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TEACHING MULTICULTURAL PSYCHOLOGY AS A CULTURAL COMPETENCE
INTERVENTION: AN EMPIRICAL EVALUATION OF COURSE COMPONENTS

by

Elizabeth Tish Hicks

A dissertation submitted in partial fulfillment
of the requirements for the degree

of

DOCTOR OF PHILOSOPHY

in

Psychology

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2022

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ABSTRACT

Teaching Multicultural Psychology as a Cultural Competence Intervention:
An Empirical Evaluation of Course Components

by

Elizabeth Tish Hicks, Master of Science

Utah State University, 2022

Major Professor: Dr. Melanie M. Domenech Rodríguez
Department: Psychology

Previous research has shown that a semester-long multicultural psychology course can effectively increase students' cultural competence-related attitudes when students complete the class in-person and online. This dissertation examined several components of a multicultural psychology course: ethical grading, skill development, and intergroup contact. The first paper discussed techniques used to minimize grading bias and examined whether cultural competence shifts impacted grading. Students' cultural competence scores did not relate to or predict their grades in the course ($p > .05$), which supported the notion instructors can grade fairly and objectively regardless of students' attitudes and values. The second paper highlighted the importance of social justice competence in addition to cultural competence, as well as the importance of targeting skill development in addition to knowledge and awareness. We compared two courses, with and without a skills-focused Difficult Dialogues group assignment. Results

suggested that the Difficult Dialogues project had a particular impact on improving students' social justice behavioral intentions ($p = .036$). The third paper focused on the impact of intergroup contact with diverse others. The multicultural psychology course required direct intergroup contact by attending at least three cultural events every semester. However, due to the COVID-19 pandemic, this requirement was shifted to indirect intergroup contact activities. This study examined differential shifts on students' cultural competence-related attitudes in sections where students were required to engage in direct intergroup contact versus students who were allowed to engage in indirect intergroup contact due to taking the course during the COVID-19 pandemic. Results suggest that indirect contact contributed to positive shifts in cultural competence equally as well as direct intergroup contact. This collection of studies advances the evidence-based teaching of multicultural psychology by empirically examining specific course components. It also provides useful information for educators, administrators, advocates, and policymakers about the impact of multicultural education, the efficacy of cultural competence training, and feasibility of ethical implementation in the classroom.

(119 pages)

PUBLIC ABSTRACT

Teaching Multicultural Psychology as a Cultural Competence Intervention:
An Empirical Evaluation of Course Components

Elizabeth Tish Hicks

Previous research has shown that a semester-long multicultural psychology course can effectively increase students' cultural competence-related attitudes when students complete the class in-person and online. Cultural competence refers to the knowledge, awareness, and skills required to appreciate, recognize, and effectively work with members of other cultural groups. This dissertation examined several components of a multicultural psychology course: ethical grading, skill development, and intergroup contact. The first paper discussed techniques used to minimize grading bias and examined whether cultural competence shifts impacted grading. Students' cultural competence scores did not relate to or predict their grades in the course, which supported the notion instructors can grade fairly and objectively regardless of students' attitudes and values. The second paper highlighted the importance of social justice competence in addition to cultural competence, as well as the importance of targeting skill development in addition to knowledge and awareness. This study investigated the impact of adding a skills-focused Difficult Dialogues group assignment to the course on students' shifts in cultural competence-related attitudes and social justice orientation and also discussed of implementation considerations for instructors. Results suggested that the Difficult Dialogues project had a particular impact on improving students' social justice behavioral intentions. The third paper focused on the impact of intergroup contact with diverse

others. The multicultural psychology course typically requires direct contact by attending at least three cultural events every semester. However, due to the COVID-19 pandemic, this requirement was shifted to indirect contact activities. This study examined differential shifts on students' cultural competence-related attitudes in sections where students were required to engage in direct intergroup contact versus students who were allowed to engage in indirect intergroup contact due to taking the course during the COVID-19 pandemic. Results suggest that indirect contact contributed to positive shifts in cultural competence equally as well as direct intergroup contact. These studies advance the evidence-based teaching of multicultural psychology by empirically examining specific course components. The manuscripts provide useful information for educators, administrators, advocates, and policymakers about the impact of multicultural education, the efficacy of cultural competence training, and feasibility of ethical implementation in the classroom.

ACKNOWLEDGMENTS

Completing a PhD, and a dissertation, is not an accomplishment that occurs in isolation— it truly takes a village. I am no exception, and the number of supporters and collaborators I have to thank for helping me to make it to this point is too many to list. A few people who must be named though, because the magnitude of support they have provided me with over these years is so great, are Melanie Domenech Rodríguez, Melissa Tehee, Sallie Mack, Kenia Carrera, Cari Alvarez, Sean Weeks, my parents, my brothers, my sisters-in-law, my childhood best friends, and my extended family. I am so grateful that you were all by my side through both the happiest and the hardest moments of this journey.

I would also like to thank my dissertation committee members for their support throughout the dissertation process and throughout my time at USU, and for their valuable input and feedback— thank you so much to Melanie Domenech Rodríguez, Melissa Tehee, Scott Bates, Jenn Grewe, and Breanne Litts. Finally, I would like to thank all of the instructors and teaching assistants of the undergraduate multicultural psychology class— teaching multicultural psychology involves high emotional labor, and your commitment to teaching with passion, integrity, and care is the reason the course has such a positive impact on students.

Tish Hicks

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CHAPTER I

GENERAL INTRODUCTION

In our increasingly diverse and multicultural society (US Census Bureau, 2018), providing students with a strong multicultural education and improving their cultural competence is crucial to their professional success (e.g., American Association of Colleges and Universities, 2020; Bartosh, 2020; Resnick, 2009; Yang 2020). The Association of American Colleges and Universities (AAC&U, n.d.) states that a liberal education provides students with learning opportunities that empower them, helps them to develop a sense of social responsibility, prepares them to successfully navigate diversity, and teaches them how to apply knowledge and skills in the outside world. Both universities and students are aware of the importance of multicultural education to students' success in an increasingly globalized world (AAC&U, 2020; Littleford, 2013). Multicultural psychology courses are particularly well positioned to not only to provide strong multicultural education, but also to improve students' cultural competence. In addition to increasing students' knowledge of multicultural psychology, instructors can also support students' growth in attitudes, awareness, and skills related to cultural competence.

Previous research has shown that a semester-long multicultural psychology course can effectively act as an intervention to increase students' cultural competence-related attitudes in both in-person synchronous (Patterson et al., 2018) and online asynchronous (Alvarez & Domenech Rodríguez, 2020) sections of the course. These courses were designed based on the tripartite model of cultural competence (Sue et al., 1992), which describes cultural competence as consisting of the knowledge, awareness, and skills

required to appreciate, recognize, and effectively work with members of other cultural groups.

This dissertation builds on existing research by examining several components of a multicultural psychology course: ethical grading, skill development, and intergroup contact. The first paper discusses the delicate navigation of aiming to promote social justice and increase students' cultural competence while also grading students fairly and objectively regardless of their attitudes and values. This paper describes how we graded content knowledge as a distinct construct and separately measured students' personal growth in cultural competence as a result of the course. It also describes three empirically supported pedagogical strategies utilized by the instructors to minimize grading bias in the course: anonymous grading (Hardré, 2018; Malouff et al., 2013, 2014), structured grading rubrics (Hardré, 2018; Malouff & Thorsteinsson, 2016), and collaborative grading (Hardré, 2018). This first manuscript examines the relationship between student's course grades and their cultural competence-related attitudes as method of assessing grading bias.

The second paper highlights the importance of social justice competence in addition to cultural competence, as well as the importance of targeting skill development in addition to knowledge and awareness. Specifically, the study investigates the impact of adding a skills-focused Difficult Dialogues group assignment to the course on students' shifts in cultural competence-related attitudes and social justice orientation. It also includes a discussion of important implementation considerations for instructors, and highlights the importance of institutional and structural support for sustainably and effectively teaching multicultural psychology.

