primary distribution of ethnicity is represented by Caucasian and African-American students. Although there are small percentages of multicultural membership, the data typically represents white students or students of color. Of the 98 teaching participants, 66 were female and 32 were male, ranging in age from 23 to 62 years. The participants' ethnic profile summary reports 75.5 % Caucasian, 15.3% African-American, 5.1% Native-American, 2.0 % Multi-ethnic, and 1.0% Hispanic. Participants anonymously completed and returned 98 surveys. The selection was restricted to high school teachers, since that was a specified control variable.

Other variables of interest that defined the sample are described in Chapter three and include teaching vocation, hours completed in multicultural training, level of education, years experience, residential experience outside of the U. S. and in culturally diverse neighborhoods, and self-perceptions of exposure to diversity. The broad representativeness of the selected sample enhances the generalizability of the findings. All of the data were collected, scored, recorded, and analyzed by the researcher. Every effort was made to ensure confidentiality and privacy to the individual participants and their responses.

Limitations of the Study

Interpretation of the study is limited to the population from which the sample was selected. Following the mailing of two requests for participant responses, the final sample size included 98 of the 140 selected. Although the sample size was adequate for maintaining sampling error with a confidence limit of 95%, a larger response rate may have added more stability to the findings obtained. A reason for non-response could be the sensitive nature of the inquiry. Self-reporting instruments that probe attitudes and belief systems can be perceived as intrusive and can prompt resistance, or result in “socially biased responses” that lack sincerity. Individual efforts to provide socially acceptable responses may have limited the precision of the data.

The instrumentation used required participants to select from forced choice responses, limiting the variety of responses that could be attained from other data collection procedures. The CCAI was designed to be culture general, assessing one’s ability to adapt to any culture. Some respondents may be more adaptable to specific cultures, and scores may be limited in the scope of their predictive validity. Finally, this study does not claim prediction of behavior in the real world or in the classroom; but the data does seek to provide an exploratory foundation on which to construct more effective approaches for training teachers to be culturally adaptable and responsive to students of diversity.

Organization of the Study

This study is organized as follows: Chapter One presents the purpose and significance of the research, the research questions, definition of terms, sample, and limitations of the study. Chapter Two reviews the related literature and discusses previous research. The review of the literature is organized by subheadings that relate to each of the psychosocial and sociocultural variables explored in this study. Chapter Two includes an in-depth discussion of how self-efficacy affects psychosocial functioning, underscoring insight for improving teacher performance.

In Chapter Three, research methodology, research questions, procedures for collecting data,

instrumentation used for measurement, and a population profile are presented. Reliability, validity, and procedural considerations are discussed in this chapter. Chapter Four presents the results of the analyses of the data and provides a summary of findings. Chapter Five reviews the significance of the data and addresses the implications in a discussion of the conclusions. In addition, recommendations for further study and future research are offered. Appendices and cited references are included in the final pages of this study.

CHAPTER TWO

Review of Related Literature

The review of literature discusses the paths from which emerge the theoretical concepts of culturally responsive pedagogy, an examination of psychosocial and sociocultural factors associated with cross-cultural effectiveness, and the results of empirical research on diversity training and cross-cultural adaptability. First, the literature review introduces the concerns for meeting the challenge of educating an increasingly diverse student population in the U.S. public educational system. Educational reform efforts have targeted the dropout frequency and academic failure of minority students. Next, discussion follows, focusing on the critical role of the teacher and the need for understanding the sociocultural and psychosocial factors that affect teachers' cross-cultural adaptability. Additional segments of the review of the literature concentrate on concepts of sociocognitive and psychodynamic factors and the reciprocal interplay that influences the formation and regulation of cross-cultural and instructional efficacy. Finally, an overview of the results of previous empirical findings is discussed in relation to the variables explored in previous research.

Educational Reform - Acknowledging Contemporary Social Trends

In a culturally pluralistic society, it is critical that all children be provided with every opportunity to learn and develop positive self-concepts and identities. Quality education for all students is a fundamental principle on which democracy thrives. Demographic trends forecast that the population of culturally diverse students will increase despite tougher immigration laws. Public schools in America will be serving 6 million limited-English proficient students by the year 2000, and 15 million by the year 2026. Mass migrations of people, driven largely by privation and huge economic imbalances between countries, are changing cultural landscapes. As migration changes the ethnic composition of populations, cultures are merging into large urban areas. The total population of students of color grew in the eighties and nineties, with the expectation for the trend to continue through the next decade (Cortes, 1986; Hodgkinson, 1985; U.S. Bureau of Census, 1990).

Our nation's schools are not serving students of color well. African-American and Hispanic students dropout of school at a much higher rate than do White students. The poor and non-white youth in this country dominate the percentage of statistics of undereducated students, dropouts, and juvenile arrests. Most children in inner city schools display major deficits in their educational development. A disproportionately high percentage of urban minorities of high ability are misplaced in low academic tracks that leave them ineligible for higher education and therefore less likely to attain a higher social standing. The sociobiological explanation has relied on exceptional education programs to remediate and acculturate students, while the culturalist explanation focuses on an at-risk ideology. However, compensatory programs have not met with great successes considering the widening achievement gaps that persist between white and non-white students. Negative biases by educational systems discourage high aspirations and erode the sense of personal efficacy for students (Arbona, 1990).

Demographic changes and the continuing failure of educational programs that serve students of diversity underscore the need for a radical change in the institution of public education. The answer does not lie in a competitive marketplace solution, or voucher system, because denying equitable access does not provide a better education for all students. As classrooms across the United States have become more culturally diverse, employers and political leaders are demanding explanations for the continued failure of minority students (Hodgkinson, 1985). The social and economic health of a democracy requires effective education for all students. A society that writes off its uneducated underclass pays a heavy social and economic price. A civil society values quality of life, recognizes the productivity of interdependence, and is committed to an ethic of inclusion.

Society is plagued by derogatory attitudes toward diverse cultural groups. The population of the United States tends to separate along economic lines, creating small classes of resegregated social classes within communities and schools. An absence of significant interactions across cultural lines reinforces prejudice and causes distrust of those who are different. Repeated scenarios of injustice

and inequity for people of color in the United States, coupled with a growing belief that current economic social configurations will never allow minority access to the power enjoyed by the social elite, result in rejection of Whiteness (Gordon, 1985).

Ogbu (1982) makes a point that involuntary minority students are torn between school expectations and their community affiliations, causing frustration and failure. When no special effort is made to enhance the collective efficacy of urban schools that serve students from diverse cultural backgrounds, a sense of academic futility and low student achievement results. Cultural clashes that occur between those who view the world through a monocultural lens perpetuate the rise of misunderstandings, increased racial tension, and growing disillusionment for educational equity. Factors related to the diversity of students can create either a school psychological environment that contributes to a negative causation of low student achievement or to a positive bi-directional influence that mutually enhances efficacy and scholastic achievement. As this country becomes more ethnically diverse, educational systems will face the difficult challenge of dealing with cultural conflicts that are played out in the schools.

It has been widely noted that educational inequality exists, and it is challenged by the principles of a democracy and goals for educational equity. The need for historical accuracy and commitment to a democratic society justify education that is multicultural. Can this society really aspire to the ideals of democracy if educational institutions denigrate ethnic and cultural diversity? Monocultural, ethnocentric attitudes and practices contradict the ideals of a democracy. The goals of multicultural education include educational reform, the creation of equal opportunities for the culturally diverse, and the pursuit of emergent knowledge of racial, class, and cultural influences on education. Comprehensive school reform that challenges policies, curriculum, and educational philosophies are the keys to advancing the democratic principles of justice. An important purpose of school reform is to eliminate the imputation of inferiority, and to effect a positive self-image for all students, while emphasizing that it is invalid to isolate people from one another (Banks, 1991; Gay;

1977; Nieto, 1992; Oakes, 1985).

It is important for any society that claims to value cultural diversity to celebrate the historical roots, traditions, and values of its citizenship. The stability of the political and social order of a democracy rests on schools teaching students how to effectively interact in civic and public spheres. Preparation of future citizenship is shaped in schooling, with a close examination of how cultural difference is perceived. If cultural difference is perceived as a liability or a disadvantage, then the dominant group assumes a position of superiority. The presumed inequality justifies schooling arrangements that cause negative outcomes for those who are not bound to the deeply ingrained values of the dominant members. The question that demands critical thought remains "What standards, by whom, and on what values do schools educate?" If the pedagogical mandate for education in this country is to sustain the future of a democracy, then school reform has the task of cultivating a sense of cohesiveness which includes relating to diverse cultural identities while seeking unity and public obligation for the common good.

Multicultural education challenges teachers to become culturally responsive and to transform content integration, school culture, and structure. Interactions between teachers and students are powerful determinants of how students perceive themselves and how they interact cross-culturally inside and outside of school. The assumptions of equity pedagogy suggest that it is not sufficient to help students learn to read and write without also teaching them to critically think. To guide students toward becoming critical thinkers empowered to be effective agents of social change, teachers must model and emphasize questioning dominant paradigms, reflection, and responsiveness. Education within a pluralistic society should help students to gain the content, attitudes, and skills needed to know how to care deeply and to act thoughtfully (Sleeter, 1992; Banks, 1991; Ladson-Billings, 1994).

Educational research must answer the call for collective responsibility and commitment to empirical discovery of the dynamics that influence cross-cultural adaptability. Cross-cultural

adaptability is more than just psychological learning and training; it is a sociocultural process that involves qualitative degrees of self-development. Mandated school reforms and mandated teacher training for multicultural education neglect to address this process and the need for resources and support to implement it. The process of multiculturalism is recursive in that the learning and adapting reoccur from one situational experience to another. Cross-cultural adaptability, like any other objectified skill, does not necessarily transfer in a training session. However, generalized knowledge concerning the underlying nature of human interaction can facilitate understanding in new and unfamiliar situations. Thus, the recursive cycle starts with the individual, who upon encountering others in a sociocultural situation, reflects on his or her own self-connection to the past in order to reconstruct the self in the present situation. Teachers bring to the learning environment their own intentions, interpretations, and perspectives that influence the way in which students will be perceived. By engaging in critical self-reflection, teachers can learn how past experiences have shaped their attitudes and influenced their instructional efficacy with culturally diverse students. When teachers embrace aspirations for becoming cross-culturally effective, then the process of strategically formulating, planning, and implementing multicultural pedagogy will follow.

Psychosocial and Sociocultural Transference to Culturally Responsive Pedagogy

Teachers who have developed positive attitudes toward cultural diversity are influenced by many outside variables. The difference between teachers who are open and adaptive to cultural diversity and those who are resistant might not be influenced by any single factor, but rather by a constellation of psychological, educational, and social factors. An interactive ecological model or hybrid theory that combines elements from psychodynamic theories and sociocognitive influences supports culturally responsive pedagogy. It is important to examine discourse through the lenses of experiences to better understand the processes that contribute to the development of cross-culturally adaptive attitudes. If we are to take into account the effect that ascribed characteristics such as ethnicity, class, gender, and cultural values have on students' behavior in the classroom, then we

should be just as concerned about how these same characteristics influence teacher behavior, attitude, and adaptability. The need exists for research that considers life circumstances and individuals' abilities to cope, adapt, and change. New ways of looking at the role of the teacher and teacher effectiveness are to be discovered by looking at a trail of clues that will identify the development of either rigid or adaptive pedagogy.

Collective efforts in transforming teachers' instruction to include multicultural responsiveness are sustained by the modeled successes of other reformers and by evidence of progress toward desired goals. The voices for research interests in the field of multicultural education reflect a tenacious belief in shaping the future of education through progressive gains in empiricism. In pursuit of this vision, the research results and evidence related to the psychosocial and sociocultural variables measured in this study are presented in the complementary course in which they contribute to cross-cultural adaptability (Banks, 1988; Gay, 1991; Grant, 1992; Sleeter, 1996).

A major criticism of curriculum and pedagogy in multicultural education is the centering of attention on the social self and the lack of consideration of the personal self. The psychosocial and sociocultural interrelationships examined in the review of the literature are integrated into an interactive model that explains the predictive and operative power of this unification in influencing cross-cultural effectiveness. Teachers and students bring personal histories that influence their perceptions of self and social interactions in any learning context. The core psychological self has developed basic motivations, beliefs, and identification. Psychosocial elements of identification are rooted in individualistic opportunities for personal development (Bandura, 1997).

Vocational Identity and Teaching Responsibility

Vocational identity and teaching responsibility provide individuals with a major source of personal identity and self-worth. The perceived instructional efficacy of teachers is determined by how well they prepared for their chosen pursuits in education and their level of success achieved in their daily work. Those who have followed a structured career path into the field of education have

been counseled, academically prepared through preservice teacher preparation programs, and hired based on guaranteed competencies.

It is one thing to get started in an occupational pursuit, and another thing to do well in it. Disruptions arise more from interpersonal and motivational problems, than from a lack of technical skills. The combined findings of the different lines of research are consistent in showing that perceived efficacy is a robust contributor to career development. Perceived efficacy predicts the consideration of career options, perseverance in difficult fields, and the choice of cultural milieu in which one pursues occupational choices. This contribution has been verified by empirical tests that controlled for the effects of ability, prior preparation, achievement, and level of interest. Thus, efficacy in making sound occupational choices in education has assumed increased importance for teachers in regular, vocational, special education, and counseling vocations (Bandura, 1997).

The research by Sleeter (1996) examined teachers' recognition and action regarding the disjuncture between school and home values of culturally diverse students. The main strategy for accommodating student differences involved identifying and removing lagging children to specialists. Disadvantaged minorities are often tracked in general, vocational, or special education programs. The dynamics that are played out in teaching and learning tend to minimize the effects of difference in the pedagogical language of remediation, tolerance, and empathy. This assumed unfamiliarity is known as the "cultural deficit theory", which allows teachers the role of recognizing differences as a deficit. This bias reduces pedagogy to an attempt to master through prediction or control, and repeat familiar strategies that leave little room for consideration of the culturally diverse needs and interests of the learner. Systems that ascribe to the cultural deficit theory, such as tracking, institutionalize teacher expectations and contribute to the barrier that students from oppressed groups face.

Ashton and Webb, (1986) found that the structure of teacher work in regular classrooms also contributes to barriers, tending to constrain potential change. Because of the dominance of

conservatist views that promote a “color-blind” philosophy and stress academic achievement without regard for individualism or home influence, there is little room for consideration of multicultural education. The interests, personalities, and life experiences of students are considered less important than their inability to function in a traditionally prescribed approach within limited time constraints. Inequality is often viewed as disadvantaged and cultural responsiveness is seen as irrelevant (Gay, 1977; Ladson-Billings, 1994; Sleeter, 1992).

Teachers who work in regular education, vocational, or special education classrooms in urban schools usually work in isolation of one another, which demands accountability, but does not promote a sharing of pedagogical responsibility. This physical and philosophical separation hinders collaborative problem-solving and mutual support. Isolation allows teachers to function like entrepreneurs, but inhibits them from trying innovative, interdisciplinary, or culturally responsive instructional approaches because they lack the support and encouragement that contribute to a sense of empowerment. Vocational isolation in a bureaucratic hierarchy desensitizes teachers to the collective sense of social action and disengages commitment to cross-cultural instructional efficacy (Irvine, 1991).

Teachers who experiment most with multicultural education are specialists or teachers of vocational elective, or non-academic areas. Depending on the chosen field of expertise, specific technical skills are taught in teacher preparation programs. The psychosocial skills that are taught in congruence with the technical skills are more difficult to develop and even more difficult to modify. The mastery of psychosocial skills associated with vocational identity includes effective skills in communication, interpersonal relations, organization, leadership, and stress management (Bandura, 1997; Ortiz, 1988; Sleeter, 1992).