The third paper focuses on the impact of direct and indirect intergroup contact with diverse others on students' cultural competence. The multicultural psychology course typically requires direct intergroup contact by attending at least three in-person cultural events every semester. However, due to the COVID-19 pandemic, this requirement was shifted to virtual, indirect intergroup contact. The third manuscript examines differential shifts on students' cultural competence-related attitudes in sections where students were required to attend three in-person cultural events versus students who were unable to engage in in-person intergroup contact due to taking the course during the COVID-19 pandemic.

All three papers are connected conceptually and methodologically. All measures used in these papers can be retrieved on Open Science Framework (<https://osf.io/8hwtn/>).

Positionality Statement

I am a white, European American, bi/queer, cisgender woman. Growing up, I split my time between the Hudson Valley, NY, in my mom and step-dad's home, and the Bronx, NY, in my dad and step-mom's home. This upbringing resulted in often feeling like a dual-citizen of two different cultural worlds: a homogenous, suburban, blue-collar, Catholic/Christian, conservative world, and a diverse, urban, Agnostic/Jewish, progressive world. My experience walking between these two worlds fostered a deep love for diversity, and a deeply personal commitment to issues of human rights, equity, and social justice. I am passionate about Diversity, Equity, and Inclusion (DEI), social justice, and advocacy. As a doctoral student in the Clinical/Counseling Psychology PhD program at Utah State University (USU), I am grateful to have been involved in research related to the development, implementation, and evaluation of cultural competence

interventions as a member of Dr. Melanie Domenech Rodríguez's Culture & Mental Health Lab, and in collaboration with Dr. Melissa Tehee's Tohi Lab. I am also grateful for how engaging in this work has helped me to continue learning and growing in my own cultural competence and cultural humility, to further my ability to critically evaluate my whiteness and positionality, and to further developing my own ethnic identity. I believe that advancing cultural competence on individual and institutional levels helps the movement to advance DEI and social justice; individual work alone is not sufficient, institutional change is required and necessary.

Educator-Researcher Role

I have been a member of the teaching team (as both an instructor and a teaching assistant) for several of the course sections included in this manuscript in addition to my role as a researcher. The dual role of educator-researcher comes with unique considerations. Both myself and my collaborators saw our role as educator as primary, and our role as researcher as secondary. The self-report data used to analyze the efficacy of the course in previous studies (e.g., Alvarez & Domenech Rodríguez, 2020; Patterson et al., 2018), and to analyze specific course components in the current studies, was gathered as a part of a regular course assignment that facilitates students' engagement in self-reflection. Changes in the curriculum are temporal and represent efforts to continually improve the course, and thus course sections were not randomly assigned to different course components. This decision is indicative of the teaching and research teams' priority of best educational practices over best research practices, and represents a pragmatic and naturalistic approach to research wherein we are using the best available

data. Further, to protect students' confidentiality, I only worked with de-identified datasets which were prepared by the instructors of record or the Registrar's Office.

Sociopolitical Context and Implications

Collectively, the three manuscripts included in this dissertation incorporate data gathered from undergraduate students in multicultural psychology classes at Utah State University taken from Fall 2013 through Fall 2020. Throughout this time period, both national and international discourse on many of the topics covered in our multicultural psychology course, such as immigration, systemic racism, health disparities, sexual orientation, and gender diversity, have gained increased public attention, become increasingly polarized, and entered into legislative chambers. More recently, the presence of Critical Race Theory and multicultural education in school curriculums have become the subject of heated cultural and political debates across the globe (e.g., Esson, 2020 [United Kingdom]; Kang, 2021 [South Korea]; Moeller, 2021 [Brazil]; Salahshour, 2021 [New Zealand]; Sawchuk, 2021 [United States]; Warmington, 2020 [United Kingdom]), including Utah (Phan et al., 2020).

This collection of research manuscripts advances the evidence-based teaching of multicultural psychology by empirically examining specific course components. It also adds additional research supporting the efficacy of utilizing semester-long multicultural psychology courses as cultural competence interventions. Perhaps most importantly, at a time where the importance of multicultural education is being questioned, debated, and legislated against, I hope that the studies in this dissertation can provide useful data and ideas for educators, administrators, advocates, and policymakers about the impact of

multicultural education, the efficacy of cultural competence training, and feasibility of ethical implementation in the classroom.

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CHAPTER II

SHIFTING ATTITUDES WHILE MINIMIZING GRADING BIAS

The first manuscript is titled, *Shifting student attitudes while minimizing grading bias: Pedagogical techniques and considerations in a multicultural psychology course*.

The authors are E. Tish Hicks, María de la Caridad Alvarez, and Melanie M. Domenech Rodríguez. The authors are still in the process of choosing which journal to submit the manuscript to. The remainder of this chapter is a pre-print of the manuscript.

Shifting Student Attitudes while Minimizing Grading Bias: Pedagogical Considerations in a Multicultural Psychology Course

A letter grade is the most commonly used assessment metric for student learning in traditional didactic instruction (Hassel & Lourey, 2005; Rojstaczer & Healy, 2012). This metric is then embedded in a sequence of course grades over the student's college career that often results in an overall grade point average, which is often used as an overall indicator of academic performance. GPAs reported on resumes and transcripts are submitted for employment, future educational opportunities, etc. Not surprisingly, grades are highly regarded by our students (e.g., Barnes & Buring, 2012; Sanders & Landrum, 2012). Instructors may or may not hold grades to the same high regard (Adams, 2005; Pollio & Beck, 2000). Student preoccupation with grades is understandable, given that they not only serve as subjective measures of students' aptitude, or effort, but that they also impact access to things like scholarships or admissions to post-secondary education (Rojstaczer & Healy, 2012). In unfortunate cases, they may even impact an individual's ability to pursue education due to being placed on academic probation or limiting their access to financial aid or activities such as sports.

Despite the many implications of student grades, specific courses on instruction are not always required by graduate programs (Boysen, 2011), and courses on teaching may or may not cover how to grade or, perhaps more importantly, on how to prevent bias when grading. While efforts to minimize biased grading should be of interest to all instructors, for those teaching courses on charged, personal, and/or politicized topics, such as multicultural or gender psychology, the ability to reliably measure knowledge of course material separately from student's values or personal growth may be particularly relevant. As instructors of undergraduate multicultural psychology, in this paper, we relay our approach to grading content knowledge as a distinct construct, and separately measuring students' personal growth in cultural competence as a result of the course.

The Association of American Colleges and Universities (AAC&U, n.d.) defines a liberal education as “an approach to learning that empowers individuals and prepares them to deal with complexity, diversity, and change” (p. 1) as well as an approach which helps students to develop a sense of social responsibility and the ability to apply knowledge and skills in the outside world. However, students may be wary of being exposed to a “liberal agenda” versus a liberal education when attending higher education (Steinke & Fitch, 2017) and may be unaware of the distinction between the two terms. For example, in the United States, those who identify as Republican or Republican-leaning are increasingly likely to hold negative views about the influence of colleges and universities on the country (Pew Research Center, 2017). Internationally, debates about the presence of Critical Race Theory and multicultural education in school curriculum have become political, cultural, and organizational debates (e.g., (e.g., Esson, 2020 [United Kingdom]; Kang, 2021 [South Korea]; Moeller, 2021 [Brazil]; Phan et al., 2020

[United States]; Salahshour, 2021 [New Zealand]; Sawchuk, 2021 [United States]; Warmington, 2020 [United Kingdom]). Juxtaposing this wariness is a widespread understanding of the importance of multiculturalism in our increasingly diverse and global world. Survey research shows that undergraduate students in the United States have positive feelings about diversity, want instructors to infuse diversity content in their courses, and are motivated to learn about diversity in order to “be employable, interact successfully with different people, and to grow intellectually, emotionally, and personally” (Littleford, 2013, p.111). Students’ feelings, compliment the AAC&U’s (2020) stance on the importance of students’ developing intercultural knowledge and competence as part of a liberal education.