Years of Experience, Level of Education, and Instructional Efficacy

The cumulative impact of divergent levels of teachers’ perceived self-efficacy is documented by the studies of Ashton and Webb (1986). They studied seasoned teachers who taught students

placed in classes for basic skills because of severe academic difficulties, and found those teachers' beliefs about their self-efficacy predicted students' levels of math and language achievement. Students learned more from teachers with a strong sense of efficacy than from those beset with self-doubts. Teachers with a low sense of self-efficacy were inclined to invoke student ability as an explanation for why students could not be taught. Student beliefs about their intellectual efficacy are a social construction based on appraisal of their performances in different academic experiences, repeated social comparisons, and ability evaluations conveyed by teachers. Teachers' beliefs in their instructional efficacy are strong predictors of the academic attainments of their students.

Socioeducational transitions and structures confront students and teachers with adaptational pressures that can shake their sense of efficacy. These adaptational problems are likely to be exacerbated when teachers are beleaguered with disruptive, non-achieving students. A sense of coping inefficacy is linked to burnout in teachers because the pattern of coping involves disengagement and a growing sense of futility. The pattern of hypothesized influences among verified indices of teacher characteristics, efficacy, and prior experiences was tested by Bandura (1993) using path analysis. Perceived collective efficacy was measured in terms of summed teachers' beliefs that promote different levels of academic achievement. According to the findings of this study, adverse characteristics of student populations, such as a disadvantaged socioeconomic status, erode educators' sense of instructional efficacy. Early school achievement for diverse ethnic students was viewed as an indirect effect in shaping teachers' beliefs about the educability of their students. Longevity in teaching had a small positive effect on students' achievement, but also contributed to a jaundiced view of the schools' collective efficacy. In highly efficacious schools, teachers maintain a resilient sense of instructional efficacy and accept a fair share of responsibility for student progress (Bandura, 1997).

The task of creating learning environments conducive to the development of cognitive competencies rests heavily on the self-efficacy of teachers. Evidence indicates that teachers' beliefs

in their instructional efficacy partly determine how they structure academic activities and shape their students' evaluations of capabilities. Teachers with a high sense of instructional efficacy operate on the belief that difficult students are teachable, and that they can enlist family support and overcome negative community influences through effective teaching. In contrast, teachers with a low sense of instructional efficacy believe there is little they can do if the student is unmotivated, and that the influence teachers exert on students' intellectual development is severely limited by the unsupportive or oppositional influences from the home and community. They favor a custodial orientation, emphasizing control, focusing on content, and relying heavily on coercive and punitive classroom management. Teachers who believe strongly in their ability to promote learning create mastery experiences for their students, but those with self-doubt are likely to undermine student's judgements of ability and cognitive development (Bandura, 1997; Gibson & Dembo, 1984).

Multicultural Training and Staff Development

Given the conditions of teaching in urban schools and the life experiences of teachers, how much mileage can be expected from staff development projects that promote multicultural education? What is the potential of staff development initiatives for changing public educators' perspectives of cultural diversity? In order to assess where and how current pedagogical practices are falling short of the ideal of cross-cultural instructional efficacy, it is necessary to gauge how effective current inservice and staff development methods have been, and then, delve into close examination of factors that influence personal efficacy. The results of numerous studies indicate that the outcome of multicultural training has been modest and uneven. Most inservice training programs do not even make a pretense at empirical verification of their effectiveness.

The general lack of success multicultural training has achieved in transforming teachers' attitudes and developing cross-cultural effectiveness is attributed to several factors. Criticisms from teacher participants target the repetition and disjointed delivery of information from multiple consultants, the lack of time permitted for reflection and discussion, and the short term approach that

provides too few concrete examples and too little time for processing the systematic implementation of culturally relevant teaching strategies. Current staff development projects are short, crisis-oriented, and mandated by school districts. Another limitation to the effectiveness of multicultural training is the absence of support for change in how schools function institutionally. The existing ideas, attitudes, and practices of the institution define progress in the application of cross-cultural teacher effectiveness. Changing teacher attitudes is very difficult, particularly in areas that are informed by deep value commitments and are reinforced by institutional processes and relationships. Sleeter (1996) suggests that both the individual teachers and the social structures in which they work be addressed simultaneously.

Attitude is the variable most explored in previous studies. A comparison study by Ortiz (1988) of non-Hispanic to Hispanic-American students' experiences in public schools reported that teachers' participation in cultural awareness workshops had no impact on teacher attitudes or behavior. None of the research by Redman (1977), King (1980), Washington (1981), or Grant and Sleeter (1986) reported effective change in attitudes or classroom behavior as a result of multicultural training workshops. In King's (1980) study, teachers reported that staff development helped morale and intergroup relations, but had no particular impact on helping teachers to teach more effectively. Redman (1977) studied the impact of a 70-hour inservice project that included a field experience. He found that empathy toward minority persons was increased, but reported no influence on instructional practices in the classroom. Washington (1981) investigated the effect of a five-day workshop with forty-nine teachers, using an attitude scale and a classroom behavior scale, and found the training to have negligible influence on either attitude or behavior. Grant and Grant (1986) studied a two week program for thirty teachers and administrators, and using a curriculum analysis found that very little of what was learned was infused into practice. The results of these studies indicate that we can no longer assume that teachers will self-initiate, apply knowledge, and sustain new practices of multicultural goals presented in training sessions.

Banks (1988) studied the progress of a staff development training for teachers that focused on Grant and Melnick's (1978) model of inservice: awareness, acceptance, and affirmation of multicultural goals, issues, problems, and teaching implications. At the end of fourteen days of the session, most participants remained at the awareness level. Staff development models for multicultural education are similarly structured and sequenced. Baker (1983) proposes these steps for organizing multicultural instruction: acquisition, development, and involvement while Burstein and Cabello (1989) describe their teacher education model as a process that includes awareness, knowledge, and acquisition application. The process in many models of multicultural training follow these similar patterns, however, in the actual delivery of the training, more attention is given to the content of the model, and very little is translated into actual practice.

Cross-cultural adaptability and culturally responsive pedagogy cannot be achieved in one or two day workshops. Training should build upon the perspectives that teachers have constructed within the context of their own life experiences. Self-reflection is critical in examining the influence of life experiences and learning to recognize alternative perspectives. Culturally inclusive education is inseparably linked to struggles for social justice. Genuine affirmation of cultural diversity entails advocacy. Teachers need preservice courses that allow for reflection on the nature of structural oppression and its effects on culturally diverse students.

Teachers who have a conservative perspective of pedagogy are either alienated by radical reconstructionist discourse or interpret what they want to hear to fit into their existing ideas about the nature of society, which often reinforces prejudice and stereotyping. These beliefs are critical; since the subsequent actions based on beliefs contribute or halt change. The preparation and training of teachers must involve the investigation of what prior knowledge or understanding is affirmed or made strange in the process of provoking one's own learning in teaching. Encouraging the exploration of anxieties, conflicts, and values and their transfer onto conditions of learning provides direction beyond the rush for application and the quest for effective educational strategies. In

development of complex competencies related to cross-cultural adaptability, modeling must involve the acquisition of knowledge and skills, not merely mimicry of behaviors. To cultivate generative skills, which are flexibly orchestrated to fit the demands of situational experiences, modeling influences must be structured to convey rules for innovative behavior. Training for multicultural education should include modeling the same rules in different circumstances, tools for adaptability, and guided practice under simulated conditions in which new skills are applied in ways that bring success (Carstensen, 1992).

Another body of literature relevant to the variable of multicultural training related to cross-cultural adaptation centers upon the efforts of teacher education programs in preparing preservice teachers to teach multicultural student populations. Most of the literature consists of studies that investigated the importance of studying multicultural education in relation to attitudes of preservice teachers. A study by Contreras & Terrell (1981) documented a lack of multicultural awareness on the part of preservice teachers. They gathered data from secondary education students enrolled in teacher education programs of multicultural focus. The teacher responses revealed that none of the preservice teachers wanted to teach a class comprised of minority students, and 75% of the respondents stated that they would only agree to teach a class of ethnically diverse students if no other employment opportunities were available. A second study by Law (1994) documented preservice teachers' feelings of social distance from different ethnic groups. Results of this study revealed that beginning teachers were no more accepting of cultural diversity than the national samples spanning six decades. A third study by Henington (1981) examined the possibility of developing positive multicultural attitudes in secondary preservice teachers enrolled in a competency based teacher education program. In a pretest-posttest design, Henington measured attitudes related to race, gender, ethnicity, and culture. The conclusions suggest that coursework generated long-term positive changes in racial awareness and non-sexist knowledge, but had no significant personality effect.

The literature reviewed on teacher education preservice in multicultural education conducted

The literature reviewed on teacher education preservice in multicultural education conducted by Grant & Secada (1990) identified and discussed some of the “best teaching practices” with attention to race, class, and gender issues. One of the continuing concerns noted the failure of teacher education programs to prepare teachers for urban schools. The review addressed the professional perspectives in which teacher educators prepare new teachers for teaching students of color, and the empirical support of the practices for which teacher educators prepare students for urban teaching assignments. The search for “best practices” was limited to forty-four studies that were related specifically to urban schools that are greatly influenced by ethnic, socioeconomic, and gender diversity. The inclusion of multicultural education in preservice classes was the most agreed upon practice. The debate focused on how to include it, with clear support for the need to infuse multicultural education throughout the total program as opposed to one or two courses prior to teacher placement. The most common approach in teacher education has been to merely add courses to the preservice curriculum or to require attendance to inservice training. The result of this approach has been insufficient and ineffective teacher preparation for cross cultural interaction.

McDiarmid (1990) reported that a five-day multicultural training program produced no change. Multicultural training conducted in a short concentrated period of time did not prove to convey lasting impact on preservice teachers. When compared to more comprehensive training, it appears that both time and intensity produce more desirable outcomes. Course content that challenges students’ attitudes and perceptions through discussion, analysis, and reflection is more likely to increase preservice teacher awareness of cultural diversity issues, but does not guarantee adequate preparation for cross-cultural adaptability in urban schools (Grant & Melnick, 1978; Grant & Sleeter, 1986; Ladson-Billings, 1994).

The focus of previous research studies concentrated on efforts to evaluate the impact of multicultural course effectiveness. Pilots of the earliest studies of preservice teachers’ learning readiness for multicultural education used a pretest-posttest design to assess levels of knowledge,

preservice teachers who expressed positive attitudes toward the course tended to be female and had frequent high quality interethnic experiences. Interethnic experiences appeared to impact attitudinal change toward groups of diversity. Second, negative responses toward the course tended to come from low to middle socioeconomic groups. Third, the preservice teachers reflecting the greatest increase in multicultural knowledge responded positively toward ethnic groups. Finally, minority preservice teachers placed emphasis on judging others on an individual basis rather than group basis and were positive about multicultural education (Bandura, 1997; Sleeter, 1992).

The study by Bennett (1990) measured preservice teachers' social distance and openness to cultural diversity. The results of the study documented significant attitude and knowledge changes after completing a course in multicultural education. Social distance was reduced and openness was increased. In progressing further, assessments of levels of readiness or cognitive development of the preservice teachers were done prior to their participation in the course. Preservice teachers functioning at lower cognitive developmental levels were generally the least accepting of multicultural knowledge and the most resistant to change.

Additionally, Wayson (1988) assessed a sample of preservice teachers at Ohio State University to determine the degree of proficiency students felt they had achieved in educating minority students and achieving multicultural knowledge. Also, he ascertained their attitudes toward diversity, and whether they would choose to teach classes for minority students and students of low socioeconomic status. The interviews revealed that the preservice teachers believed that minority low-achievement is caused by poor family background, poor skills, and low intelligence, of which teachers had no control. Sixty-nine percent of the preservice teachers reported a lack of knowledge in multicultural goals for education. Wayson concluded that it is clearly faulty to assume that undergraduate programs are developing competence in preparing teachers to deliver effective education that is multicultural.

Paige's (1986) exploration of preservice teachers' attitudes toward diversity revealed that their attitudes toward diversity are often superficial and their thinking about pedagogical implications of their attitudes are often problematic. For example, preservice teachers recognized that student differences should be considered, but they were unsure of how to utilize the differences in instructional planning. Paige also noted inconsistencies in attitude-behavior patterns, in that teachers felt fairness was instrumental to addressing student diversity, but were observed utilizing inequitable mechanisms for dealing with diversity.

Gudykunst (1978) conducted a ten-week intercultural communication workshop with an equal number of national and foreign university students in an effort to improve verbal and non-verbal communication between diverse cultures. Based on pretest-posttest data analysis, the research reported no significant change in their intercultural communication skills, and no degree of competence was found in behavioral terms. The author attributed the lack of achievement to the absence of social contact and overemphasis on classroom activities and assignments.

One of the most difficult tasks in multicultural education is the translation of multicultural goals into teaching behaviors. Grant (1992) argued that little of what is learned at the university level is transferred into actual teaching behaviors in the field experience. The argument was based on the interview data collected from preservice teachers upon completion of substantial coursework in multicultural issues. The responses revealed that the multicultural concepts learned in coursework were not readily integrated into the school curriculum. The result of this study supports the assertion that factual knowledge does not alone impact attitudinal or behavioral change. The results of these studies conclude that preservice teachers lack the skills necessary for translating multicultural goals into social reconstructionist action. Grant and Secada (1990) suggest that more intense exposure and knowledge of multicultural content will contribute to more positive cross-cultural attitudes.

Huber (1993) suggests that field experiences can create significant differences in attitudes toward diversity in an educational setting. She studied preservice teacher participation in a Wichita

State program that included field experiences and portfolio development that integrated experience and coursework. Based on pretest-posttest assessments of preservice teachers' professional and personal feelings about diversity, Huber concluded that field experiences increase positive attitudes in social experiences with cultural diversity.

Sleeter (1992) examined and analyzed twenty-four teaching behaviors in relationship to the number of Human Relations credits required in preservice teacher education. She discovered that the average teacher certified by a program requiring more than four credits in Human Relations courses applied more culturally responsive instructional strategies and behaviors than teachers who were required to take two or less credits. Sleeter posits that short-term efforts to train teachers in education that is multicultural do not impact teacher behaviors. The recommendation is that preservice teachers should experiment with a variety of field experiences, and program planners should clearly state what they hope to see teachers do in the classroom.

Serious attention is needed in the investigation of how educators can be better skilled in social criticism, be provided with the opportunities for reflective teaching, and be encouraged to contribute to the research base associated with multicultural education. Until we can better align teaching training in multicultural education with factors that significantly influence teacher attitudes toward diversity, we will continue to rely on the short term approaches in staff development models that have had little success in changing teacher attitudes or practice. Geneva Gay's (1991) review of the research reports compelling findings that emphasize the effects of matching teaching styles with the cultural characteristics and learning styles of diverse students. Gay believes that when teachers adapt their instructional delivery to approximate the values and styles of the students, the results are positive. Therefore, this study is significant in that it examines the possible factors that influence developing attitudes that impact positive adaptable behavior, teaching styles, and teacher expectations for students.

Age, Gender, and Ethnicity

If we are to take into account the effect that ascribed sociocultural characteristics such as race, age, gender, and cultural values have on students in the classroom and in society, then we should be just as concerned about how these same ascribed characteristics influence teacher behavior and adaptability. How teachers frame issues related to diversity and inequality results largely from their own position within the structure of racial, gender, and class relations. Because there is variability within cultures, understanding that the cultural background of others affects efficacy beliefs and functioning requires analyses of individual teacher orientations as well as their prevailing cultural orientation. Do the meanings one holds map onto or ignore larger questions of individual and sociocultural histories? When teachers encounter social categories of difference (race, class, and gender), do they perceive the cultural identities, desires, and learning difficulties as unrelated to them? It is important to understand that previous experiences can provoke relations of transference for teachers and students alike. Just as pursuit of dissimilar vocational choices cultivates different types of cognitive competencies, variation in gender, age, and ethnicity are accompanied by differential experiences. Given huge variability within the experiences of each of these distinguishing features, these factors may mask more than they reveal.

Sleeter (1992) documents the complex ways in which teachers' understanding of the social order from their racial, gender, and social class positions determines their perceptions of professional needs. Research on differences in interactions between teachers and students attributable to race, ethnicity, and gender account for differences in student performance. Findings argue that teacher behavior toward students is influenced by their expectations of student abilities (Brophy & Good, 1984; Rosenthal & Jacobson, 1968; Ruben, 1986).