Teachers of multicultural courses face a difficult challenge: balancing a duty to infuse social justice into courses (Cho, 2017; Lawyer, 2018) and change attitudes, with the responsibility of providing a liberal education and grading students fairly, regardless of their attitudes or views on the subject material. In our undergraduate multicultural psychology course, we aim to address this issue by explicitly informing students of our social justice orientation and our goal to challenge them to think critically about their beliefs, values, and behaviors. Students are simultaneously assured that their beliefs, values, and behaviors will be respected and will not influence their grades; rather, completing assignments and following instructions will influence grades. Making this distinction explicit is important given that clarity about expectations and reassurance about positive instructor attitudes toward students improves student motivation and learning (Wilson, 2006). Furthermore, explicitly stating that grades rest on the quality of students’ work, not the content of their opinions or values, can serve to improve student

outcomes and course satisfaction by emphasizing the importance of internal attributions of academic success (e.g., completion of required coursework) and de-emphasizing the importance of external attributions of academic success (e.g., values/opinions mirroring the instructors, luck; Buckelew et al., 2013).

Our intention with the course is that students' efforts and content knowledge are captured by their course grades, whereas their shifts in attitudes are captured by a battery of questionnaires measuring cultural competence-related constructs that are completed at the beginning and end of the semester as part of a self-reflection assignment. In order to fulfill our goal of shifting student attitudes while simultaneously disconnecting students' attitudes from course grades, we implemented several pedagogical strategies: (a) anonymous grading (Hardré, 2018; Malouff et al., 2013, 2014); (b) precise, structured grading rubrics (Hardré, 2018; Malouff & Thorsteinsson, 2016); and (c) collaborative grading (Hardré, 2018).

Anonymous grading has been demonstrated to minimize the effect of the halo bias on student grades in numerous studies (e.g., Hardré, 2018; Malouff et al., 2013; Malouff et al., 2014, Malouff & Thorsteinsson, 2016; Steinke & Fitch, 2017). The halo bias occurs when prior knowledge of a person creates a positive or negative "halo effect" which can influence grading of student work. The halo bias can be conscious or unconscious, and halo effects can stem from a variety of origins (Malouff et al., 2013). A meta-analysis by Malouff and Thorsteinsson (2016) found that negative bias can stem from negative educational labels, ethnic or racial group membership, and students who have previously performed poorly. Conversely, positive biases can stem from positive educational labels, knowledge of previous academic success, positive interpersonal

relationships with students, and knowledge of student's personal circumstances (Hardré, 2018). Differences or similarities in attitudes or values can also produce negative or positive halo effects (Steinke & Fitch, 2017). By utilizing anonymous grading whenever possible, we hoped to reduce factors that influence conscious and unconscious halo bias.

Precise, structured grading rubrics have also been shown to reduce the influence of bias on grading (Hardré, 2018; Malouff & Thorsteinsson, 2016; Steinke & Fitch, 2017), such as confirmation bias. Steinke and Fitch (2017) define confirmation bias as "the tendency to agree with and assess as more valid those facts and opinions that are consistent with one's own beliefs" (p. 97). Reducing the influence of confirmation and grading bias stemming from differences or similarities in attitudes related to social justice (Steinke & Fitch, 2017) is of utmost importance in a multicultural psychology course. Structured grading rubrics can help prevent the influence of confirmation and attitudinal biases (Hardré, 2018; Malouff & Thorsteinsson, 2016; Steinke & Fitch, 2017), as supported by meta-analytic findings from Malouff and Thorsteinsson (2016) who reported less bias when graders used rubrics. Through the utilization of structured grading rubrics and providing clear expectations and pedagogical rationales for each assignment, we aimed to reduce the influence of confirmation and attitudinal bias.

Finally, collaborative grading with more than one qualified instructor can aid in the reduction and discovery of biased grading (Hardré, 2018). While this may not be feasible for all instructors, we have been fortunate to be able to work in teaching teams of two or three instructors each semester. Because grading fatigue (Hardré, 2018) or emotional reactions to student attitudes or values (Steinke & Fitch, 2017) can introduce bias into grading, having a co-instructor who can step-in when grading fatigue is present,

or when a student paper is emotionally taxing, is extremely helpful. Advocating for and ensuring collaborative grading via a teaching team approach has been key in our efforts to minimize grading bias.

To evaluate our ability to infuse social justice into our course (Cho, 2017; Lawyer, 2018), provide a liberal education, and also grade students fairly based on the objective quality of their work and content knowledge regardless of their attitudes, we subjected our grading to an empirical test. As part of regular course activities, we measure a variety of student factors related to multicultural competence during the first week and again during the last week of the course. The battery of questionnaires that students complete include measures of racial colorblindness, ethnocultural empathy, multicultural experiences, beliefs about diversity, perceptions of discrimination, and social group perceptions. This course assignment is intended to increase students' self-awareness (rather than content knowledge) on relevant course constructs, and we report on these shifts elsewhere (Alvarez & Domenech Rodríguez, 2020; Patterson et al., 2018). The self-report surveys at two time points are primarily a pedagogical tool to improve self-awareness, yet they also give us the ability to analyze the relationship between student's attitude shifts and their course grades. We hypothesized that course grades would not be significantly related to students' attitudes.

Method

Participants

Data were collected from undergraduate students enrolled in a semester-long multicultural psychology class at a western, predominantly white university. Students in our sample took an in-person (Fall 2013, Fall 2014) or online (Fall 2018, Spring 2019)

course. The final sample consisted of 155 undergraduate students ($n = 71$ in two in-person courses, $n = 84$ in two online courses). Participants' age ranged between 19 and 49 years ($M = 24.54$, $SD = 6.16$). According to university records, 86.5% of students identified as White, non-Hispanic and 13.5% of students identified as non-White (5.8% Latinx, 3.2% Asian American, 0.6% African American, 3.9% mixed ethnic heritage). All university records reflected a binary gender; 29% of students identified as men and 71% identified as women. As reported in Alvarez and Domenech Rodríguez (2020), there were no significant differences between the in-person Fall 2013 and Fall 2014 students and the online Fall 2018 and Spring 2019 students' scores at baseline.

Research Design

This study compared course grades to shifts in attitudes related to the cultural competence domains of self-awareness, knowledge, and skills in online and on-campus courses in multicultural psychology. The lead-instructor and course materials remained consistent for the four semesters in which data was collected, and no substantial changes to the course were made across the four semesters, or for differences based on semester when the course was taken. As reported in Alvarez and Domenech Rodríguez (2020), there was no significant main effect for modality between online and in-person sections of the course. The instructors developed all course materials based on the tripartite model of cultural competence (Sue, 1998); course syllabi for each semester that include detailed descriptions of assignments and corresponding grading rubrics may be found on Open Science Framework (OSF; <https://osf.io/8hwtn/>). Both the online and in-person sections of the course were structured with weekly reading quizzes, weekly discussions, weekly

assignments (i.e., brief papers or presentations), and a final paper; see Table 1 for selected examples of assignments, see Table 2 for example of grading rubric.

Participants filled out a battery of self-report measures during the first week of the course and again during the last week of the course; the measures included in this assessment battery were the Scale of Ethnocultural Empathy (SEE; Wang et al., 2003), the Color-Blind Racial Attitudes Scale (CoBRAS; Neville et al., 2000), the Personal Beliefs About Diversity Scale (PBADS; Pohan & Aguilar, 2001), and the Multicultural Experiences Questionnaire (MEQ; Narvaez & Hill, 2010). Demographic information was obtained from the Registrar's office, with accompanying IRB review and approval.

Measures

Empathy

The Scale of Ethnocultural Empathy (SEE; Wang et al., 2003) is a 31-item self-report measure of empathy toward people of different racial and ethnic backgrounds with a 6-point response scale (1 = *strongly disagree that it describes me*, 6 = *strongly agree that it describes me*). Higher scores are indicative of higher levels of ethnocultural empathy. In a sample of 340 undergraduates, the SEE demonstrated adequate construct and convergent validity as well as adequate internal consistency ($\alpha = .91$; Wang et al., 2003). In the present sample, alpha was .91 at time 1 and time 2.

Colorblindness

Color-blind racial attitudes were measured with the Color-Blind Racial Attitudes Scale (CoBRAS; Neville et al., 2000). The CoBRAS is a 20-item self-report measure of color-blind racial attitudes with a 6-point response scale (1 = *strongly disagree*, 6 = *strongly agree*). Higher scores indicate greater levels of color-blind racial attitudes. In a

sample of 594 undergraduates and community members, the CoBRAS was found to have adequate concurrent and discriminant validity and adequate reliability ($\alpha = .86$; Neville et al., 2000). For the present sample, alpha was .91 at time 1 and .93 at time 2.