The extended longitudinal study by Schaie, (1995) revealed that a major share of the age differences in intelligence is due to differences in intellectual experiences. Many age differences are partly the product of sociocultural changes in formal education. The young have had the benefit of

richer intellectual experiences from the accelerated technological network of communication that has rapidly expanded the opportunity for global contact. Hence, the need to better train practicing teachers and students to expand and apply their level of cognitive functioning in cross-cultural communication. If seasoned teachers resist the advances provided by technology that help their students to become cross-culturally proficient in communication skills, then they have lost a great opportunity to model culturally responsive pedagogy.

The scope of inquiry regarding the relationship of age to cross-cultural adaptability is not confined just to cognitive functioning. The issue is not only the cognitive capacities different ages demonstrate, but also how they are used to construct and manage social realities. The maintenance of social connectedness is an important aspect of both successful aging and effective pedagogy. As individuals age, they become more selective in the social relationships they choose to cultivate and maintain. They are often reluctant to explore new social contacts, which may reflect social selectivity rather than disengagement from social exposure (Carstensen, 1992). As in earlier mastery challenges, the psychosocial and sociocultural transitions that accompany age are important contributors to the organization of one's life course, and thus, impact the consequences of perceived self-efficacy and the ability to adapt to diversity in a changing society.

The gender bias that operates in schools as well as in homes conveys that less is expected academically of girls, which further entrenches differential development of career aspirations (Schunk, 1984). Teachers often convey lower academic expectations of girls, and tend to center criticism on boys' disruptive social behavior. Teachers must be proactive in providing equal gender opportunities to learn math and science to counteract the effects of stereotypical gender role socialization. School counselors must also encourage and support the interest of both genders in scientific fields. Some counselors view occupational careers for women as incompatible with the homemaker role. Results of studies revealed counselor inclinations to scale down girls' aspirations in quantitative fields of study (Betz & Fitzgerald, 1987).

Women continue to pursue professional careers that are dominated by females, such as teaching, clerical, and service jobs. While women and minorities are shunning scientific and technological fields, the demographic trend is proportionally declining for white male students in college populations. This change indicates that the educational community is relying more heavily on an increasingly white female teaching force. It is, therefore, important to consider the socialization effects and the transference of stereotypical expectations from a dominant white female teaching force to culturally diverse students (Bandura, 1997; Hackett, 1985; Hodgkinson, 1985).

On studies of how women teachers' experiences with gender discrimination affect sensitivity to other forms of discrimination, the data suggests that women's unexamined experience with sexism limits their understanding of social stratification by encouraging them to believe that they already understand discrimination. Pre-test and post-test results analyzed by Sleeter (1992) showed that female teachers had greater sensitivity to gender and disability issues of discrimination than for issues of class and race inequities. The liberal perspective suggests that the elimination of gender stereotyping should be addressed in teacher education institutions. The radical structuralist perspective suggests examination of why the same group inequities persist. The examination of experiences of women contributed to teachers' understanding of social stratification, social mobility, and human differences, but tended to minimize multicultural issues in relation to gender issues.

Ethnicity delineates attributes that distinguish cultural groupings, but it does not explain how ethnic identity affects psychosocial functioning. Ethnic affiliation exerts its effects in molding values and behavioral standards through its social practices. It provides social networks that provide and regulate major aspects of life, which promotes a sense of collective identity. Members of an ethnic group vary both in their strength of ethnic identification and degree of acculturation. The effects of sociocultural influences are generalizable. The benefits of personal efficacy operate similarly across gender, ethnicity, and social class (Bandura, 1997; Gay, 1991).

Embracing multiculturalism is more complex than being born a person of color, since that

alone does not guarantee a multicultural perspective. Racial and cultural orientations must be treated as dynamic influences that regulate human functioning within social systems. Teachers need to develop sets of competencies to negotiate the demands of both the mainstream society and the ethnic minority. Bicultural efficacy and identity are not easily achievable when multiple demands clash. To date, the research does not support the idea that being a member of a non-white culture automatically qualifies teachers as culturally responsive. A teacher's ethnic background is not a determinant of culturally responsive teaching. Prejudicial and ethnocentric attitudes impede teachers' abilities to fully appreciate differences. Students get shortchanged when ethnic identities are promoted at the expense of intellectual competencies (Grant & Secada, 1990; Ladson-Billings, 1994; McDiarmid & Price, 1990; Oberg, 1960; Ogbu, 1982; Sandhu, 1994, Sleeter, 1985). A study by Cronbach & Snow (1977) did not find any consistent pattern indicating that students with certain personality traits respond better when taking courses with teachers with corresponding traits. Therefore, the assumption that simply recruiting and placing ethnically diverse teachers in the classroom will ensure culturally responsive pedagogy is troubling.

Irvine (1991) examined how white teachers and teachers of color interacted with and taught students of color. The results of the study note that teacher race was seen as an issue when teachers display overt prejudice, fail to understand, or expect less of students of color. Insulated experiences with racially diverse groups limited white teachers' perspectives about social order and privilege. First-hand experiences and exposure to diversity were found to help white teachers to understand the injustices and experiences of diverse cultural groups. Teachers of color did not reduce racism to problems of attitude, but attribute it to a more comprehensive structuralist interpretation of race relations.

Level of Comfort and Self-efficacy

General self-efficacy, or the confidence one has in his or her ability to accomplish tasks, influences performance in coping with ambiguous and less familiar situations. According to Scheier

and Adams (1989), general self-efficacy results from an individual's past experiences with success and failure in a variety of situations. To understand peoples' appraisals of external threats or reactions to diversity, it is necessary to analyze their judgements of coping capabilities. Efficacy beliefs affect how encounters with students of diversity are perceived and cognitively processed. Personal mastery in these situations contributes to a general set of expectations that the individual carries into new situations. The past successes and failures in cultural experiences serve as valuable tools in determining an individual's belief in prospective cross-cultural adjustment and success. Because of the wide range of varied situations involved in cross-cultural adaptation, general self-efficacy seems to be the more appropriate measure of factors related to cross-cultural teacher-to-student association.

Instructional efficacy and collective efficacy are the keys to converting academic malaise into educational interest and achievement. Although many of the variables discussed have been shown to contribute to cross-cultural adjustment, the work by Bandura (1997) specifically focused on individual factors by investigating the seemingly pertinent, yet largely ignored, personality variables of self-efficacy. His study measured supervisors' and employees' adjustment to general conditions in a foreign environment and their interaction with members from different cultures. The self-efficacy assessment measured generalized expectations dependent on past experiences and on tendencies to attribute success to skill as opposed to chance. Relevant background information addressed age, gender, education level, supervisory role, amount of training, and length of time in cross-cultural assignment. The results of this study reported a significant correlation of gender to general and interaction adjustment. Similarly, the length of time spent in the cross-cultural experience was positively correlated to both general and interaction adjustment. An important result yielded no association between diversity training and each of the dependent variables of cultural adjustment. MANOVA results indicated that high self-monitors were significantly different from low self-monitors on general adjustment and interaction adjustment. The purpose of this study was to

investigate the relationship role of self-efficacy and self-monitoring in cross-cultural adjustment in general, in interaction, and in work. Empirical evidence supports an association between self-efficacy and self-monitoring and cross-cultural adjustment. The overall results advocate studying an integration of personality and sociocultural variables to better understand the process of cross-cultural adjustment.

Research on the role of individual factors in cross-cultural adjustment suggests that self-efficacy, relation skills, and perception skills each relate directly to general environment adjustment, interaction adjustment, and work adjustment. In the research on adjustment to host culture, self-efficacy was examined because of its potential impact on all other individual factors. Individuals with high self-efficacy tend to persist in exhibiting new behaviors and are more receptive to receive feedback about their acquired skills than those with low self-efficacy. Thus, self-efficacy may not only affect an individual's perceptions about ability to perform successfully in a new culture, but also the ability to relate effectively with members of the host culture (Bandura, 1997).

Scheier and Adam's (1989) research provides direct support for the application of self-efficacy in the study of cross-cultural adjustment. They examined the relationship between self-efficacy and students' adjustment to their college environment. Results indicated that students with high scores on self-efficacy perceived themselves as significantly better adjusted than students with low scores. Snyder's research (1987) on self-monitoring and the individual's ability to adjust one's behavior to external and situational factors suggests that high self-monitors will adapt their behavior effectively in a cross-cultural situation. These individuals attend to social cues and are capable and confident in reactively adjusting to new frames of reference. Low self-monitors maintain their behavior and do not change their actions to meet the needs of the situation. High-self monitors try to actively change their environment, in order to maintain their standards of behavior. More specifically, once low self-monitors form their attitudes towards a behavior, they tend to carry out their intention even when social or situational pressures exist.

The relationship between this level of comfort variable and the multi-facets of cross-cultural adaptability can be supported from several perspectives. Because high self-monitors are noted for their sensitivity to social cues, they can analyze these cues and decide what is appropriate behavior for the situation. The ability to sort out the norms of a situation is imperative in cross-cultural settings. A high-self monitor is more likely to take the time to understand a new culture and adapt, while seeking an accordant level of comfort (Snyder, 1987). These findings suggest that postsecondary teacher education programs should consider individual's level of mastery in self-monitoring as a prerequisite to being admitting to a teacher education program

Exposure to Diversity in Schools, Neighborhoods, and Living Outside of the U.S.

Sociocultural pursuits are socially structured and reinforced. A kaleidoscope of sociocultural experiences promotes a strong sense of shared responsibility and group accomplishment. Some tentative results of the research review indicate that experiences with representatives from diverse populations are worthwhile requirements for effective preservice teacher preparation. Other studies report mixed results of cross-cultural exposure and adaptability with practicing teachers and the general population.

Kelley and Meyers (1992) define cross-cultural experiential learning as planned, individualized, affective, reflective contact with another culture. Although experiential learning through intercultural contact has generally been accepted as an important aspect of cross-cultural adaptability, there is little empirical evidence to support the claim that it has a positive impact on teachers. It can be argued that the most rewarding experiential learning comes from intensive immersion experiences, with student teaching representing a limited example of immersion, which suggests that more comprehensive cross-cultural experiences be required for teachers.

Urban schools have a sociocultural community that presents unique opportunities to interact and gain knowledge from diverse cultures. The environment offers a vast potential of different rewarding and punishing aspects. Some people take advantage of the contributions a diverse cultural

tapestry provides, while others become enmeshed in the punitive and debilitating resentment of differences. Teachers' beliefs in their personal and instructional efficacy play a paramount role in how they organize, create, and manage the environment that affects their pathway to cross-cultural adaptability.

Sleeter (1985) reports that teachers who are in multicultural settings are more likely to focus on issues of race, class, and gender in a reconstructive manner than teachers who are not assigned to schools serving a diverse student population. All of the results of her study were predicated on teachers having support mechanisms and a context in which to interpret their experiences. Teachers who received more intense exposure similar to the training found in coursework, rather than in short term inservice training programs, demonstrated greater use and transfer of what had been learned in multicultural education courses.

Some successful teacher preservice programs require that students live in a culturally diverse neighborhood during their student teaching. Cooper (1990) examined the effects of different field experiences on two groups of student teachers after taking three multicultural courses. One group was placed in culturally diverse classrooms, and the second group lived in a Mexican community in Texas during their intern experience. The results of the study indicated that the students placed in residence in the community were able to demonstrate greater multicultural competencies than the students placed in diverse classrooms without residential exposure to diversity. The opportunity for greater exposure while in residence in a culturally diverse community appears to generate an articulated willingness to demonstrate multicultural competencies. Marcia (1990) also reports that students assigned to volunteer service in Navajo and Hopi communities make culturally oriented adjustments to their teaching strategies and styles. Even though the immersion experience is similar to sojourner research in that the experience is concentrated on learning primarily about one ethnic group, the belief exists that the experience allows for teachers to more successfully transfer knowledge about cultural differences and better adapt to other multicultural settings.

Banks' (1988) study of ethnic encapsulation explored the worldviews and perspectives of teachers who lived in racially homogeneous neighborhoods. Teacher experiences with exposure to diversity was limited to classroom contact with racially mixed students, since social group, family, and church membership was dominated by white only association. Teachers who reported first hand experience outside of the United States in the Peace Corps, military, as exchange students, or in pursuit of cultural studies described greater understanding and sensitivity toward race relations. In addition, participation in social movements sensitized individuals to social injustice and protest politics.

The study by Winston (1970) on assessing multicultural educational strategies in a school district concluded that the efforts were unproductive. Resistance was explained by the racial tension exacerbated by the historical separation of the white and black communities. Denial and defensiveness of teachers' response to multicultural goals was characterized by their tenacity to hold onto a doctrine of cultural homogeneity. Teachers' limited exposure to racial diversity in residential and life experiences intensified the training experience in which racial attitudes and practices of bias were examined. The studies on emancipatory pedagogy by Gordon (1985) conclude that social structures within society have more to do with influencing or shaping attitudes than do attitudes with influencing and shaping social structure. Further research is recommended to provide a better understanding of the influence that exposure experiences have on teacher expectations and adaptability to diversity.

Conflicting results were reported in studies of group effectiveness and perceived efficacy. Early's (1993) comparison of perceived efficacy and productivity of individualistic and collective managers found that they judged themselves as most uniformly efficacious when involved in groups with similar cultural backgrounds. Collectivists displayed a lowered sense of personal and group efficacy and diminished productivity in a group of culturally dissimilar members. The variation in productivity under individual and group management reflects the different patterns of perceived

efficacy activated by different sociocultural practices. Diverse sociocultural experiences threaten the security of individuals' sense of autonomy. Because members of group experiences tend to be wary of outsiders, it is important that team strategies encourage emotional resilience, openness and flexibility, and perceptual acuity (Kelley & Meyers, 1992).

One's perception of self is reinforced within a sociocultural framework. Individual experiences with racism, sexism, and bias evolve from orientations with community, family, religion, school experiences, and ethnic identity. These direct experiences result in self-concept that is reinforced through the particular attitudes toward the developing individual. Critical reflection on past experiences is crucial in transformation of the perception of self. The degree to which individuals reflect and reconstruct knowledge of themselves determines the degree to which self-knowledge is sought and one's image is reconstructed (Bandura, 1997).

The power of efficacy beliefs is further corroborated in a study by Jerusalem & Mittag, (1995) of migrants seeking to build a new life in a dissimilar social milieu. Those with a high sense of self-efficacy viewed their new culturally diverse reality as a challenge, regardless of their social support or employment status. Those with a low sense of efficacy viewed their new circumstances as a threat, and experienced high levels of anxiety and accompanying health problems. Thus, in cross-cultural analyses, psychosocial efficacy beliefs contribute to the productivity of sociocultural accomplishments.

Data derived from sojourner research have been consistently influential in determining cross-cultural adaptation. These studies to date have been concerned primarily with predicting which abilities and personal attributes are important for individuals immersed in a foreign culture. A number of researchers have explored the dimensions that influence effective adaptation such as fluency in the host language, cultural empathy, social interaction, and personality traits (Abe & Wiseman; 1983; Church, 1982; Cui & Van Den Berg, 1991; Kim, 1986). Intercultural effectiveness is the general assessment of a sojourner's adaptability. It includes a sojourner's cognitive, affective,

and behavioral competence. The cognitive dimensions include the knowledge of language, non-verbal behavior, and the communication rules of the host country, while the affective dimension requires a psychological orientation favorable with the host culture. This affective quality is the ability to acknowledge cultural differences and to empathize with cultural norms. The third component is the behavioral dimension that requires the sojourner to demonstrate cognitive and affective qualities in social interaction with host people. These dimensions are interdependent of one another. There is substantial agreement among researchers that these cognitive, affective, and behavioral subprocesses are essential to the engagement of sojourner adaptation to the host culture.

Like all constructs, intercultural effectiveness is not amenable to direct observation, and therefore has been studied by Cui & Van Den Berg (1991) through a series of measurable variables. The study was based on a survey of American business people in China. Self-administered questionnaires consisting of 20 questions required subjective rating of one's satisfaction with life experience in the host country. Using a four-factor model, communication competence, personality traits, cultural empathy, and communication behavior were tested. The results indicated that communication competence proved most significant, followed by cultural empathy, and communication behavior.

The studies of intercultural effectiveness for sojourners have direct association within the context in which minority students, like sojourners, must adapt. Although the sojourner research focuses on the intercultural effectiveness of the sojourner when encountering the host culture, the cognitive, affective, and behavioral factors that contribute to cross-cultural adaptation are closely linked to the expectations culturally diverse students encounter in schools. The teacher is the critical model for instructing students how to communicate with competence, learn tolerance for the unfamiliar, deal with ambiguity, and learn appropriate role behavior and interpersonal social interaction. The interrelation between the causal factors and the dependent variable directly relate to factors modeled by teachers who demonstrate cross-cultural instructional efficacy.

In thinking about the preparation of beginning teachers, Britzman (1996) became curious about the creation of an original learning disposition, in which a shift occurs from a preoccupation with teaching other people to a consideration of one's own learning. This concept includes allowing teachers to learn from their students' learning in order to shape teaching. Alfred Bandura (1978) refers to this reflection and investigation of learning as the "making of insight." The central concept of "transference" conveys the idea that one's past unresolved conflicts with others and with self are projected onto new meanings of new interactions. It is important to understand how this concept influences and shapes the manner in which teachers respond and listen to students in the classroom. The dynamics of transference can influence the level of anxiety manifested in teacher-student transactions. If transference is a condition of pedagogy, then when teachers encounter diversity, they often do not anticipate the effect the students will have on them. This emphasizes a point that is unrecognized in teacher education and training; that the nature of culturally responsive pedagogy does not originate in teacher education, nor is it bound to the chronology of the school years or the inservice presentation. The ethical obligation expects teachers to examine their own conflicts and to develop the exercise of control or self-efficacy that allows the creation of new pedagogical insight.

In redesigning a foundations course in teacher education, Britzman (1986) searched for how insight is made. Students were asked to read selected stories where the material resisted resolution, meaning the problems posed did not need rescue or application. Students were asked to theorize how knowledge is constructed, what knowledge wants, and what knowledge costs. The results of the study suggested that learning something from engagement is different than learning something about it. The discovery in this pedagogical adventure reinforces the goals of multicultural education. Learning how one learns from the lives, histories, cultures, and dilemmas of others involves a close scrutiny of one's own conditions of learning.

The literature offers much in support of participation and increased exposure to diverse cultural experiences as integral to the development of cross-cultural adaptation (Gullahorn &

Gullahorn, 1963; Kim, 1986; Ward & Seale, 1991). These studies of international students indicate that participation with the host culture directly influences adjustment and sojourner satisfaction. Ibrahim's (1983) study of Syrian students' relocation to the U.S., and the isolation experienced by their wives concluded that social interaction is a critical prerequisite for intercultural adaptation.

Cleveland, Mangrove, and Adams (1960) studied Americans living abroad, and cite cultural empathy as a skill that can be learned. The perceptiveness and receptiveness aspects of interpersonal skill were noted to be the best predictor of overseas cross-cultural effectiveness. An approach characterized by a nonjudgmental perspective and a limited degree of ethnocentrism was determined to be very influential in relating to the host culture. A third dimension cited in the research discussed the ability to cope with psychological stress such as frustration, anxiety, social alienation, and interpersonal conflict. Skill in handling stress is directly related to an individual's openness and flexibility, and requires an awareness of the culture bound nature of personally held views and the ability to question and abandon earlier convictions.

Intercultural effectiveness is an important rationale supporting experiential educational training. In particular, the ability to communicate and the ability to establish interpersonal relationships facilitate cross-cultural understanding, tolerance for ambiguity, and flexibility. Teachers must be culturally responsive to the needs of their students and teach from a global perspective. This requires teachers to be conscious of the interactive nature of people, and to take advantage of opportunities to be exposed to culturally diverse people, to value the range of perspectives, and to appreciate diverse beliefs and choices.

Suggestions for Advancing the Empirical Knowledge Base

A relative lack of research on the effects of multicultural education can be due to the nature and relative growth of the field. This paucity also suggests that the study of attitudes, sensitivities, and biases in the field of multicultural education may not lend itself well to traditional experimental empirical research methods, but may be better understood through exploratory processes. A common

complaint of persons concerned with a new field of inquiry, such as multicultural education, is that existing quantitative methods seem ill fitted for their purpose. A productive response is to couple substantive knowledge and inventiveness to research in this field.

These questions need continued empirical pursuit: First, what factors exist that are beyond sociocultural control that influence cross-cultural adaptability? Second, if the practices followed today in the effort to deliver diversity training for teachers are discrepant in positively influencing cross-cultural adaptability among teachers, what significance do the results of this study have in future planning for such training? The previous discussion of the literature review probed the types of research methodologies and the findings can empower reformers in planning and preparing teachers for culturally responsive instructional efficacy.

The findings of previous research are suggestive of important implications for teacher education and human resource management. Results revealed that preservice and inservice programs in multicultural education do not affect a significant cultural change for most teachers. Some of the research suggests that inservice training has met with success in developing awareness, but short term training often neglects to provide the practical information or long term support necessary to transform practice. Since a small amount of training is typically what is offered to teachers because of limited staff development budgets, training is not likely to impact what teachers do. The variables that have empirical support in cross-cultural research should be considered in the selection process for teacher education programs and teacher hiring practices. This may help in the prediction of fit between teachers and cross-cultural environments. The assessment of teachers' perceived self-efficacy should be broadened to gauge its multifaceted nature. Measuring teachers' efficacy to educate difficult students and overcome negative home environments should be broadened to include teachers' beliefs about their own efficacy. Instructional efforts are governed more by what teachers believe they can accomplish than by their view of abilities to prevail over environmental obstacles. Teachers' perceived efficacy rests on much more than the ability to transmit subject matter (Grant &

Secada, 1990; Sleeter, 1985).

A serious effort toward preparing teachers to teach in a culturally relevant manner requires a rethinking of the teacher education process. Hannigan's (1990) study classified three categories—skills, attitudinal factors, and personality traits as they relate to intercultural effectiveness. The first two factors directly relate to the training process with the implication that individuals can develop the necessary skills to satisfactorily adapt to diverse cultures. Intercultural effectiveness can be conceptualized as a psychosocial concept achieved through changes in one's knowledge, attitudes, and emotions. Harris (1972) cites belief in teachers' missions and knowledge of subject matter as important in cross-cultural adaptation, but concludes that technical skill and knowledge of the content contribute only a small part to a multifactor complex process. Teachers who are very knowledgeable in subject areas may not have the skills to master cross-cultural delivery of instructional content.

We need to know how teachers' attitudes are formed and what functions they serve. Teachers develop attitudes based on cultural and educational experiences, and they do not easily relinquish attitudes and beliefs about themselves or others. The research is rich in support of an attitude of respect as critical in developing cross-cultural effectiveness. In his study of Peace Corps Volunteers, Harris (1972) found three factors that had strong correlations to cross-cultural success. Tolerance, courtesy, and respectful attitudes were determined to be the three most important factors in developing cultural empathy. Person-to-person contacts were viewed as fundamental in cultivating communication competence, flexibility, and interaction management.

People live their lives in sociocultural environments that differ in their shared values, social practices, and opportunity structures. Sociocultural orientations must be treated as a multifaceted dynamic that influences the exploration of how efficacy beliefs regulate human functioning within social systems. Interdependence does not obliterate the personal self, as the psychosocial self embodies both personal and collective facets. Without a resilient sense of the psychosocial self,

people are easily overwhelmed by adversities. A strong sense of personal efficacy is vital to successful adaptation. Thus, in cross-cultural analyses, psychosocial efficacy beliefs contribute to the productivity of sociocultural accomplishments.

Although self-monitoring has environmental precursors and is extremely difficult to alter in adults, self-efficacy can be enhanced through training. Interventions that provide information to help improve individuals' understanding of performance strategies or require effort in reflection may be most influential in enhancing self-efficacy (Bandura, 1997; Gist, 1989; Gonzalez, 1993; Gordon, 1985; Katz, 1976; Ladson-Billings, 1994; McDiarmid, 1990).

Teachers who distrust their cross-cultural efficacy are not likely to trust themselves in unpredictable, unfamiliar encounters with members of diverse cultural groups. Bandura (1997) suggests that one's ability to select experiences best suited to disconfirm faulty, prejudicial thought patterns rests largely on intuition. Successful pursuit of beneficial courses of action depend on some of the following psychosocial factors:

1. Does one know how to improvise behavioral prescriptions under changing circumstances to disconfirm beliefs and to expand competencies?
2. Has one anticipated possible difficulties and rehearsed strategies for effectively withstanding setbacks and overcoming negative situations?
3. Does one have the incentive and social support system needed to invest in personal change?

Review of the literature suggests there are six major variables contributing to overall cross-cultural adjustment. These variables are: (a) anticipatory adjustment factors related to perceptual acuity, (b) organization socialization factors that require flexibility and openness, (c) job factors that include role clarity, emotional resilience, and personal autonomy, (d) organizational culture factors that provide social support and logistical assistance, (e) non-work factors such as family/spouse adjustment, cultural empathy, and resiliency, and (f) individual factors

that include perceptual skills, relation and communication skills, and self-efficacy strengths (Kelley & Meyers, 1992; Cui and Van Den Berg, 1991).

Multifaceted research is needed to study the factors that are most germane to the instructional domain of functioning and adapting to the diverse and interactive social system of the learning environment. Effective management of interaction displayed through social skill and self-monitoring leads to success in one's own culture and in cross-cultural exchange. The sensitivity to pick up on important cues in a new environment and to respond to them in a socially acceptable manner are the keys to establishing meaningful teacher-student relationships.

Reform efforts in education require a shift from the traditional delivery of rote instruction to an emphasis on recognizing a teacher's belief in his or her pedagogical efficacy to teach creative and critical thinking. The efficacy issue is central to teachers' beliefs in their abilities to integrate pedagogical practices that support students' intrinsic interests and academic self-directedness. Efficacy beliefs affect how encounters with students of diversity are perceived and cognitively processed. One's perceived control and level of functioning can be cognitively transforming.

CHAPTER THREE

Methods and Procedures

This study utilized a survey research design to examine the relationship of psychosocial and sociocultural variables to the cross-cultural adaptability of urban high school educators. The purpose of the design was to compare the responses of the *Personal Data Questionnaire* survey to the scores measured on the *Cross-Cultural Adaptability Inventory*. This survey methodology was selected to invite the participation needed to uncover relative information that can empower stakeholders of public education in preparing and planning for change in current staff development practices and instructional delivery. The analysis of the data will provide the educational community with a better understanding of the experiences and expectations that impact the cross-cultural adaptability of urban high school teachers.

Participants

A systematic random sample was drawn from a list of all certified secondary teachers employed for the 1996-97 school year, by a large urban public school district in Northeast Florida. The school district's Human Resource Department provided a list of 1400 secondary teachers employed for the 1996-97 school year. Permission was granted for the study from the district superintendent. A table of random numbers was used to locate the initial sampling, and then every tenth person was selected. The research study sample identified 140 selected participants, and mailing labels were used in mailing materials to each subject. After requesting permission and articulating the guarantee of confidentiality, a research packet was mailed to each of the participants at their school location. Letters were mailed to each selected participant that described the purpose of the study, provided assurance of anonymity, assigned the time frame for completion, and explained procedures for the return of the completed materials. A more detailed profile of the participants is included in the description of the responses explained in the Data Collection section of this chapter.

Research Instruments

The focus of the survey research selected for this study was to compare the scores collected from two forms of instrumentation: the *Cross-Cultural Adaptability Inventory* developed by Kelley and Meyers (1992) and the *Personal Data Questionnaire*. This methodology is supported by Bandura (1997), who suggests that a survey should be used when there is no other viable option for attaining the same information from existing sources, and because self-appraisal instruments are better predictors of human behavior than psychodynamic assessments.

The *Cross-Cultural Adaptability Inventory* is a fifty item self-scoring training instrument researched, designed and revised by Colleen Kelley and Judith Meyers in 1992. It is a culture-general instrument that explores an individual's abilities to adapt to any culture, and one's readiness to interact with members of diverse cultures. The design of the instrument is based on self-awareness. Responses are recorded on a six point Likert type scale, and scores are tallied for the following dimensions: Emotional Resilience (ER), Flexibility/Openness (FO), Personal Autonomy (PA), Perceptual Acuity (PAC), and a Total Score. This instrument is a very useful instrument for multicultural training, staff development, and team building.

The researcher developed the *Personal Data Questionnaire* as a survey instrument for gathering demographic data, and for acquiring the psychosocial and sociocultural information specifically related to the research questions. The design of the instrument explores personal and professional sociocultural experiences and psychosocial traits, particularly self-efficacy characteristics. The content of the questionnaire instrument addresses a comprehensive set of variables explored in previous studies of multicultural education, diversity training, cross-cultural adaptability, and sojourner research. It was designed to explore both the traditional demographic factors, as well as, factors that have not been explored in empirical studies and are not easily measured.

Procedures Used in the Development of the Research Instruments

Both methods of measurement were constructed using items considered by experts in the field as relevant and comprehensive in the scope of inquiry. Professors recognized for their knowledge and scholarship in the field of multicultural education and research methodology received the draft of the items selected for the *Personal Data Questionnaire*. The final revision of the instrument approved for this study included recommendations provided from university scholars.

The *Cross-Cultural Adaptability Inventory* was developed by Kelley and Meyers in 1987 following a collection of 653 observations, generalized least squares analyses, and the extraction of five, which eventually became four dimensions or scales of cross-cultural efficiency. Coefficient alphas were computed for internal consistency reliability on the four scales: ER, FO, PA, PAC; and the total score. The individual scale reliability estimates are as follows: .90 on 49 items of the Total score, .82 on the 18 Emotional Resilience items, .80 on the 15 Flexibility/ Openness items, .78 on the 10 items of Perceptual Acuity, and .68 on the 7 Personal Autonomy items. The individual scale reliability estimates indicate that the items within each scale are strongly related to one another. The scales show high internal consistency.

The *CCAI* consists of fifty items among four scales. Nine negatively worded items are distributed throughout the instrument to reduce a response bias. Each of the dimensions will be described in an effort to aid in understanding how each particular area might be viewed in relation to the research questions and in interpreting cross-cultural adaptability. The dimensions of the *CCAI* are valuable in examining a personalized schema of an individual's likely reaction to new and challenging cross-cultural situations.

Emotional resilience is an important dimension in the study of cross-cultural effectiveness. Emotional resilience is the ability to cope with stressful feelings and deal with them constructively. Emotionally resilient people like new experiences and have confidence in their ability to cope with ambiguity. They take risks, have a positive self-regard, and can modulate and effectively react to

“culture shock” (Ward & Seale, 1991).

When people live or work with diverse cultures, they usually encounter ways of thinking and behaving that are different from their own experience. Flexible and open people enjoy interacting with people who are different from what they find familiar to their cultural experience. They tend to be tolerant, non-judgmental, and think creatively. Interpersonal orientation and inquisitiveness are often cited in the literature as the major components of cross-cultural effectiveness. When differences are seen as barriers, it is difficult to approach or appreciate other cultures. However, open, flexible people are comfortable with the unfamiliar, and enjoy different ways of thinking and behaving (Hammer & Gudykunst, 1978).

People who are perceptually acute are attentive to verbal and non-verbal behaviors, to the context of communication, and interpersonal relations. These people are sensitive and empathetic to their impact on others. Cultural empathy has been identified as a key component of success in cross-cultural performance. It is highly cognitive in emphasis, requiring the skill to understand by comprehending verbal and nonverbal cues within the context of a social relationship, and the restraint to avoid negative attributions based on perceived differences. Without perceptual acuity, cross-cultural communication is easily misinterpreted and distorted. Perceptual acuity is associated with confidence in one's ability to perceive the feelings of others, to value other cultures, and attend to communication cues (Kim, 1986).