Beliefs About Diversity

The Personal Beliefs About Diversity Scale (PBADS; Pohan & Aguilar, 2001) measures beliefs and knowledge of diversity through a 15-item self-report scale. Respondents select an answer between 1 (*strongly disagree*) and 5 (*strongly agree*). Higher scores indicate higher openness/acceptance of diversity issues. The PBADS has demonstrated adequate reliability ($\alpha = .84$; Pohan & Aguilar, 2001). For the present sample, alpha was .82 at time 1 and .83 at time 2.

Multicultural Experiences

Actual and desired multicultural experiences were measured using the 15-item Multicultural Experiences Questionnaire (MEQ; Narvaez & Hill, 2010). The MEQ utilizes several scale ranges (e.g., 1 = *never*, 5 = *always*; 1 = *not true at all*, 5 = *very true*). Higher scores indicate higher experiences and desires for experiences in multicultural contexts. The MEQ has demonstrated adequate reliability ($\alpha = .80$; Narvaez & Hill, 2010). For the present sample, alpha was .70 at time 1 and .69 at time 2.

Perceptions of Discrimination

The Discrimination Perceptions scale is a 16-item self-report scale developed as a companion to the MEQ (Narvaez & Hill, 2010) to measure overall perception of discrimination toward members of groups with marginalized social identities. Participants provide their ratings of how much each group experiences discrimination (e.g., lesbians; 1 = *no discrimination*, 5 = *lots of discrimination*). Higher scores indicate a higher

likelihood that an individual perceives discrimination toward a targeted group. In the present sample, reliability was adequate ($\alpha = .91$ at time 1 and time 2).

Social Group Impressions

The Social Group Impressions scale has 16 items and was also developed as a companion to the MEQ (Narvaez & Hill, 2010) to measure overall attitudes towards special groups. Higher scores indicate more positive group impressions (e.g., conservatives; 1 = *very negative*, 5 = *very positive*). In the present sample, reliability was adequate ($\alpha = .91$ at time 1 and time 2).

Grades

Student grades were calculated as a percent of total points earned on a 0 -100% scale. The majority of students earned an A grade ($n = 100$, 64.5%), however, all grades were represented. Students earned Bs ($n = 37$, 23.9%), Cs ($n = 9$, 5.8%), Ds ($n = 2$, 1.3%) and Fs ($n = 7$, 4.5%) and had a mean of 88.21 ($SD = 14.33$). Numerical grades from the 0-100 scale, not letter grades, were used in analyses. Grades for individual assignments were assigned based on structured grading rubrics. Final course grades were criterion-referenced, rather than norm-referenced or curve-based, meaning that if every student earned the amount of points required for an A, then all students would receive an A. An analysis of grading practices in the US from the years 1940-2009 showed that when criterion-referenced, rather than curve-based, grading is used, it is more common for the majority of students to earn As (Rojstaczer & Healy, 2012).

Analysis Plan

Due to some of the limitations associated with our dataset (i.e., lack of control group, only two timepoints, and the restricted range related to using grades), we chose to

employ several analytic strategies to maximize the strengths and weaknesses of multiple approaches. First, we utilized change scores to conduct bivariate correlations examining the relationship between student's shifts on cultural competence measures and their final course grade; utilizing change scores maximizes the ability to capture change when variables have a restricted range, such as course grades. However, because information from baseline data is lost with the use of change scores, we also ran multiple linear regressions for post-scores while controlling for baseline scores.

Results

Change scores ($T2 - T1$) were created and correlated with each of the cultural competence scales in order to examine the relationship between attitude shifts and grades. The resulting bivariate correlations between each of the measures and grades were all statistically non-significant, with p-values ranging from .134 to .907 (see Table 3), denying a relationship between students' attitudes and the grades they earned. Multiple linear regression for post-scores while controlling for baseline scores were also computed; grades were not predicted by post scores in this analysis, with p-values ranging from .102 to .799 and $R^2_{Adjusted}$ effect sizes ranging from .003 to .016 (see Table 4), providing additional evidence for a lack of relationship between student attitudes and student grades.

Discussion

As is reported in Alvarez and Domenech Rodríguez (2020), students did experience statistically significant shifts in their attitudes on cultural competence measures over the course of this semester-long undergraduate multicultural psychology course. However, the results described in this paper indicate no statistically significant

relationships between student's grades and their attitude shifts on cultural competence measures, or between their grades and final scores on cultural competence measures. The lack of a significant relation between students grades and their attitudes suggest that it is indeed possible to change students' attitudes without jeopardizing course integrity or introducing coercion due to the inherit power dynamics that exist between students and instructors. It is possible for instructors to minimize grading bias when teaching highly personal topics, and to separately measure academic achievement in regard to content-knowledge versus gains in cultural competence and multicultural attitudes.

Limitations

Due to the lack of a control comparison group, we cannot specifically conclude that our bias-reduction pedagogical strategies (anonymous grading, structured grading rubrics, and collaborative teaching) are causally linked to the lack of relationship between student attitudes and grades, nor can we determine the magnitude of the impact of each individual strategy. However, previous research supports the efficacy of these strategies (e.g. Hardré, 2018; Malouff et al., 2013; Malouff et al., 2014; Malouff & Thorsteinsson, 2016; Steinke & Fitch, 2017) in general, and our results suggest that these strategies may be useful for reducing biased grading in a multicultural psychology course specifically.

Future laboratory research should examine these strategies individually to determine the magnitude of the effect each strategy has on reducing grading bias, as well as aim to obtain control comparison groups. It would be feasible to randomly assign "student" participants and "instructor" graders into separate grading strategy conditions in research study, but there are ethical concerns related to doing so in a naturalistic classroom setting, like that of the current study. In a functioning classroom, choosing not

to utilize empirically support teaching and grading methods for the sake of research may not be fair to students. However, engaging in the ongoing empirical evaluation of courses beyond grading and course evaluations in a naturalistic setting, such as in the current study, can add complementary evidence to more tightly controlled laboratory research.

Implications

Previous analyses of our course data show significant shifts in student attitudes on cultural competence measures in the desired directions (see Patterson et al., 2018; Alvarez & Domenech Rodríguez, 2020). Taken together with the results from the current study, they suggest that instructors can carry the goal of changing attitudes with their pedagogy, successfully achieve shifts students' attitudes over the course of a semester, and they can do so without grading practices being compromised or influenced by the content of students' attitudes. This is important considering (a) the need to honor students desire to grow in regard to diversity (Littleford, 2013), (b) the need to infuse social justice and diversity into courses (Cho, 2017; Lawyer, 2018; Littleford, 2013), (c) the responsibility to provide liberal education (Association of American Colleges and Universities, 1998), and (d) the need to grade students fairly and objectively regardless of their attitudes and values. Bearing in mind the international debates regarding the inclusion of multicultural education and critical race theory in curriculum (e.g., Esson, 2020; Moeller, 2021; Kang, 2021; Salahshour, 2021; Sawchuk, 2021; Warmington, 2020), this study provides valuable data for educators and policymakers, along with valuable pedagogical techniques for educators.

Conclusion

Although instructors of politicized course subjects, such as multicultural psychology and gender psychology, face the challenging task of teaching courses meant to challenge students to think critically about their beliefs, values, and behaviors while simultaneously engaging in objective grading and assessment, the current study provides preliminary evidence that it is possible to successfully engage in both of these goals, while separately measuring student's content knowledge and personal growth. The pedagogical strategies of engaging in anonymous grading (Hardré, 2018; Malouff et al., 2013; Malouff et al., 2014), utilizing precise, structured grading rubrics (Hardré, 2018; Malouff & Thorsteinsson, 2016), and collaborative grading (Hardré, 2018) may be helpful for instructors aiming to minimize grading bias in courses in which they seek to change student attitudes. For those teaching courses related to diversity and multicultural education, these pedagogical strategies can complement the work we do related to continuously developing our own cultural competence and self-awareness in regard to biases.