Personally autonomous people are not overly dependent on cues from the environment for their identity. They have a strong sense of who they are, clear personal values, and respect for themselves and others. They tend to be self-directed, and do not depend on the reactions and reinforcement of others to internally ground themselves. Their sense of identity and self-efficacy is built on their own personal power and sense of control. Personal autonomy can be measured by the degree to which one feels pressured to change in a cross-cultural environment. The ability to be open to change, set one's own goals, and establish a sense of identity independent of the environment

helps one to manage in the arena of cultural conflict (Hannigan, 1990).

The *CCAI* was developed from a review of research results and systematic polling of experts. Data emerged to support evidence of face, content, and construct validity. No such studies were explored to explain the predictive validity of the *CCAI*. This study involved the use of both the *CCAI* and the *Personal Data Questionnaire* in comparing the significance in the relationship of the variables.

Both instruments satisfy the questions of validity. The *Cross-Cultural Adaptability Inventory* proved useful in communicating information needed to measure variability in the development of cross-cultural adaptability. The work of Rudolf Moos (1979) and Albert Bandura (1977) established models for ongoing descriptive research of variables and their relationship to adaptation or self-efficacy. Moos' (1979) research described both the environmental and personal variables and their relationship through coping variables to adaptation. Bandura's (1997) long-term studies examined the persuasory focus of teacher's perceived self-efficacy in coping, adapting, and occupational problem solving. The contributions of these researchers help to support the face, content, and construct validity of this study.

The independent variables were measured by urban teachers' survey responses about their vocational identity, years experience, level of education, age, gender, ethnicity, completed hours in diversity training, experience living outside of the U.S. or in a culturally diverse neighborhood, self-efficacy responses for level of comfort and reactions to exposure. The researcher developed the selection of questions used in the *Personal Data Questionnaire* from the results of previous empirical studies and validity studies conducted by Kelley and Meyers (1992). Since it is impossible to directly incorporate all of the relevant variables to cross-cultural adaptation, it becomes imperative to reduce the large number of variables to a few theoretically sound constructs and to treat others as intervening variables. This study sought to provide answers to the following questions.

Research Questions

1. Are there significant differences in the scores reported from the dimensions of the CCAI and vocational identity associated with teaching responsibilities?
2. Is there a linear or monotonic relationship between the number of years of teaching and cross-cultural adaptability?
3. Does teaching in a culturally diverse school affect the CCAI scores?
4. Does level of education affect the CCAI scores?
5. Is there a linear or monotonic relationship between the number of hours completed in diversity training and cross-cultural adaptability?
6. Does the experience of living outside of the U.S. affect the CCAI scores?
7. Does the experience of living in a culturally diverse neighborhood affect the CCAI scores?
8. Do perceptions of self-efficacy affect CCAI scores?
 - 8a. Does one's perception of comfort with cross-cultural adaptability affect scores reported on the dimensions of the CCAI?
 - 8b. Does one's self-appraisal of exposure to diverse cultures affect scores reported on the dimensions of the CCAI?
9. Are there differences between gender on the dimensions of the CCAI?
10. Is there a linear or monotonic relationship between age and the CCAI scores?
11. Are there differences in the scores from diverse ethnic groups on the dimensions of the CCAI?

Procedures for Data Collection

During the fall of 1996, the data from this comparative study were collected from a random sample of 140 urban high school educators from a large urban school district in Northeast Florida. The purpose of the study was to compare the psychosocial and sociocultural responses from the *Personal Data Questionnaire* with the scores on the dimensions of the CCAI. All subjects

participated voluntarily and responded to the questionnaire anonymously. The results of the surveys were scored, computed, and secured confidentiality by the researcher.

With the use of mailing labels, each participant was mailed a research packet that contained the two instruments and a letter explaining the purpose of the study, the guarantee of anonymity, and the expected date for return of completed materials. A self-addressed envelope was included to encourage an efficient response. Each packet was coded with a four-digit code that corresponded with a numbered postcard, labeled with the respondent's name and location. An important part of the design included the use of the coded, labeled cards as a means of identifying the participants who needed a follow-up postcard reminder and packet. When a completed packet arrived, the researcher located the follow-up card and destroyed it, thereby leaving only cards identifying the non-response subjects.

Of the 140 packets mailed, 98 completed responses were recovered within three months, which is a 70% return rate. The researcher conducted the scoring, computing, and comparative analyses of the data. The following profile of the responses to the questions characterizes the sample. Of the 98 participants, 66 were female and 32 were male, and 75.5 % were Caucasian, 15.3 % were African-American, 5.1 % Native-American, 2.0 % were Multi-Ethnic, and only 1.0 % were of Hispanic descent. The data reflects the demographic trend that reports an increasingly white, female teaching force. There were 58.1 % of the participants teaching in regular education assignments, while 23.5 % of the respondents taught exceptional education, 12.2 % identified themselves as guidance counselors, and 4.1 % of the teachers taught vocational education. Teaching experience was reported in the exact number of completed years, which ranged from one to thirty-nine years. There were 34 teachers who reported ten years or less experience, while 64 teachers reported 11 to 37 years of experience. There were 41 teachers who reported bachelor's degrees, 57 reported master's degrees, and none of the teachers reported a doctorate degree. To the question that asked if the teachers had experience working in a culturally diverse school, 88 % responded "yes" and 10 %

answered “no”, which supports the data that define this district as an urban school district. There were 26 teachers that reported having had experience living outside of the U.S., while 72 teachers reported that they had not. There were 54 teachers that stated that they had experience living in a culturally diverse neighborhood, while 44 reported that they had no such experience. Age was reported in exact numerical data and ranged from 23 to 62. Teachers who reported completed hours of training in multicultural education provided numerical responses ranging from 0 to 120 hours. There were 36.7 %, who reported having received no formal training, 12.2 % reported receiving 60 hours or less and 1.0 % reported up to 120 hours. Responses to the questions regarding self-efficacy indicate that 61 reported their perception of comfort around members of diversity as flexible, 27 felt effective, 8 felt uncomfortable, and 2 felt resistant. Participants’ self-appraisal of exposure to diversity revealed that 53 felt positive, 37 described their experiences as satisfactory, and 7 felt it was obligatory, and 1 felt negative. A comprehensive description of the analyses of the data is detailed in Chapter Four.

Limitations of the Study

This study is based on the data derived from a specific group of educators in Northeast Florida. Future studies should use larger samples and test data from other variables to prove the results of this study to be equally true of all individuals and not just this population of educators. To improve aspects of validity, a follow-up survey might be useful in determining if more years of experience, additional training, or increased exposure to diversity became more influential in developing cross-cultural adaptability. Another suggestion for improvement of this study might consider further exploration of those participants with diversity training and experience in comparison with those without training, but with considerable experience.

Careful scrutiny of the questions used in exploring the honest responses of participants might limit the social bias response. Possible interviews and reflective written responses might reveal a more accurate description of teacher experiences, quality of exposure, and perception of experiences.

Including a more detailed description of experiences and exposure such as the length of time lived abroad, the years in residence in a culturally diverse neighborhood, and the content covered in diversity training would help to identify specific areas for future planning in staff development and research. Suggestions for improving the quality of this study are further explored in Chapter Five.

CHAPTER FOUR

Presentation and Analysis of Data

The research questions that framed this study asked what psychosocial and sociocultural factors influence cross-cultural adaptability among urban high school educators. The analyses of the data investigated how these factors related to scores achieved on the *Cross-Cultural Adaptability Inventory* (CCAI). This study examined and compared within group differences from the *Personal Data Questionnaire* responses relative to the independent variables of age, gender, ethnicity, teaching responsibility, years of experience, educational level, experience in a culturally diverse school, and neighborhood, residence outside of the U.S., multicultural training, and self-perceptive factors that affect urban teachers' CCAI scores. The survey responses from a sample of urban high school teachers were compared with the scores on the four dimensions and the total score of the CCAI. Then, the scores were analyzed using multivariate analysis of variance (MANOVA), Pearson product-moment, Spearman rank, and *t*-test procedures.

The results of the statistical analyses are presented in Chapter Four. Each research question is stated, the statistical analysis is reported, the data appropriate to the analysis are presented, and the statistical decision is noted. To gain a comprehensive understanding of the analysis of the results, a review of the research questions follows.

1. Are there significant differences in the scores reported from the dimensions of the CCAI and vocational identity associated with teaching responsibilities?
2. Is there a linear or monotonic relationship between the number of years of teaching and cross-cultural adaptability?
3. Does teaching in a culturally diverse school affect the CCAI scores?
4. Does level of education affect the CCAI scores?
5. Is there a linear or monotonic relationship between the number of hours completed in diversity training and cross-cultural adaptability?

6. Does experience living outside of the U. S. affect the CCAI scores?
7. Does experience living in a culturally diverse neighborhood affect the CCAI scores?
8. Do perceptions of self-efficacy affect the CCAI scores?
 - 8a. Does one's perception of comfort with cross-cultural adaptability affect the scores on the dimensions of the CCAI?
 - 8b. Does one's self-appraisal of exposure to diverse cultures affect the scores on the dimensions of the CCAI?
9. Are there significant differences between gender on the CCAI scores?
10. Is there a linear or monotonic relationship between age and the CCAI scores?
11. Are there differences in the scores from diverse ethnic groups on the dimensions of the CCAI?

Question 1: Are there significant differences in the scores reported from the dimensions of the CCAI and vocational identity associated with teaching responsibilities?

The data show that there are no significant differences in the scores between vocational identity on the dimensions of the CCAI. The dimensions on the *Cross-Cultural Adaptability Inventory* include Emotional Resilience (ER), Flexibility/Openness (FO), and Perceptual Acuity (PAC), and Personal Autonomy (PA) which contribute to a total score. There were four classifications for the responses to the independent variable, teaching responsibility, addressed by question one. The vocational identity choices for teaching responsibility included regular education, special education, vocational education, and guidance counseling. Multivariate analysis of variance (MANOVA) was computed since the four dimensions are independent scales to which the total score is dependent. No significant differences were identified at the .05 level. The means and standard deviations on the CCAI Scales and F values are reported in Table 4.1.

Table 4.1

Comparisons of CCAI Scores by Teaching Responsibility

Scales	GROUPS								F	p
	Reg Ed		Spec Ed		Voc Ed		Counselor			
	(n=58)		(n=24)		(n=12)		(n=4)			
	M	SD	M	SD	M	SD	M	SD		
ER	78.5	8.59	78.7	8.03	74.2	13.70	77.3	8.27	.46	.76
FO	58.4	6.52	57.8	4.52	54.7	3.86	57.7	4.97	.53	.71
PA	33.9	3.61	34.6	4.46	29.7	6.29	34.7	5.01	2.1	.08
PAC	45.4	7.28	47.7	4.45	50.0	13.70	44.4	3.79	1.0	.40
Total	216.	19.7	218.	16.3	208.	32.1	215.	15.7	.41	.80

Note. ER=Emotional Resilience, FO=Flexibility/Openness,

PA=Personal Autonomy, PAC= Perceptual Acuity

Question 2: Is there a linear or monotonic relationship between years of teaching experience and cross-cultural adaptability?

The results show there is no linear or monotonic relationship between years of teaching experience and cross-cultural adaptability. Pearson-product moment correlation was computed to measure the linear relationship between the number of years of experience and the scores on the dimensions of the CCAI. The range of responses reported 0 to 39 years of teaching experience, with 60 of the participants reporting years of experience between 0 and 25 years. Then Spearman rank order was calculated to examine whether the rate of adaptability varied with the increase in years of experience in teaching. The results are presented in Table 4.2. There is no significant linear or monotonic relationship at the .05 level between the number of years of experience and CCAI scores.

Table 4.2

Correlations Between Years Experience and CCAI Scales (n=98)

<u>Scales</u>	<u>Pearson-product moment</u>		<u>Spearman rank</u>	
	<u>r</u>	<u>P</u>	<u>r</u>	<u>P</u>
ER	.015	.88	.001	.99
FO	.059	.56	.060	.56
PA	-.002	.98	.023	.82
PAC	.039	.70	.080	.44
TOTAL	.028	.78	.032	.75

Note. ER= Emotional Resilience, FO= Flexibility/Openness,

PA=Personal Autonomy, PAC= Perceptual Acuity

Question 3: Does teaching in a culturally diverse school affect the CCAI scores?

The data indicate that teaching in a culturally diverse school does not have a significant effect on the CCAI scores. A two-tailed *t*-test was computed to investigate whether experience teaching in a culturally diverse school affected CCAI scores. The independent variable explored whether or not the participants felt they had experience teaching in a culturally diverse school. There were no significant differences found in the mean scores of the CCAI by experience teaching in a culturally diverse school. The values are reported in Table 4.3.

Table 4.3

Mean Differences of CCAI Scores and Diversity in School Responses

<u>Scale</u>	<u>Yes</u>		<u>No</u>		<u>df</u>	<u>t</u>	<u>P</u>
	<u>(n=88)</u>		<u>(n=10)</u>				
	<u>M</u>	<u>SD</u>	<u>M</u>	<u>SD</u>			
ER	78.4	8.5	75.2	8.9	96	1.12	.26
FO	58.2	5.5	55.3	5.4	96	1.59	.12
PA	34.1	5.3	35.4	3.1	96	-.71	.48
PAC	46.3	6.7	43.3	5.9	96	1.38	.17
TOTAL	217.	18.6	209.	18.4	96	1.29	.20

Note. ER= Emotional Resilience, FO=Flexibility/Openness,

PA= Personal Autonomy, PAC= Perceptual Acuity.

Question 4: Does level of education affect the CCAI scores?

The data indicate that teachers' levels of education do not significantly affect the CCAI scores. The response choices to this research question included B.S. or B.A. degree, Master's degree, or Doctorate degree. Forty-one participants reported a bachelor's level, and fifty-seven reported a master's degree of education. There were no responses acknowledging an earned doctorate degree. A *t*-test was performed to detect the presence of significant differences in the means. No significance was found. Table 4.4 reports the statistical data to support the findings.

Table 4.4

Mean Differences of CCAI scores Between Levels of Education

<u>Scales</u>	<u>Bachelor's degree</u> (n=41)		<u>Master's degree</u> (n=57)		<u>df</u>	<u>t</u>	<u>p</u>
	<u>M</u>	<u>SD</u>	<u>M</u>	<u>SD</u>			
ER	78.3	8.1	77.8	8.9	96	.31	.94
FO	57.9	6.1	57.9	5.2	96	-.05	.51
PA	33.8	3.7	34.6	5.9	96	.70	.28
PAC	46.6	7.4	45.5	6.0	96	.84	.56
TOTAL	217.	15.7	215.0	20.0	96	.44	.26

Note. ER=Emotional Resilience, FO= Flexibility/ Openness

PA= Personal Autonomy, PAC= Perceptual Acuity

Question 5: Is there a linear or monotonic relationship between the number of hours completed in diversity training and cross-cultural adaptability?

There is no significant linear or monotonic relationship between the number of hours completed in diversity training and cross-cultural adaptability. Pearson product-moment correlations were computed to calculate the linear relationship between the reported number of hours completed in multicultural education and the scores from the dimensions of the CCAI. The reported number of completed hours of formal training ranged between 0 and 120. The correlations between the continuous variable responses and the scores from the CCAI were negative but not significant at the .05 level. Spearman Rank was calculated at the .05 alpha level to determine the strength of the monotonic association between the amount of training received and the scores on the CCAI. Table 4.5 reports the data to support the findings.

Table 4.5

Correlation Between Completed Hours in Diversity Training and CCAI (n=98)

Scale	<u>Pearson-product moment</u>		<u>Spearman rank</u>	
	<u>r</u>	<u>P</u>	<u>r</u>	<u>P</u>
ER	-.17	.09	-.15	.13
FO	-.03	.74	.01	.85
PA	-.06	.55	-.17	.09
PAC	-.03	.74	-.04	.68
TOTAL	-.12	.23	-.13	.21

Note. ER= Emotional Resilience, FO= Flexibility/Openness

PA= Personal Autonomy, PAC = Perceptual Acuity

Question 6: Does experience living outside of the U.S. affect the CCAI scores?