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Table 1*Exemplars of Course Assignments and Grading Rubrics*

Assignment Name	Assignment Prompt
IAT, Part I	<p>Structure. Return 1-2 page paper, single-spaced, Times Roman (1 inch margins, 12 pt font).</p> <p>Content. Read the 3 assigned articles (Fazio & Olson, 2003; Greenwald et al., 1998; Kirwan Institute, 2013). Answer the following questions: (a) In your own words, what is an implicit attitude? (b) Now that you've read more about the IAT, do you believe the IAT measures prejudice? Why or why not?, (c) If the IAT does not measure prejudice, what does it measure?, (d) What are your reactions to your test performance now that you have completed the readings?, and (e) Did the readings change your opinion about the IAT? Why or why not?</p> <p>Grading. Reports turned in at the beginning of class can earn 20 points. Late reports can only earn 14 points. Reports and presentations will be graded as follows: Excellent = 20 points, Adequate = 17 points, Poor/Incomplete = 14 points or 0 points based on instructor discretion</p> <p>Pedagogical rationale. To encourage increase self-awareness. To expose students to implicit attitudes tests as one of the many types of evaluation for prejudicial attitudes.”</p>
Unit 8 Discussion*	<p>Question: Every human being has what we call “stimulus value” meaning that how each of us looks and behaves has an impact of how people relate to us whether those characteristics are under our control (e.g., chew with mouth open) or not (e.g., skin tone, physical ability, attractiveness). Knowing your stimulus value allows you to identify unearned privileges and/or marginalizations (e.g., what is the stimulus value an elderly woman in a wheelchair?). How does Cameron Russell understand her own stimulus value? What characteristics have afforded her unearned privilege? Feel free to also add personal information (What is your own stimulus value? Have you experienced unearned privilege from it?).</p> <p>Structure: Students with last names that end in A through O will post on the odd numbered units (1, 3, 5, 7, etc.) and will respond on the even numbered units (2, 4, 6, 8, etc.). Students whose last names end in I through Z will post on the even numbered units and respond on the odd numbered units. With this set-up, everyone is discussing every week but shifting roles every other week. Post in the discussion area of Canvas for your group. Posts do not exceed 200 words.</p>

Assignment Name	Assignment Prompt
Cultural Activity Report	<p>Content: Students should provide a substantive integration of the materials through their responses. Students in the group may originate posts or may respond to that of colleagues.</p> <p>Grading: Discussion posts are worth 5 points each and are graded as 0 (no participation or completely inadequate participation), 3 (poor participation), or 5 (good participation) and are due by Wednesday at 11:59pm. Discussion responses are worth 2 points (first response) and 3 points (second response) and are graded as present (full points) or absent/inadequate (0 points) and are due by Sunday at 11:59pm.</p> <p>Pedagogical rationale: Discussions provide an opportunity for peers to check their understanding of assigned materials with each other and for the instructor and/or TA to provide additional information or clarification as needed.”</p> <p>Structure. The Cultural Activities Report will be 1500 – 3000 words. Cultural Activities Reports must be returned in a Word or similar file format so that the instructor or TA can provide comments on your paper. Proof of attendance to the events (e.g., a photo of you at the event or an event program) must be submitted as well.</p> <p>Content. This report will provide information on: (a) the three events you attended (what was the event? what made it “cultural”? why did you select it for attendance?). Please provide evidence of attendance. (b) You experience at the events with a particular focus on self-awareness (what did you learn about yourself as a cultural being?), knowledge (what did I learn about the “cultural other”?), and skills (what cultural competence skills did I practice? what went well? what could you improve?).</p> <p>Grading. See grading rubric for specific points and requirements for proof of attendance. Please keep in mind that your responses should not be comprised of opinion or conjecture. We expect students to develop and share insights that are based on the course content (reading, videos, etc.) and that utilize concepts taught in class. You should have a minimum of 5 citations from assigned readings. Citations can be from the same source (e.g., the book, or even the same chapter) but point to a variety of content.</p> <p>Pedagogical rationale. Meaningful exposure to diversity is critical in the development of cultural competence. This experience will provide students with the opportunity to practice Mio et al.’s recommendations from Chapter 10.</p>

Note: All assignments in the course were given to students with information under the headings:

“Structure”, “Content”, “Grading”, and “Pedagogical Rationale”. *Denotes the translation of an in-person

class discussion topic to an online discussion board for an online section of the class. See Table 2 for the rubric tied to the “Cultural Activity Report” assignment.

Table 2*Grading Rubric Exemplar: “Cultural Activity Report” Assignment Rubric*

Criteria	Points
Attendance	10
Evidence of attendance to events. Evidence can be a ticket stub, an event program, or a photograph of you at the event.	
Rationale	5
Responses to the questions: what was the event? what made it “cultural”? why did you select it for attendance? Full points are awarded when there is a clear and relevant response.	
Self-Awareness	10
Response to the question: what did you learn about yourself as a cultural being? Be sure to identify dimensions of diversity that are addressed in class (e.g., race/ethnicity, gender, SES, sexual orientation, gender identity, ability status) and that are relevant to the events that you attended.	
Knowledge	10
Response to the question: what did I learn about the “cultural other”? Specificity in this domain is key. Did you learn about new cultural practices? Cultural beliefs? Cultural values? How did you gain this knowledge and what specifically did you learn? It doesn’t matter if you report on simple behaviors (e.g., I learned to take my shoes off before coming into the eating space) or complex concepts (e.g., I learned of the importance of oral traditions not just to transmit knowledge but to build relationships between family members across generations).	
Skills	5
Responds to the questions: what cultural competence skills did I practice? what went well? what could I improve? Again, specificity here is key. We are looking for you to address how you engaged in the exercise. It is easy to focus on what you did during the event, but consider also what you did before (e.g., read up on the cultural group before attending) or after (e.g., sought consultation to understand something I saw there) that can also be a marker of a skill. During events you may do something proactive (e.g., I greeted people in a manner consistent with the group’s practices) or not (e.g., I listened instead of asking tons of questions so I could just be present in the moment and observe).	
Sources	5
At least 5 sources cited. (1 point for each of first 5 citations)	

Note: See description of “Cultural Activity Report” assignment in Table 1.

Table 3*Correlations Between Cultural Competence Measures Change Score and Course Grade*

Measures	Time 1 <i>M (SD)</i>	Time 2 <i>M (SD)</i>	Results
Color-Blind Racial Attitudes Scale (CoBRAS)	58.34 (15.53)	49.20 (16.21)	$r(153) = -.041, p = .617$
Scale of Ethnocultural Empathy (SEE)	4.45 (0.62)	4.71 (0.56)	$r(153) = .121, p = .134$
Multicultural Experiences Questionnaire (MEQ)	48.18 (6.64)	50.66 (6.11)	$r(153) = -.046, p = .573$
Discrimination Perceptions Scale	52.05 (10.53)	53.86 (10.17)	$r(153) = -.009, p = .907$
Social Group Perceptions Scale	61.52 (8.98)	63.83 (8.84)	$r(153) = .033, p = .679$
Personal Beliefs about Diversity Scale (PBADS)	72.57 (9.26)	74.24 (9.53)	$r(153) = .096, p = .236$

Note: Mean and standard deviation of scores for each measure at time 1 and time 2, as well as results of

bivariate correlations between measure change-scores and course grades. Bivariate correlations between each of the measures and course grades were all statistically non-significant.

Table 4*Multiple Linear Regressions Between Course Grade and Cultural Competence Measures*

Measures	<i>F</i>	<i>p</i> -value	<i>Adjusted R</i> ²
Color-Blind Racial Attitudes Scale (CoBRAS)	2.28	.106	.016
Scale of Ethnocultural Empathy (SEE)	1.25	.289	.003
Multicultural Experiences Questionnaire (MEQ)	0.26	.768	-.010
Discrimination Perceptions Scale	0.22	.799	-.010
Social Group Perceptions Scale	0.54	.585	-.006
Personal Beliefs about Diversity Scale (PBADS)	1.51	.224	.007

Note: Results of multiple linear regressions between course grades and post scores, controlling for pre scores. Multiple linear regressions between each of the measures and course grades were all statistically non-significant.