The data show that experience living outside of the U. S. significantly affects a dimension of the CCAI scores. The 2-sample *t*-test analysis found a significant relationship at the .05 level between Personal Autonomy (PA) and experience living outside of the U.S. Twenty-six participants reported that they had previously held residence outside of the U.S., while seventy-two had not. The Northeast Florida region has several Navy installations, and some of the teachers may have had military experience and residence in other countries. Table 4.6 reports the statistical data to support the findings.

Table 4.6

Mean Differences of CCAI Scores and Experience Living Outside the U.S.

<u>Scale</u>	<u>YES</u> <u>(n=26)</u>		<u>NO</u> <u>(n=72)</u>		<u>df</u>	<u>t</u>	<u>p</u>
	<u>M</u>	<u>SD</u>	<u>M</u>	<u>SD</u>			
ER	77.6	7.9	78.4	8.7	96	.44	.66
FO	57.4	5.2	58.1	5.7	96	-.58	.56
PA	32.6	3.9	44.7	6.9	96	-1.9	.05*
PAC	44.8	6.9	46.6	6.5	96	1.3	.23
TOTAL	214.0	15.4	218.0	19.6	96	-.90	.37

Note. ER=Emotional Resilience, FO= Flexibility/Openness

PA= Personal Autonomy, PAC= Perceptual Acuity

* $p \leq .05$

Question 7: Does experience living in a culturally diverse neighborhood affect CCAI scores?

The data show that experience living in a culturally diverse neighborhood significantly affects a dimension of the CCAI scores. A *t*-test was performed to detect significance at the .05 level for the mean scores on the dimension of Perceptual Acuity and is noted by an (*) on Table 4.7. Fifty-four participants reported that they lived in a culturally diverse neighborhood, while forty-four reported that they did not. No other significant mean differences were detected. Table 4.7 reports the statistical data to support the findings.

Table 4.7

Mean Differences of CCAI Scores and Experience in a Diverse Neighborhood

<u>Scale</u>	<u>Yes</u> <u>(n=54)</u>		<u>No</u> <u>(n=44)</u>		<u>df</u>	<u>t</u>	<u>P</u>
	<u>M</u>	<u>SD</u>	<u>M</u>	<u>SD</u>			
ER	78.6	7.9	77.1	9.3	96	.99	.32
FO	57.9	6.1	57.6	4.9	96	-.03	.98
PA	34.9	5.8	33.4	4.1	96	1.5	.15
PAC	47.1	5.6	44.6	7.5	96	1.9	.05*
TOTAL	218.0	16.6	213.0	20.0	96	1.2	.23

Note. ER= Emotional Resilience, FO= Flexibility/Openness

PA= Personal Autonomy, PAC=Perceptual Acuity

* $p \leq .05$

Question 8: Do perceptions of self-efficacy affect the CCAI scores?

8a: Does one's perception of comfort with cross-cultural adaptability affect the scores on the dimensions of the CCAI?

The data indicate that one's perception of comfort with cross-cultural adaptability significantly affects the scores on the dimensions of the CCAI. MANOVA was calculated to determine the differences in the four descriptors of levels of comfort. Participants described levels of comfort as resistant, uncomfortable, flexible, or effective. The multivariate analysis of variance revealed statistically significant effects for group responses compared to scores on the dimensions of Emotional Resilience and the Total Score for the CCAI. The results of the analysis presented in Table 4.81 support the findings.

Table 4.81

Means and Standard Deviations of CCAI Scores and Levels of Comfort

Scale	Descriptors								F	p
	Resistant		Uncomfortable		Flexible		Effective			
	(n=02)	(n=08)	(n=61)	(n=27)	(n=61)	(n=27)	(n=27)	(n=27)		
M	SD	M	SD	M	SD	M	SD			
ER	71.0	15.5	71.0	7.62	77.7	8.62	81.5	6.78	4.1	.009*
FO	54.5	4.95	55.0	2.27	57.5	6.08	60.0	4.48	2.4	.07
PA	34.5	2.12	34.0	3.82	33.7	3.47	35.7	7.98	.94	.43
PAC	37.0	4.24	43.6	7.23	45.8	6.12	47.8	7.15	2.4	.08
TOTAL	197.0	26.9	203.0	16.2	214.0	18.5	225.0	15.5	4.8	.003*

Note. ER= Emotional Resilience, FO= Flexibility/Openness

PA = Personal Autonomy, PAC= Perceptual Acuity

* $p \leq .05$

Question 8b: Does one's self-appraisal of exposure to diverse cultures affect the scores on the dimensions of the CCAI?

The data indicate one's self-appraisal of exposure to diverse cultures significantly affects the scores on the dimensions of Emotional Resilience and the Total Score on the CCAI. MANOVA was calculated to detect significance at the .05 level. Participants described exposure to diversity experiences as negative, obligatory, satisfactory, or positive. The results of the analysis of the data presented in Table 4.82 support the findings.

Table 4.82

Means and Standard Deviations of CCAI Scores and Exposure to Diversity

Scales	Descriptors								F	p
	Negative (n=01)		Obligatory (n=07)		Satisfactory (n=37)		Positive (n=53)			
	M	SD	M	SD	M	SD	M	SD		
ER	60.	72.1	5.7	76.9	9.7	80.0	7.3		3.1	.009*
FO	51.	54.7	4.7	58.0	5.8	58.5	5.4		1.7	.23
PA	33.	33.4	2.7	34.5	4.4	34.3	5.9		.70	.96
PAC	34.	42.1	5.2	44.6	6.2	47.8	6.5		1.8	.01
TOTAL	178.0	203.0	13.2	213.0	21.8	220.0	15.1		3.6	.008*

Note. ER= Emotional Resilience, FO=Flexibility/ Openness

PA= Personal Autonomy, PAC= Perceptual Acuity

* $p \leq .05$

Question 9: Are there significant differences between gender on the CCAI scores?

The data indicate that there are no significant differences between gender on the CCAI scores. A *t*-test was performed to detect the presence of significant differences. No statistical significance was noted at the .05 level. There were sixty-six female and thirty-two male participants.

Table 4.9 reports the statistical data to support the findings.

Table 4.9

Mean Differences of CCAI Scores and Gender

<u>Scale</u>	<u>Female</u> <u>(n=66)</u>		<u>Male</u> <u>(n=32)</u>		<u>df</u>	<u>t</u>	<u>p</u>
	<u>M</u>	<u>SD</u>	<u>M</u>	<u>SD</u>			
ER	79.2	7.7	75.8	9.9	96	1.9	.36
FO	58.0	5.3	57.8	6.2	96	.16	1.8
PA	34.7	5.6	33.5	3.9	96	1.1	.60
PAC	46.7	5.7	44.6	8.2	96	1.5	.17
TOTAL	218.0	15.4	211.0	23.7	96	1.8	.11

Note: ER= Emotional Resilience, FO=Flexibility/Openness

PA= Personal Autonomy, PAC= Perceptual Acuity

Question 10: Is there a linear or monotonic relationship between age and CCAI?

The data indicate there is no significant linear or monotonic relationship between age and CCAI. Pearson product-moment was used to calculate the participants' age, which ranged from 23 to 62, and the scores on the dimensions of the CCAI. No significant linear relationship was found between age and cross-cultural adaptability. Spearman rank was calculated to determine the strength of the monotonic association between age and the scores on the dimensions of the CCAI. Table 4.10 reports the data that supports the finding.

Table 4.10**Correlation Between Age and CCAI Scores (n=98)**

<u>Scale</u>	<u>Pearson-product moment</u>		<u>Spearman rank</u>	
	<u>r</u>	<u>P</u>	<u>r</u>	<u>P</u>
ER	.004	.97	.17	.08
FO	.133	.19	.14	.62
PA	-.040	.70	-.08	.41
PAC	-.007	.95	-.16	.10
TOTAL	.064	.54	.15	.13

Note. ER=Emotional Resilience, FO=Flexibility/Openness

PA=Personal Autonomy, PAC=Perceptual Acuity

Question 11: Are there differences in the scores from diverse ethnic groups on the dimensions of the CCAI?

The data indicate there are no significant differences in the scores from diverse ethnic groups on the dimensions of the CCAI. MANOVA was calculated to detect any significant differences among five ethnic groups in terms of CCAI scores. The Wilks Lambda multivariate analysis of variance revealed no statistically significant effect at the .05 level for the CCAI scores. There were five Native-American responses, fifteen African-American responses, seventy-four Caucasian responses, and three multiethnic responses. There were not enough responses from Hispanic participants to compute the standard deviation. Table 4.11 reports the data and supports the findings.

Table 4.11**Means and Standard Deviations of CCAI Scores and Ethnicity**

<u>Scale</u>	<u>Native-Am.</u> (n=05)		<u>Afr.-Am</u> (n=15)		<u>Hispanic</u> (n=1)		<u>Caucasian</u> (n=74)		<u>Multi-Ethnic</u> (n=03)		<u>F</u>	<u>p</u>
	<u>M</u>	<u>SD</u>	<u>M</u>	<u>SD</u>	<u>M</u>	<u>SD</u>	<u>M</u>	<u>SD</u>	<u>M</u>	<u>SD</u>		
ER	79.	8.7	82.	5.8	83.	-	77.	8.7	91.	.71	1.94	.12
FO	58.	5.3	57.	8.0	58.	-	58.	5.2	59.	3.5	.12	.95
PA	34.	3.9	34.	4.9	31.	-	35.	5.4	36.	5.0	.23	.87
PAC	49.	7.2	49.	6.6	50.	-	45.	6.3	56.	3.5	2.3	.07
TOTAL	220.0	19.4	222.0	14.7	222.0		214.0	19.2	240.0	5.7	.75	.52

Note. ER=Emotional Resilience, FO=Flexibility/Openness

PA=Personal Autonomy, PAC = Perceptual Acuity

$p \leq .05$

Summary of Findings

Chapter Four has provided data to answer the research questions in this study. The scores on the dimensions of the Cross-Cultural Adaptability Inventory (CCAI) and the PDQ responses provided the information needed to conduct interpretive statistical analysis. The comprehensive analysis of the data allowed the researcher to investigate statistical significance at the .05 level, and to explore the differences in cross-cultural adaptability between the group variables. The results of the analyses of variance and the *t*-tests confirm that statistically significant differences were reported on some of the independent variables. Two of the variables of self-efficacy, which describe one's perception of comfort and exposure to cultural diversity, proved statistically significant, as reported in Tables 4.81 and 4.82. Sociocultural experiences were found to be significant to the questions six and seven which addressed living in a culturally diverse neighborhood and those with experience

addressed the participants living in a culturally diverse neighborhood and those with experience living outside of the U.S. Chapter Five will summarize the results of the data and present conclusions.

CHAPTER FIVE

Conclusions

Multicultural proponents have argued that multicultural education is for everyone. While the ideals of multicultural education are important for everyone in a pluralistic society, it is irrefutable that not everyone benefits from schooling as it currently operates. The constituent base of multicultural education consists of disenfranchised people, particularly individuals of color and low socio-economic backgrounds. Our nation's public schools are not serving culturally diverse students well as evidenced by major deficits in their educational development. A highly diverse marginalized community relies heavily on the educational institution to provide their children with access to a better life. Too often, the school simply perpetuates the cycle of discrimination, poverty, and hopelessness.

Education faculties are sought as likely leaders for transformative emancipatory pedagogy and social reform for two reasons. First, faculty members are less constrained by the micropolitics of the school, and second, coming from institutions of higher learning, they are perceived as credible partners in developing theoretical and conceptual frameworks for individual and institutional change. To be effective, teacher educators must be progressive and equity conscious. Teachers should be encouraged to be introspective, examining how their own socialization has influenced their beliefs about diversity. Advocates of multicultural education promote pluralism as an equitable approach to cultural inclusion in public life; others perceive diversity as a threat to social cohesion and national identity. Schools have become sites in which proponents debate and act upon pedagogical and ideological perspectives on diversity (Gay, 1991; Grant, 1992; Sleeter, 1992).

The literature contains a complex array of conceptual frameworks, research, and specific teaching strategies that often substitute for dialogue between educators and the community. Using theory and literature to inform thinking and knowledge among educators and parents can empower the educational community. However, in the absence of meaningful dialogue with the oppressed

communities which teachers serve, instructional delivery lacks responsiveness. It is important for teachers to recognize the aspirations that oppressed groups have for their children and the barriers that persistently thwart their efforts to reach those aspirations. Teachers must shape pedagogy on the basis of both expertise and ongoing dialogue with the community. The conditions of our existence in a pluralistic and globally interdependent society bespeak of the moral imperative to expand the conversations and dispositions of educators and the urban community.

There is a discontinuity between the homogeneity of the teaching force and the increasingly diverse student population in our nation's schools. We must ask in whose interest are we preparing teachers to serve? When a predominate number of middle class white novices enter the teaching force and are confronted with children growing up in the physically hazardous conditions of urban areas, an idealistic missionary zeal often surfaces. When teachers perceive ethnically and culturally diverse students as deficits from the norm and in need of rescuing, the role of teacher training in countering parochialism becomes paramount. The development of critical modes of pedagogy that will provide teachers with opportunities to reflect on the impact their sociocultural experiences have had on the development of their attitudes toward diversity seems powerfully important. It is important to know, not guess the attitudes and behaviors of teachers toward cultural diversity.

Multicultural education is not a periphery or "add-on" measure, but is at the heart of educational reform. The challenge for teacher training programs on diversity issues is to communicate the expectations and goals of multicultural education that are meaningful and valued. Successful communication will increase the likelihood that corresponding effective teaching practices will be implemented, favorably affecting the academic achievement of students of diversity. Lack of evidence supporting the effectiveness of existing programs for multicultural teacher training is not an excuse for ignoring the goal. Falling far short of the multicultural perspective, workshops and short-term inservice programs for teachers have failed to improve instructional efficacy. How

we do train and prepare teachers for the task of educating all students is arguable and incomplete, but this study has attempted to expand the knowledge base related to the reconstruction of teacher education.

This study did not attempt to replicate the previous research that concludes that teacher expectations and behaviors influence self-concept and academic achievement. It examined more completely the factors that influence the development of cross-cultural adaptability among urban educators. It is important to know which factors are significant in the constellation of predictors for cross-cultural adaptability. The exploration of independent variables and their effect on cross-cultural adaptability has delivered little bursts of insight that in the aggregate form a new vision of the reality of multicultural education and its virtues in reforming public education. The data from this study provide insight into what role, if any, the variates of age, gender, ethnicity, level of experience, educational level, extent of multicultural training, exposure, and efficacy factors relate to cross-cultural adaptability.

Summary of Results

A review of the status of each of the research questions and the examination of the results of the analyses of the data are as follows:

1. The results of the analyses revealed no significant differences in the dimensions of the CCAI scores based on teachers' vocational identity. Sleeter's studies (1992) suggested teachers of exceptional education students demonstrated behaviors that were more aligned with education that is multicultural. However, the current study found no significant differences in CCAI scores between groups of teachers who identified with the instructional areas of regular, special, and vocational education and guidance counseling. Theory implies that teachers who have had additional training in developing instructional strategies to meet the needs of individual students might be likely to demonstrate cross-cultural effectiveness. Gay (1991) argues that multicultural education merely translates general education principles to fit the specific contexts of cultural diversity. Therefore,

teachers in all content areas have the potential to be culturally responsive in their instructional approach.

2. The analyses of data showed that no significant differences were found between years of experience on the scores of the CCAI. Internalized experiences that accompany age and maturity suggest that exposure and cross-cultural interactions are prescriptive for tolerance and accommodation. However, because the mind tends to reinforce old habits, the effect of teaching experience may fall prey to conditioning. A common example is teacher “burn-out” which signals resistance to acknowledging cultural differences in instructional delivery. As the results of the data revealed in the analyses of years' experience, the number of years of teaching experience does not relate to differences in cross-cultural adaptability scores.

3. Teaching in a culturally diverse school does not affect the CCAI scores. The results of this analysis are consistent with the literature that cites cultural incongruence between urban educators and a diverse urban population of students (Ashton & Webb, 1986; Bandura, 1997). The research sample was drawn from a large urban school district; consequently, the researcher expected teachers to report that they had experience teaching in a culturally diverse urban school because of the district's culturally diverse student population. A lack of awareness from the ten respondents who reported no experience in a culturally diverse school might be attributed to the respondents' individual interpretations of cultural diversity. Some teachers may perceive ethnic representation as safe and acceptable in a school dominated by a white majority, and therefore view the school community as unaffected by diversity.

It is important to acknowledge that dominant cultural group contact provides an avenue for the acquisition of culturally appropriate skills, while minority contact bridges important social support and sociocultural adjustments. Even though the results of this study do not relate to the findings of other research, it is important to understand the possible limitations in replicating the findings of previous studies. The strength of the relationship for cross-cultural adaptation varies

according to teachers' past experiences, transition experiences, and acculturation strategies. Strong monocultural identity and pedagogical unresponsiveness suggest further examination of teacher inservice training related to the needs of an urban student population (Ward & Seale, 1991).

4. Similarly, teachers' levels of education do not affect the scores on the CCAI. Fifty-seven teachers reported an earned Master's degree, while forty-one reported an earned Bachelor's degree, and no one reported an earned Doctorate degree. There may be a need to compare the norms of undergraduate and graduate students in teacher education programs with the scores of this study to explore any possible relationship with the dominant discourse in the educational training and the affect on cross-cultural adaptability.

5. The analyses of the data showed that there is no relationship between the number of hours completed in diversity training and cross-cultural adaptability. This is consistent with the findings of previous research that report a lack of transference from inservice training into instructional application and practice (Ashton & Webb, 1986; Banks, 1983; Sleeter, 1992). Therefore, it is limited as a vehicle for institutional change. Although, staff development provides formal instruction, it does not substitute for the influence of life experiences on cross-cultural effectiveness. The traditional approaches of providing teachers with diversity training have been short term, disjointed, and void of necessary reflection and discussion opportunities. Any changes brought about by multicultural education staff development programs have been modest and uneven. In order to assess how current pedagogical practices are falling short of the ideal of cross-cultural adaptability, it is necessary to gauge how effective inservice and staff development methods have been, and look more closely at factors that influence teacher attitudes and self-efficacy.

6. Experience living outside of the U.S. affects a dimension of the CCAI scores. The teachers who reported experience living outside of the U.S. had significantly different scores on the CCAI dimension of Perceptual Acuity. These results support the research of Kelley & Meyers (1992), in

that perceptual acuity is associated with one's attention to communication skills, cues, and the accurate interpretation of those cues across cultures. People who have had experience immersed in another culture have had to develop this shift in reference, perception, and receptiveness in order to interpret the cultural cues needed to be cross-culturally understood. According to Kim (1986), the amount of reinforcement received from immersion in another culture supports intercultural contact and experiential learning. The mastery experiences gained through cognitive and affective perceptual acuity with intercultural contact influences one's social power and credibility. The positive results that accompany teachers' perceptual acuity enable them to relate to verbal and nonverbal communication cues with a sense of familiarity, and contextually link what approach works best by knowing predictive situational cues.

7. Experience living in a culturally diverse neighborhood affects a dimension of the CCAI scores. The teachers who reported experience living in a culturally diverse neighborhood had significantly different scores on the CCAI scale for the dimension of Perceptual Acuity. Sociocultural interdependence in a culturally diverse neighborhood is key to positive communal experiences. One's ability to perceive cross-cultural communication cues and maintain identity determines the degree of satisfaction achieved from dynamic intercultural interactions and neighborhood influences. People live their lives neither entirely autonomously nor interdependently. Perceptually acute people have learned to self-monitor and develop the sensitivity needed to establish positive relationships with members of diverse groups.

8. Perceptions of self-efficacy affect CCAI scores. The responses to level of comfort were grouped as resistant, uncomfortable, flexible, or effective. Differences were found on the scale for Emotional Resilience and on the total CCAI scores. Differences were also noted between the self-appraisal responses describing exposure to diversity. Participants judged their own efficacy with exposure as either negative, obligatory, satisfactory, or positive. However, functional appraisal is not easy. Efficacy beliefs are the product of cognitive processing of diverse sources of efficacy

information conveyed vicariously and socially. Once conveyed, efficacy beliefs contribute to the quality of human functioning in cognitive, motivational, and affective processes. The effects of self-knowledge gained by applying appraisal skills to exploratory experiences enables teachers to judge their own efficacy and guide their actions. Accurate appraisal of one's level of comfort and evaluation of exposure to diversity depends on the integration of information learned over time and from experience. Gaining self-knowledge, is a precondition for embarking on behavioral change. This implies that the disparities often observed between the teacher's espoused beliefs in multicultural education and action in the classroom may stem from faulty self-knowledge. The self-efficacy beliefs of individual teachers contribute to a collective and supportive climate that promotes high academic achievement for all students (Bandura, 1997).

9. No significant differences were found on the CCAI scores based on gender. The demographic trends indicate that the teaching force is becoming increasingly white and female, and the data collected from the survey responses are consistent with these findings. Females represented 67% of the sample, while only 33% of the sample were males. The influence of gender on perceived efficacy in occupational responsibilities has received some empirical attention (Hackett, 1985), but no empirical data has emerged from studies of gender and instructional efficacy in relation to cross-cultural effectiveness. Future research may need to explore the paths of influence through which relevant factors affect career choices in teaching, and the effects of perceived efficacy by gender on teaching pursuits. Another possible research study worth pursuit might compare combined variables of gender and ethnicity of teachers to determine the effects on cross-cultural adaptability and culturally responsiveness.

10. There is no significant linear or monotonic relationship between age and the CCAI scores. As previously noted in the discussion of years of experience, aging occurs in a social context, and is therefore, affected by the structure of society within which it occurs. Intellectually challenging environments, such as culturally diverse classrooms, should enhance teachers' cognitive functioning.

Teachers' aging, like cross-cultural efficacy, is a product of personal attributes and the opportunities that society provides. Successful aging and cross-cultural effectiveness requires a strong sense of personal efficacy to reshape and expand the potential for professional satisfaction. A declining sense of cross-cultural efficacy can stem more from undermining cultural and institutional practices than from biological aging. It is possible that since the goals of education emphasize personal development throughout the life span, a teacher's age does not weaken perceived cross-cultural efficacy (Featherman, Smith, & Peterson, 1990). These results might prompt further study, since there exists a tendency to assume that with age, teachers become more rigid and inflexible, whereas age and self-efficacy may be more closely associated with culturally responsive teaching mastery.

11. No significant differences were found on the CCAI scores based on differences in ethnicity. These results are consistent with previous research that confirms that teachers' ethnic background is not a determinant of culturally responsive teaching behaviors. Teacher effectiveness and cross-cultural efficacy is most closely tied to personable traits such as warmth and fairness, and to academic rigor. Multifaceted differences within and between cultures reveal that individuals from the same ethnic group adopt different orientations depending on the social circumstances. Teachers with a high sense of instructional efficacy are more successful in teaching culturally diverse students than those with low perceived efficacy. One's ethnic identification does not influence cross-cultural adaptability with other cultures (Ladson-Billings, 1994; Oberg, 1960; Ogbu, 1982; Sleeter, 1992).

Exploring the Meaning of the Data

Several critical questions have emerged from the results of this study and the results of previous research. The challenge is to provide conceptual understanding of the explanatory, predictive, and operative power of psychosocial and sociocultural factors that support cross-cultural adaptability. If beliefs are in accord with the scores found on the CCAI, what factors have facilitated this congruence? What conditions favor the manifestation of cross-cultural adaptability? The findings show that there are significant differences in *Cross-Cultural Adaptability Inventory* scores for the

variables that explored exposure and perceived efficacy, while the variables that explored training, level of education, ethnicity and other cultural group traits were not found significant. The sociocultural experiences that involve living outside of the U.S. or in a culturally diverse neighborhood suggest that the relation of exposure to cross-cultural adaptability is dependent on immersion and long-time exposure. Since teaching in a culturally diverse school did not prove to be statistically significant, there appears to be a need for further exploration of the quality of residential exposure compared to teacher-student cross-cultural contact.

Staff development trainers and teacher educators can increase the development of cross-cultural effectiveness by reducing the stress for teachers who find cross-cultural exposure threatens. Little predictive value is offered from proponents of the theory of habituation who argue for extracting cross-cultural comfort through repeated exposure to students from culturally diverse backgrounds. Different experiences with equivalent exposure time can produce markedly different changes in efficacy beliefs. Coping skills can be enhanced under a cognitive set of supportive strategies that help teachers develop cross-cultural adaptability skills paralleled with exposure to diversity. A sense of cross-cultural efficacy is likely to be more enduring if exposure is accompanied by facilitative support and self-appraisal opportunities. Without positive self-affirmation, cross-cultural adaptability efforts are restricted. Mere exposure to that which is perceived as threatening is not informative of the personal capacity to change. People are more influenced by their self-appraisals of performance than by the exposure experience itself (Bandura, 1997).

How will the educational community reconceptualize and redesign teacher education and inservice programs that move beyond teachers' self-addressed needs to incorporate the attitudes, knowledge, and skills required to maximize the potential of their students in an evolving, diverse society? If the current approach to inservice training has resulted in intensifying the experience of contact with racial diversity, and does not provide a pathway for improvement, then the need for change falls into question. Efforts to train teachers to be culturally responsive to the needs of their

students have typically focused on verbal analysis of multicultural educational goals and social persuasion for embracing them. To achieve major transformation of teacher attitudes and behaviors, inservice training programs cannot continue to rely on talk alone. Behavioral changes depend on cognitive mediation to sustain their effects. Neither verbalism insulated from action nor activism insulated from thought and reflection harvests superior results (Brewer, 1974).

Should teacher education programs require students to participate in projects, activities, and dialogue within diverse community settings? Social cognitive theory prescribes mastery experience as the principle vehicle of personal change. When people diligently avoid what they fear, they lose touch with the realities of coping and adapting. Multicultural training models must cultivate competencies to eradicate faulty thinking for student expectations. Strategies must be taught to disconfirm fears and loosen monocultural tenacities. Teachers need to experience a sequence of events that repeatedly demonstrate that negative outcomes will not occur from risk-taking or cultural responsiveness. Another key to heightening perceived self-efficacy is through modeling. Team teaching can offer support for attempting new instructional strategies that might normally be resisted by individuals. Teachers then become highly vigilant of helpful strategies that have been modeled and supported in threatening contexts, thus benefiting greatly from corrective modeling of coping strategies. Interpretive reflection and dialogue are critical to restructuring faulty thinking into cognitive strategies that foster successful teaching performance (Meyers, 1966).

What kinds of knowledge do teachers resist as irrelevant or inappropriate in multicultural training? Overcoming resistance requires training and practice over graduated time. Teachers will refuse threatening tasks if they have to endure stress for a long time, but will risk them for a short period. As their cross-cultural efficacy increases, the length of time for performing an activity is gradually extended. Protective aids that reduce the likelihood of feared outcomes can be introduced as still another facilitator of change. Task graduation varies the complexity of the coping activity, while threat graduation varies the degree of intimidation. For example, in activity graduation,

teachers confront the most intimidating culturally diverse classroom situation and first present one small culturally responsive lesson or try one strategy and eventually progress to larger, more complex lessons or discussions. In threat graduation, a complete multicultural lesson is presented to a smaller group of culturally diverse students, and then gradually the size of the group is increased. As cross-cultural adaptability increases, teachers must be provided with opportunities for self-directed accomplishments that will allow them to find success without supportive aids.

As technological advances bring virtual-reality situations to training efforts, the computer simulation of cross-cultural communication and instruction elements merits investigation. A variety of environments could be simulated for mastery that might be difficult to arrange in actuality. Constructed virtual environments permit greater control over the severity of the threat teachers experience in managing their fears and low perceived efficacy relating to cultural diversity.

Implications for Leadership

As visionaries, educational leaders understand that the demographic tapestry of this country is changing, and that in order to meet the needs of the educational community, leaders must commit to being continuously innovative and adaptive. The results of this study suggest a need for gaining perspective and acknowledging that our current practice in educating minority students is ineffective, and decisions must be made to transcend the challenges through careful planning and ordered priorities. Findings from this study support the need for comprehensive and systematic research on affect variables that influence culturally responsive pedagogy. Such research may have potential significance in educational policy and decision-making regarding urban schools' education of students for whom new educational environments ought to be devised so that their academic achievement can be heightened.

Educational leaders must seek ways to improve instruction. Masterful academic leadership encompasses decision-making for policy, curriculum planning, hiring, and training. Implications for policy should include a long-term quest for excellence and integrity. The essence of leadership in

educational policy making will spring from proactive energy and vision in response to what powerfully influences the attitudes, values, and behaviors of teachers in cross-cultural situations. This requires establishing a practice of building policy on empirical research findings, instead of following old habits or seeking a quick-fix approach to problem solving. By examining the factors that do influence the cross-cultural adaptability of teachers, policy makers can better synchronize recommendations for teacher selection and training according to what we know does or does not work as research indicates.

Continuously faced with problems of choice, policy makers must be willing to seek productive outcomes through exploratory means, which requires initiating research studies and attending to findings of previous studies. If financial data and analyses are a stimulus for policy and organizational change, then the impact of continued poor performance of minority students should be recognized in the data analyzed. Unfortunately, survey data typically arouse expectations and create disillusionment unless the exercise of accountability results in change. Leaders whose work life is compartmentalized in hierarchical structures often experience declining opportunities to challenge the status quo. To enrich the quality of the education for an increasingly diverse student population, educational leaders must be revolutionary in convincing the educational community of the vision and goals of multicultural education. Educational leaders are change agents responsible for organizational growth and effectiveness. This involves the ability to recognize and respond to the demographic changes in the educational community. Groundwork is required to initiate and sustain the change needed to develop superior work teams. Educational leaders understand resistance to change and the barriers to cross-cultural effectiveness, and know that the key to transformation is in listening to the stakeholders, and ultimately building the character of the teachers and culture of the organization. The results of the quality of the school's educational outcomes are what the consumers determine them to be. Therefore, the educational leader as a change agent achieves fundamental transformation through the empowerment of the educational community. In response to the changing diversity of the

student population, leaders embrace the unique and diverse membership of the community and inspire teachers to be creative, innovative, and culturally responsive. Educational leaders build cohesive interpersonal relationships, knowing that personal change precedes organizational change.

Education leaders must continue to update their knowledge and take charge of their own self-development. They must recognize that a perceived sense of inefficacy in their leadership abilities and in teachers' instructional effectiveness is fuel for the inertial processes and strategies of adaptive forethought needed to secure the future success of the organization. Perceived efficacy affects what information is collected, how it is interpreted, and how it is converted into means for managing situations. Leaders must recognize how decisions are influenced and how the ambiguities that accompany cross-cultural interactions affect the decisional context. More powerful than a psychological contract is a social contract, which is a commitment to being mindful of the social will and its destructive and empowering force in the climate of the organization. What a leader models regarding culturally responsive pedagogy, expectations, values, and relationships with the community speaks explicitly about the shared values of the organization.

The implications for educational leadership focus on both transactional and transformational perspectives. Educational leaders excel at developing the talents of others, getting teachers to believe in themselves and the abilities of their students, and adapting their leadership style to the talents of others and situational challenges. Functional adaptation of leadership strategies rests heavily on managerial efficacy, as well as modeled confidence in the individual strengths of teachers and students. Leaders must cultivate administrative effectiveness by managing responsibilities such as job training, rotation, transfers, promotions, and relocations of teachers. Transformational leaders make full use of human resources, lead in new directions, and align the internal structures and systems needed to reinforce the overarching goals of multicultural education.