CHAPTER III

DIFFICULT DIALOGUES AND SOCIAL JUSTICE

The second manuscript is titled, *Impact of Difficult Dialogues on Social Justice Attitudes During a Multicultural Psychology Course*. The authors are E. Tish Hicks, María de la Caridad Alvarez, and Melanie M. Domenech Rodríguez. The manuscript was revised and re-submitted to *Teaching of Psychology* on 02/3/2022 for a Special Issue on *Social Justice Pedagogy: Diversity, Equity, and Inclusion in the Teaching of Psychology* and is currently under review. It was submitted to “The Scholarly Teacher Corner” which is “meant to provide a forum for shorter articles (less than 3500 words) that provide practical reviews, activities, and/or resources for teachers of psychology to directly use in their classroom”. The remainder of this chapter is a pre-print of the submitted manuscript.

**Impact of Difficult Dialogues on Social Justice Attitudes During a
Multicultural Psychology Course**

To educate as the practice of freedom is a way of teaching that anyone can learn. That learning process comes easiest to those of us who teach who also believe that there is an aspect of our vocation that is sacred; who believe that our work is not merely to share information but to share in the intellectual and spiritual growth of our students.

bell hooks (1994, p. 13)

Multicultural psychology courses provide critical opportunities for growth that are profoundly consistent with a liberal arts education (Krislov, 2017). Understanding the impact that Multicultural Psychology courses have on student growth is timely. The U.S. is more diverse than ever. By 2045, the Census projects that more than half of all

Americans will identify with a non-white ethnic and/or racial group (US Census Bureau, 2018). *Inclusion* helps potentiate the benefits of diversity. Inclusion is a broad concept that includes social and structural components (DiTomaso, 2020). An inclusive society would, by definition, be socially just. One way to cultivate inclusion at the individual level, is through the development of *cultural competence*. Thus, nurturing cultural competence in a Multicultural Psychology course could have meaningful impacts to society at large. Given the importance of social justice as an integral feature of both multicultural education (Cho, 2017) and cultural competence (American Psychological Association, 2017a; Ratts et al., 2016) we sought to elucidate how the teaching team for an undergraduate Multicultural Psychology course advanced both through the development of a difficult dialogue project.

Colleges and universities emphasize the importance of multicultural competence. College students are also aware of its importance. In a survey of undergraduates at a Predominantly White Institution (PWI), students reported being motivated to learn about diversity, valuing diverse content in courses, and understanding the importance of this knowledge for their future employability and intellectual/personal growth (Littleford, 2013). These values are consistent with those in the helping professions. The American Psychological Association (APA) code of ethics (APA, 2017b) refers to the necessity of being able to competently work with diverse people and intersecting identities while minimizing bias. The APA Multicultural Guidelines (APA, 2017a) and the American Counseling Association Multicultural and Social Justice Counseling Competencies (Ratts et al., 2016), explicitly refer to the importance of cultural competence, social justice, and advocacy as part of the duties of helping professionals.

Cultural competence and social justice models are inherently connected (Ratts et al., 2016). Cultural competence refers to the ability to appreciate, recognize, and effectively work with other cultural groups and has three components: self-awareness, knowledge, and skills (Sue et al., 1992). Social justice refers to values or beliefs related to the protection of human rights and equitable access to resources for all; awareness, knowledge, and skills are necessary to promoting social justice (Torres-Harding et al., 2012). Scholarship in cultural competence and social justice orientation emphasize that these are life-long processes (Ratts et al., 2016; Tehee et al., 2020).

Attitudes and behaviors are important aspects to consider in relation to cultural and social justice competence. Attitudes can reflect knowledge about a demographic group or awareness of self and others, and attitudes have the potential to influence behavior. A systematic review and meta-analysis of interventions for increasing cultural competence found that researchers often aim to change attitudes and behavior (Beach et al., 2005; Bezrukova et al., 2016); both considered to be important aspects of developing cultural competence (APA 2017a; Sue et al., 1992). The positive effects of diversity trainings were greater among interventions that targeted awareness and skills development together rather than singly, and longer trainings were strongly and significantly associated with more positive reactions, and better diversity knowledge, attitudes, and skills, suggesting that longer diversity trainings are more effective (Bezrukova et al., 2016).

Previous research by the current authors found that our 15-week undergraduate Multicultural Psychology course produced significant improvements in students' cultural competence-related attitudes (Patterson et al., 2018), and that attitude shifts occurred in

both in-person and online course sections (Alvarez & Domenech Rodríguez, 2020).

These previous studies included a battery of measures of cultural competence-related constructs, including empathy, colorblind racial attitudes, and multicultural experiences. Measures were given at the beginning and end of the Multicultural Psychology course to inform the completion of a self-reflection assignment.

While the teaching team for this course have been encouraged by the positive impact of the course on students' knowledge, awareness, and attitude shifts, our research suggested that more could be done to target skill development. To this end, the teaching team developed a group Difficult Dialogues (DD) assignment during the Summer of 2019 with the aim of increasing students' opportunities to learn and practice specific skills related to cultural competence.

An important distinction between *difficult* and *intergroup* dialogues is that the former focuses on a specific topic of conversation that people from within a homogenous community might disagree on (e.g., should police officers carry guns to social services calls?) whereas the latter focuses on bringing people together from different identity groups together to discuss issues that are relevant to those communities (e.g., should transgender athletes be able to compete with their identified gender group?). There is clear overlap in needed skills, but the focus on a topic rather than identity groups is particularly relevant and useful in a predominantly white campus where it is more practical (i.e., for lack of diversity) and where it is more ethical (e.g., to avoid singling out students with minoritized identities that might already feel overtaxed and overstressed) to focus on a topic.

There is limited empirical information regarding the use of difficult dialogues in classroom settings. However, the literature on intergroup dialogues is rich (Dessel & Rogge, 2008; Frantell et al., 2019) and suggests that intergroup dialogues hold promise for changing desired outcomes (e.g., perspective taking). The two reviews of this literature do note a dearth of empirical research, especially using experimental or quasi-experimental methods. The purpose of the current study is to evaluate whether the addition of a DD assignment contributed to differential shifts in social justice and other cultural competence-related constructs in a Multicultural Psychology course compared to teaching as usual (TAU) using quantitative data and a quasi-experimental method.

Method

Participants

Data were collected from undergraduates enrolled in a semester-long online Multicultural Psychology class at a PWI during the semesters of Fall 2018, Spring 2019, Summer 2019, Fall 2019, Spring 2020, and Summer 2020. The final sample included 192 students from six classes (TAU group $n = 85$, DD group $n = 107$). Participants' age ranged between 18 and 56 years ($M = 25.22$, $SD = 7.07$). According to university records, 89.1% of students identified as White, non-Hispanic, 1.5% as Black, non-Hispanic, 8.5% as Latinx, 1.5% as Asian, 2.5% as Native American/Alaskan Native, and 3.0% as multi-racial. All university records reflected a binary gender; 27.4% of students identified as men and 72.5% identified as women. Due to the restricted options that students have when disclosing identities to the university, these records may not fully reflect the range of demographics represented in our sample. Data for all students enrolled during these

semesters and who completed self-assessment measures were included in analysis (95.5% of enrolled students).

Teaching Team

The Multicultural Psychology course is taught by a teaching team of two or three members each semester. Co-instructors for the semesters included in this study are the instructor of record (third author), who is a middle aged, cisgender Latina, and five PhD students, four of whom identify as Latinx (including the second author), and one as white, European-American (the first author). Team members all identified as cisgender and the first author identifies as a queer woman. The team has a diversity of immigration and citizenship experiences.

Power

Power analysis was conducted using G*Power (Faul et al., 2009) for a Repeated Measures ANOVA with the effect size set at a .25 alpha at .05 and power at .80 for two groups (TAU, DD) and two repeated measures (pre, post). The analysis returned a needed sample size of 158, suggesting sufficient power to conduct planned analyses.