Successful leaders motivate and inspire culturally responsive teaching by supporting the goals of multicultural education. They understand that the process of meeting these goals hinges on

the development of teachers' instructional efficacy. Educational leaders understand that meeting the needs of a culturally diverse student population is a key responsibility that requires providing teachers with the skills, attitudes, knowledge, and resources to effectively teach students from diverse cultures. Through guided mastery programs, leaders can facilitate new levels of instructional competency and pedagogical growth. They give teachers opportunities to take risks, support alternative methods of instructional delivery, and convey confidence in teachers' abilities through encouragement and praise. Strategies for developing recovery skills must be cultivated through a leader's demonstration of task-oriented composure, and confidence in teachers' abilities to maintain both group and individual efficacy in cross-cultural environments. Teacher empowerment can be achieved through the acquisition of multicultural skills and knowledge which is key to bringing about social change. An educational leader's positive approach that emphasizes the acquirability of cultural responsiveness and moves beyond the emphasis of contributions from minority groups to a transformational and social activist approach will be most beneficial in promoting the goals of multicultural education (Bandura, 1993; Banks, 1992; Sleeter, 1992).

Recommendations for Future Research

The traditions of study in multicultural educational research have provided a promising foundation built from practical need and theoretical advances. There are a number of issues worthy of being addressed to further advance the thinking about cross-cultural efficacy, communication, and instructional competence. If we knew reasons for teacher resistance to culturally responsive practice and could better predict what experiences are required to enhance effectiveness, we could thereby increase the probability of positive outcomes from teacher education and training programs. Since education is essentially an applied field, research in multicultural education yields some recommendations for alterations in educational practice.

The principal findings of this study forward the argument that urban educators need to develop cross-cultural instructional and personal efficacy. On the basis of these findings, it appears

the results are conceptually informative in advancing the knowledge base in the field of multicultural education and teacher preparation. From the findings, it was possible to make an inference that was both important and obvious; that prior immersion experiences and perceptions of exposure to diversity interact in a complex manner to affect the scores on the dimensions of the *Cross-Cultural Adaptability Inventory*. The factors studied open several avenues to approach rethinking the current efforts to educate and train teachers to effectively teach students of diverse backgrounds. From the review of the literature, points of agreement and rival explanations of the data are acknowledged showing that exposure and perceived efficacy are key elements to consider in staff development planning and in inservice delivery of multicultural education for teachers. Judgements of personal efficacy and expected outcomes of actions cognitively control adaptive behavior. Expected outcomes of actions are learned from previous exposure experiences. Future research that examines the quality of these teacher-training efforts should consider a comprehensive qualitative and quantitative methodology to examine the impact of self-efficacy factors as well as more defined exposure variables.

No statistically significant differences found in group responses for gender, vocational identity, experience, educational level, ethnicity, age, completed hours of diversity training, and experience in urban schools compared to cross-cultural adaptability scores suggest that we should look carefully at previous research that supports or contradicts these results. Future studies need to investigate the degree of cultural dissonance between teachers and their attitudes and expectations for specific groups of student' academic performance. Another suggestion for research might explore combinations of variables such as ethnicity and gender, or age and vocational identity to determine if there appears to be any significant relationship to cross-cultural adaptability.

Possible explanations for the ineffectiveness of training programs may be that they are associated with ESOL (English Speakers of Other Languages), teacher mandated training, which has been ill received because of the quality and content of the training and the number of hours required

for maintaining teacher certification. Most of the district diversity training programs are short term (1-3 hours), and are taught by presenters lacking in knowledge of the content, the audience, and training methodology. Consequently, mandated diversity training has met with great resistance and teacher participation is often passive. More knowledge is needed to better understand the impact of mandated diversity training, extent of compliance, and the cooperation demonstrated during the training compared to instructional adaptation and practice.

This study does not suggest that providing teachers with training in multicultural education is futile. However, the findings do challenge the diversity awareness curricula and delivery. Further investigation is needed to examine training programs, their cost-effectiveness, and of utmost importance, their conduciveness to producing positive outcomes. The results of this study suggest a need for a thorough review and evaluation of training programs for multicultural education and diversity issues. Decisions relative to content and delivery must relate to the needs of the culturally diverse urban community.

It is important for redesigning the current approaches taken to include a system of rewards and incentives for teachers who choose to reside in the urban school community or have experience abroad. Teacher preparation programs should include opportunities for reflection about the influence of previous experiences on an individual's emotional resilience, personal autonomy, and perceptual acuity. More extensive experience sequences and critical contemplation of their influence should be considered in teacher selection and placement for inner city school assignments.

It is apparent that new fields of investigation are needed. It seems important to continue with the exploration of various factors of cross-cultural adaptability and their relationship to culturally responsive teaching. Is cross-cultural competence really related to culturally responsive pedagogy? It would be interesting to investigate the dimensions of cross-cultural teaching competence in relationship building and information transfer. There is still a need for conceptual clarity and attention to definition and orientation in multicultural research.

Finally, how should cross-cultural adaptability be measured? Numerous methodological problems are inherent in multicultural research. The use of self-report instruments bears the threat of socially biased responses for questions that can be perceived as sensitive or threatening. Interviews and reflective input might provide a more realistic examination of the thought processes that control behaviors associated with adaptation and cognitive restructuring. The challenge for future research is to scrutinize possible instruments and methodology for reliability and validity.

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APPENDICES

A. Personal Data Questionnaire

B. Cross-Cultural Adaptability Inventory

PERSONAL DATA QUESTIONNAIRE
Doctoral Research

This is an anonymous survey form, so please do not include your name or any identifying marks. Please respond to the questions as honestly and accurately as possible. A box is provided for you to respond with a numerical code that corresponds with the range of responses provided. A comment section is included at the end of the form. Thank you for your participation, your quick mail-in response, and your contribution to educational research.

Professional Experience

1. Teaching Responsibility:
1) Regular education 2) Special education 3) Vocational education []
2. Years of Certificated Teaching Experience: []
3. Are you currently teaching in a culturally diverse urban school? 1) yes 2) no []
4. Highest Education Level Completed:
1) B.S. / B.A. (4 years college) 2) Master's / Specialist 3) Doctorate []
5. How many hours have you completed in cultural diversity training / multicultural education? []

Life Experiences

6. Have you ever lived outside of the United States? 1) yes 2) no []
7. Do you currently reside in a culturally diverse neighborhood? 1) yes 2) no []
8. In describing your level of adaptability to other cultures, you feel:
1) resistant 2) uncomfortable 3) flexible/open 4) effective []
9. Generally, you would describe your exposure to cultures different than yours as : []
1) negative 2) obligatory, but tolerable 3) satisfactory 4) positive / enriching
10. Do you feel a sense of responsibility for improving race relations within your school community? 1) yes 2) no []

Demographic Data

11. Gender: 1) female 2) male []
12. Age: []
13. Cultural Descent: []
1) Native-American 2) African-American 3) Hispanic 4) Caucasian 5) Multi-ethnic

COMMENTS:

B

The purpose of this inventory is to help you assess your ability to adjust to and interact effectively with people from different cultures. Read each statement carefully and choose the response that best describes you right now. Indicate your response by circling the appropriate abbreviation to the right of the statement. For example, if you think a statement tends to be true about you, circle TT next to that statement.

Some items may sound very similar. Don't worry about being perfectly consistent in your answers. Just choose the most appropriate response for each item.

Use a ball point pen or a pencil to circle your answers (DT TT TNT NT DNT). Press firmly when making your choice. If you decide to change an answer, draw an X through your original answer and then circle your new answer (DT ~~TT~~ TNT NT DNT).

	Definitely True	Tends to Be True	Not True	
1. I have ways to deal with the stresses of new situations.....	DT	TT	NT	DNT
2. I believe that I could live a fulfilling life in another culture.	DT	TT	NT	DNT
3. I try to understand people's thoughts and feelings when I talk to them.	DT	TT	NT	DNT
4. I feel confident in my ability to cope with life, no matter where I am.	DT	TT	NT	DNT
5. I can enjoy relating to all kinds of people.....	DT	TT	NT	DNT
6. I believe that I can accomplish what I set out to do, even in unfamiliar settings.....	DT	TT	NT	DNT
7. I can laugh at myself when I make a cultural faux pas (mistake).	DT	TT	NT	DNT
8. I like being with all kinds of people.	DT	TT	NT	DNT
9. I have a realistic perception of how others see me.	DT	TT	NT	DNT
10. When I am working with people of a different cultural background, it is important to me to receive their approval.	DT	TT	NT	DNT
11. I like a number of people who don't share my particular interests.....	DT	TT	NT	DNT
12. I believe that all people, of whatever race, are equally valuable.....	DT	TT	NT	DNT
13. I like to try new things.	DT	TT	NT	DNT
14. If I had to adapt to a slower pace of life, I would become impatient.	DT	TT	NT	DNT
15. I am the kind of person who gives people who are different from me the benefit of the doubt.....	DT	TT	NT	DNT
16. If I had to hire several job candidates from a background different from my own, I feel confident that I could make a good judgment.....	DT	TT	NT	DNT
17. If my ideas conflicted with those of others who are different from me, I would follow my ideas rather than theirs.....	DT	TT	NT	DNT
18. I could live anywhere and enjoy life.....	DT	TT	NT	DNT
19. Impressing people different from me is more important than being myself with them.	DT	TT	NT	DNT
20. I can perceive how people are feeling, even if they are different from me.....	DT	TT	NT	DNT
21. I make friends easily.	DT	TT	NT	DNT
22. When I am around people who are different from me, I feel lonely.....	DT	TT	NT	DNT
23. I don't enjoy trying new foods.....	DT	TT	NT	DNT

	Definitely True	Probably True	Probably Not True	Definitely Not True	
24. I believe that all cultures have something worthwhile to offer.	DT	TT	TNT	NT	DNT
25. I feel free to maintain my personal values, even among those who do not share them.	DT	TT	TNT	NT	DNT
26. Even if I failed in a new living situation, I could still like myself.	DT	TT	TNT	NT	DNT
27. I am not good at understanding people when they are different from me.	DT	TT	TNT	NT	DNT
28. I pay attention to how people's cultural differences affect their perceptions of me.	DT	TT	TNT	NT	DNT
29. I like new experiences.	DT	TT	TNT	NT	DNT
30. I enjoy spending time alone, even in unfamiliar surroundings.	DT	TT	TNT	NT	DNT
31. I rarely get discouraged, even when I work with people who are very different from me.	DT	TT	TNT	NT	DNT
32. People who know me would describe me as a person who is intolerant of others' differences.	DT	TT	TNT	NT	DNT
33. I consider the impact my actions have on others.	DT	TT	TNT	NT	DNT
34. It is difficult for me to approach unfamiliar situations with a positive attitude.	DT	TT	TNT	NT	DNT
35. I prefer to decide from my own values, even when those around me have different values.	DT	TT	TNT	NT	DNT
36. I can cope well with whatever difficult feelings I might experience in a new culture.	DT	TT	TNT	NT	DNT
37. When I meet people who are different from me, I tend to feel judgmental about their differences.	DT	TT	TNT	NT	DNT
38. When I am with people who are different from me, I interpret their behavior in the context of their culture.	DT	TT	TNT	NT	DNT
39. I can function in situations where things are not clear.	DT	TT	TNT	NT	DNT
40. When I meet people who are different from me, I am interested in learning more about them.	DT	TT	TNT	NT	DNT
41. My personal value system is based on my own beliefs, not on conformity to other people's standards.	DT	TT	TNT	NT	DNT
42. I trust my ability to communicate accurately in new situations.	DT	TT	TNT	NT	DNT
43. I enjoy talking with people who think differently than I think.	DT	TT	TNT	NT	DNT
44. When I am in a new or strange environment, I keep an open mind.	DT	TT	TNT	NT	DNT
45. I can accept my imperfections, regardless of how others view them.	DT	TT	TNT	NT	DNT
46. I am the kind of person who gives people who are different from me the benefit of the doubt.	DT	TT	TNT	NT	DNT
47. I expect that others will respect me, regardless of their cultural background.	DT	TT	TNT	NT	DNT
48. I can live with the stress of encountering new circumstances or people.	DT	TT	TNT	NT	DNT
49. When I meet people who are different from me, I expect to like them.	DT	TT	TNT	NT	DNT
50. In talking with people from other cultures, I pay attention to body language.	DT	TT	TNT	NT	DNT

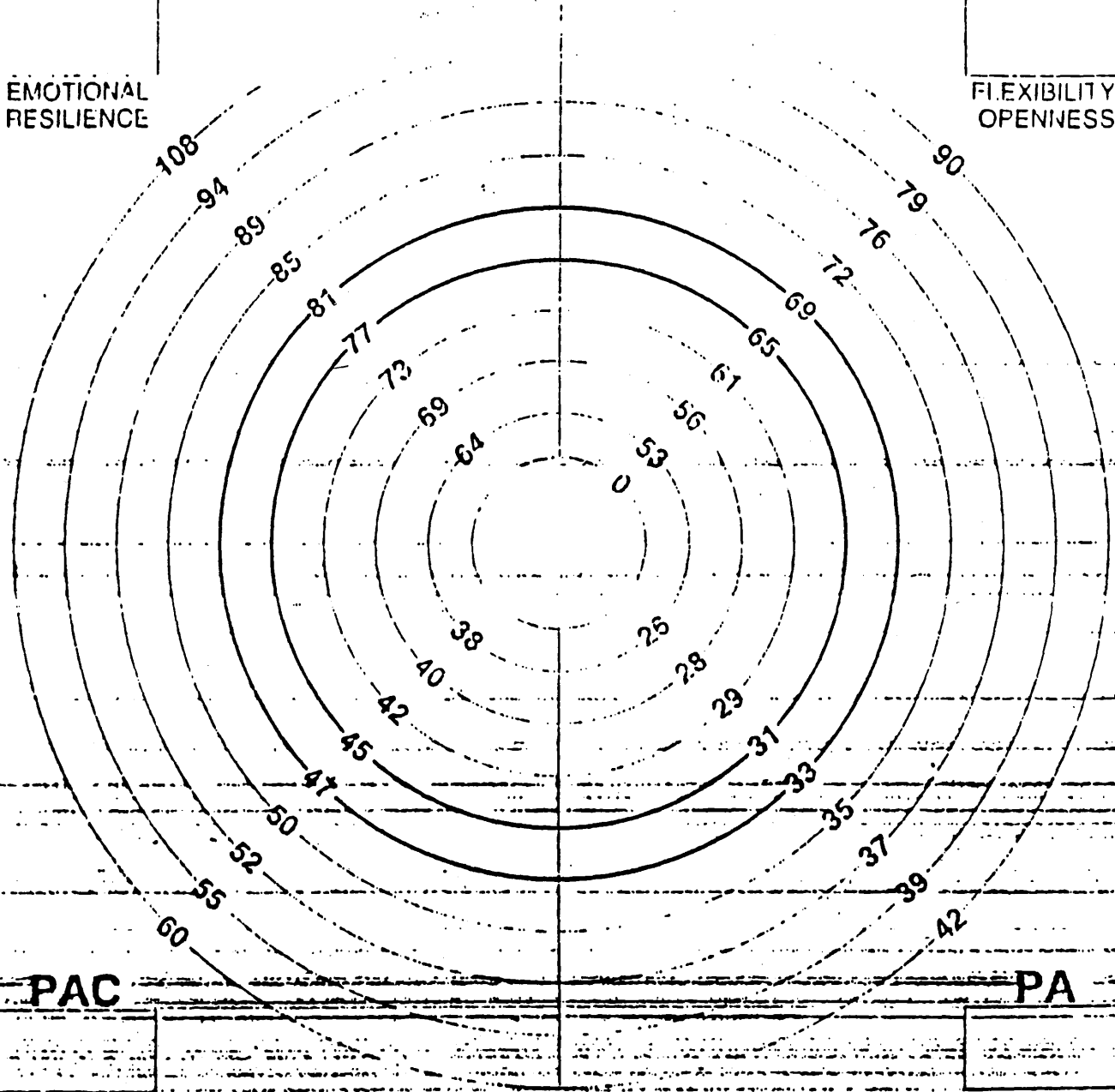
CCAI Self-Assessment Profile

ER

EMOTIONAL
RESILIENCE

FO

FLEXIBILITY/
OPENNESS



PAC

PERCEPTUAL
ACUITY

PA

PERSONAL
AUTONOMY