Measures

Social Justice

The Social Justice Scale (SJS; Torres-Harding et al., 2012) is a 24-item measure with a 7-point scale (1 = *disagree strongly* to 7 = *strongly agree*) A sample item is: “In the future I intend to engage in activities that will promote social justice”. The SJS returns four subscale scores and one total score and showed strong internal consistency in our sample. Specifically, social justice-related attitudes ($\alpha = .95$), subjective norms ($\alpha = .89$), perceived behavioral control ($\alpha = .88$), and behavioral intentions ($\alpha = .94$), and total

score ($\alpha = .95$) had adequate Cronbach alphas. Higher scores indicate higher facets of social justice.

Empathy

The Scale of Ethnocultural Empathy (SEE; Wang et al., 2003) is a 31-item 6-point scale self-report measure of empathy toward people of different racial and ethnic backgrounds (1 = *strongly disagree that it describes me* to 6 = *strongly agree that it describes me*). A sample item is: “I share the anger of those who face injustice because of their racial and ethnic background”. Scores are calculated as a mean, and higher scores indicate higher levels of ethnocultural empathy. The internal consistency for the scale in our sample was very strong ($\alpha = .92$).

Colorblindness

The Color-Blind Racial Attitudes Scale (CoBRAS; Neville et al., 2000) is a 20-item self-report measure of color-blind racial attitudes with a 6-point scale (1= *strongly disagree* to 6 = *strongly agree*). A sample item is: “Race plays an important role in who gets sent to prison”. Scores range from 20 – 120, with higher scores indicating higher levels of colorblind attitudes, Cronbach’s alpha for the current sample was excellent ($\alpha = .93$).

Beliefs About Diversity

The Personal Beliefs about Diversity Scale (PBADS; Pohan & Aguilar, 2001) measures beliefs and knowledge of diversity through a 15-item self-report measure with a 5-point scale (1= *strongly disagree* to 5 = *strongly agree*). A sample item is: “Making all public facilities accessible to the disabled is simply too costly”. Higher scores indicate

higher openness/acceptance of diversity issues. The scale showed acceptable internal consistency in the current sample ($\alpha = .81$).

Multicultural Experiences

The Multicultural Experiences Questionnaire (MEQ; Narvaez & Hill, 2010), measures actual and desired multicultural experiences using the 15 items on a 5-point scale (1 = *never* to 5 = *always*). A sample item is: “I want to travel outside of the country”. Higher scores indicate higher experiences/desires for experiences in multicultural contexts. The scale showed acceptable internal consistency in the current sample ($\alpha = .73$).

Procedure

Data were collected as part of regular course activities. The IRB approved this project as exempt (anonymized existing data). Students completed a battery of self-report measures during the start (pre), and near the conclusion of the course (post), that covered cultural competence constructs. Pre- and post- scores were calculated and returned to students; after receiving their scores, students were asked to complete a written self-reflection assignment.

The course was developed based on Sue’s Tripartite Model of Cultural Competence (Sue, 2001). Course syllabi for each semester, including detailed descriptions of each assignment and corresponding grading rubrics and access to the self-report measurement battery can be found on Open Science Framework (OSF; <https://osf.io/8hwtn/>). Classes were structured to include weekly reading quizzes, discussion posts, assignments (i.e., brief papers or presentations), and a final paper. In the TAU group, the course included a final exam, whereas in the DD group, the final exam

was replaced with the DD project. Due to the amount of time and effort needed to complete the DD project, we decided this was comparable to the amount of time students spent studying for and completing a final exam.

Difficult Dialogues Project

After piloting an unstructured version of the assignment where students prepared for and completed their dialogue discussion independently, the assignment became a semester-long project encompassing various assignments (see Table 1 for detailed description). Students were placed into groups of four to six students and completed several assignments together in preparation for a discussion on a topic of their choosing, related to course content in which group members had varying viewpoints (e.g., immigration policy, Black Lives Matter movement, transgender athlete policies, magnitude/impact of white privilege) and pre-approved by the instructors. Students conducted research on their specific topics and completed readings and assignments on the barriers and facilitators to effective difficult dialogues in order to develop content knowledge and interpersonal awareness and competencies. Discussions occurred synchronously, over Zoom, and were recorded to aid in student reflection. Discussions began with introductions, followed by a review of characteristics of difficult dialogues, barriers and facilitators of effective difficult dialogues, and a collaborative creation of group discourse rules for the discussion (e.g., taking turns speaking, reflect understanding before asking a clarifying question). These concepts had been previously reinforced in class content and instructors had provided students with strategies they could use, rather than things they should not do (i.e., instead of “don’t be disrespectful” saying “a validating response might sound like this”).

Instructors moderated the dialogues to provide real time interpersonal feedback, ensure that effective skills were used throughout, and ensure the protection of students with underrepresented identities and/or beliefs. In order to increase effectiveness while moderating discussions, instructors were versed in the identification of microaggressions and effective means for disarming them (Sue et al., 2007; 2019). Instructors also had knowledge of common dynamics that may arise when race talk is taking place (i.e., politeness, academic, and color-blind protocols) in addition to understanding the implications of verbal and non-verbal behavior (silence, tears, disclosures; Sue, 2013), and assigned Sue's (2013) article on race talks as required reading for students prior to the DD discussion meeting.

Students were instructed to complete research informing their stance on the DD topic and be able to share information or statistics as relevant during the dialogue. The discussion meetings were one hour, with time for introductions, approximately 30-40 min for the DD discussion, and time to debrief. After the DD discussion, students received brief feedback from the instructor and were asked to subsequently review their effectiveness and select their group's most and least effective moments during the dialogue to create a presentation to share with the class. They then reviewed three other groups' presentations, giving students an opportunity to practice skills during the dialogue itself, and to reflectively examine performance afterwards. Reviewing the work of others allowed for a third-party perspective on skills and provided models of effective and ineffective strategies.

Results

We compared shifts in attitudes between the DD and TAU groups on the facets of SJS and the other cultural competence measures (SEE, CoBRAS, PBADS, MEQ) from pre to post using repeated measures analysis of variance (RM ANOVA); see Table 2 for means and standard deviations. Data was normally distributed, as assessed by Shapiro-Wilk's test, and assumptions for homogeneity of variance were met, as assessed by Levene's test.

RM ANOVAs for the SEE, CoBRAS, PBADS, and MEQ total scores were statistically significant for time for each outcome measure, but not for the interaction of time by condition (see Table 3). Using Cohen's (2013) guidelines for interpretation, effect sizes ranged from small (PBADS) to medium (SEE and MEQ) to large (CoBRAS). This is consistent with the results of Patterson et al., 2018 and Alvarez & Domenech Rodríguez, 2020, showing statistically significant improvements over time across the course sections.

The hypothesis unique to the current study was that there would be no differential shifts between those in the DD and TAU groups on social justice measures. Results from RM ANOVAs for each of the SJS subscales showed a main effect for time, indicating that students across all sections of the course meaningfully improved in social justice facets over the semester; see Table 4. Effect sizes ranged from small (SJS Attitude, SJS Subjective Social Norms, and SJS Total Score) to medium (SJS Perceived Behavioral Control and SJS Behavioral Intention). Additionally, the Perceived Behavioral Control and Behavioral Intentions subscales produced statistically significant interactions and small effect sizes of time by condition, ($p = .039$, $\eta^2 = .023$ and $p = .036$, $\eta^2 = .024$

respectively), meaning that DD students had greater improvements on these facets of social justice than TAU students.

Discussion

Students across six sections of Multicultural Psychology in both the DD and TAU groups reported significant shifts in the desired directions for all cultural competence constructs, which included measures of social justice (Torres-Harding et al., 2012), colorblind racial attitudes (Neville et al., 2000), ethnocultural empathy (Wang et al., 2003), multicultural experiences (Narvaez & Hill, 2010), and beliefs about diversity (Pohan & Aguilar, 2001). Importantly, the inclusion of the DD did not appear to have any negative impact on typically observed gains in colorblindness, empathy, multicultural experiences, and beliefs about diversity. Those in the DD sections reported significantly higher increases in specific facets of social justice than students in the TAU sections; for students in DD groups, shifts were significantly higher on the Perceived Behavioral Control and Behavioral Intentions subscales of the SJS. Taking into account the theory of planned behavior (Ajzen, 1991), this suggests that the addition of the skills-focused DD group assignment had a meaningful and quantifiable impact on students' confidence in their ability to engage in social justice behaviors and action, as well as their desire to do so. Given the importance of skills for effectively engaging in social justice advocacy, the greater shifts in SJS Perceived Behavioral Control and SJS Behavioral Intentions subscales for the DD groups aligns with the instructors' expectations for the impact of the DD assignment based on the literature.

Implications

The importance of multicultural education extends beyond the subject of multicultural psychology and the field of psychology— it is of critical importance to the education of students across majors and across professions. Multicultural psychology courses can serve to develop students' cultural competence and social justice competence. In addition to teaching the content-knowledge of the subject material instructors of these courses can also support students' growth in attitudes, awareness, and skills.

The results of the current study are consistent with existing research describing the impact of a Multicultural Psychology course on improving students' cultural competence-related attitudes (Alvarez & Domenech Rodríguez, 2020; Patterson et al., 2018). The current study also expands upon this existing research by adding measures of SJS, and by adding opportunities for students to develop and practice cultural and social justice competence skills by implementing a group skills-focused DD assignment. It is relevant to contextualize the movement in the social justice subscales. The SJS (Torres-Harding et al., 2012) was designed based on the theory of planned behavior (Ajzen, 1991). While the scale and the theory measure four constructs that predict behavior change, Ajzen (1991) pointed to perceived behavioral control and behavioral intentions as sufficient to predict behavioral action with accuracy. More recent systematic reviews of studies implementing the theory of planned behavior also found that attitudes were the strongest predictor of behavioral intention, and that behavioral intentions were the strongest predictors of the related behavior (Bhochhibhoya & Branscum, 2018; Riebl et al., 2015). Given the importance of perceived behavioral control and behavioral intention in the theory of planned behavior, the impact of the DD project on students' scores on

these two SJS scales is promising. Results suggest that implementing the DD project in Multicultural Psychology courses is a worthwhile and effective way to help students develop confidence and willingness to use their learned skills to engage in social justice advocacy. More broadly, these results suggest that instructors of online, asynchronous courses can effectively incorporate group projects and live group discussions into their courses, and that students benefit from the inclusion of these opportunities.

Limitations

The conclusions of the current study are limited by several research design elements. Because results stem from ongoing course evaluation where education is primary and research is secondary, course sections were not randomly assigned to TAU or DD. Rather, the DD project represents an update to the course, and this paper is part of an evaluation of that curriculum change. Additionally, results of the study are limited by the lack of data regarding student's behavior outside of the course, and lack of longitudinal data. The research would be enriched by the addition of qualitative and observational data, such as observational data related to students' behavior on course discussion boards or during the DD meeting, as well as qualitative analysis of the DD meetings by coding students' use of skills during the discussions. Further, future studies could additionally assess how culturally responsive the instructors of the multicultural psychology courses are by adding in a measure for the cultural competence of the instructors, such as the Multicultural Teaching Competencies Inventory (Prieto et al., 2012).

Additional Implementation Considerations

Details about the structure and implementation of the DD project can be found in Table 1 and the Method section. However, there are important additional considerations for instructors who wish to implement a similar project in their courses. First, it is important that instructors have worked toward developing their knowledge, awareness, and skills in preparation for competently moderating the DD discussion; to this end, we highly recommend reading Sue's (2015) book on race talks and assigning Sue's (2013) article on the same topic for specific considerations and strategies related to facilitating effective difficult dialogues. Instructors do not need to be experts, but they should be well prepared.

Second, while the structure of the project (i.e., tasks spread over the semester to foster knowledge and group collaboration; reviewing skills and strategies for effective dialogue and creating group discourse rules) is meant to prevent ineffective dialogues, the instructors must have the skills needed to intervene in the event of harmful or ineffective behavior. In general, effective interpersonal skills related to active listening, validation, and assertive communication are useful in the event that gentle guidance or proactive re-orienting is needed (e.g., student is dominating the conversation or is very quiet; group is tangential or engaging in avoidance). More specifically, we recommend reading Sue et al.'s (2019) article and book (2021) on disarming microaggressions for specific intervention strategies in relation to handling microaggressions if they arise, as this is crucial to the safety of students with marginalized identities.

Third, we acknowledge that implementing this project adds time, effort, and emotional labor on the part of the instructor. We are fortunate to work in teaching teams (instructor(s) and teaching assistant(s) [TA]), which allows for splitting the number of

dialogues to facilitate (though we recommend co-facilitating, especially when first implementing), as well as for a space to debrief if a dialogue is emotionally draining for the facilitator(s). In addition to receiving TA support, our department capped our course enrollment at 35 students. We encourage department administrators who value diversity, equity, and inclusion (EDI) to support instructors of courses like this, which can act as robust cultural competence interventions, by providing the structural support (i.e., TA support and reasonable course enrollment caps) needed for instructors to deliver effective courses sustainably. We believe that the “cost” of implementation is well worth the benefit illustrated by the results of this study and the implications of those results, and we encourage implementation of similar projects by other instructors of multicultural psychology.

Conclusion

Overall, we learned about the value of adding a DD component to a Multicultural Psychology course to support students’ development of specific skills in engaging difficult dialogues. Students in the DD groups increased their confidence to engage in promoting social justice after participation in the course. In a context in which EDI training is criticized for its neutral or negative impact, we provide positive support for shifts in attitudes and skills over the course of a semester.

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Table 1*Difficult Dialogue Group Project Guidelines*

GROUP PROJECT

Group project goal: To have a Difficult Dialogue (DD) and practice effective communication strategies. This larger project has been broken down into 7 smaller tasks, which are to be completed over the course of the semester.

Group project tasks: You are welcome to work ahead of the timeline!

- Unit 5: **Task #1 Determining Availability:** Go to the Doodle Poll and select times that work for you to meet with your group. Return a Screen Capture of your Doodle Poll by the end of Unit 5 (5 points). Students that do not sign up for a group may have serious difficulty completing this Group Project.
 - Unit 6: *Connect with your group:* The professor and TA will create the groups the following week, based on your reported availability, and notify you as soon as possible. Please connect with your group members to agree on ways that you can complete your group tasks.
 - Unit 7: **Task #2 Discussion Selection:** Groups will communicate and get to know each other and select a topic for the Difficult Dialogue. What is key at this point is that the group discuss a topic during the Difficult Dialogue where they have differing opinions. Disagreement. Return Discussion Selection Assignment (10 points)
 - Unit 8: **Task #3 Brief Paper:** Read Sue (2013) and Difficult Race Dialogues. Prepare a document that responds to these questions: (a) What is a difficult dialogue? (b) What are the barriers to effective dialogue? (c) What are the facilitators of effective dialogue? You can return a Word or document or Power Point slides. The group will use these notes at the outset of their meeting to serve as a good launching point for their Difficult Dialogue. (10 points)
 - Unit 10: **Task #4 Difficult Dialogue Discussion:** Each group will meet at the scheduled time. The professor or the TA will be present to moderate the discussion. Groups will start on time and begin with introductions, and a review of : What is a difficult dialogue? And what are barriers and facilitators of effective dialogue? Discussants will then agree on rules for the discourse and then introduce the chosen topic and each student will present their perspective. Remember the goal of Difficult Dialogues. In preparation for this dialogue, students should review the required readings and do a little research on the topic of their discussion. During the Difficult Dialogue session students are expected to arrive to the scheduled group meeting on time, prepared to discuss, and able to give the group and this task their full attention. The Group Discussion will take place over Zoom and will be initiated and recorded by the professor or TA. The Discussion will last approximately 30 mins and will be worth 30 points.
 - Unit 11. **Task #5 Clip Selection:** After the group meets, the professor or TA will make the group discussion recording available for the group to review. The group will then select 1 – 3 clips of their “best moments”, those are moments when they used effective tools in the Difficult Dialogue. The group will also select 1 – 2 clips of their “worst moments” which are moments when they used ineffective strategies in the Difficult Dialogue. The group will return the clip list with a rationale for the selection of the clip and the time stamps. This assignment is worth 10 points.
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- Unit 12: *Connect with your group*: Work on your presentation— it's due next week!
 - Unit 13: **Task #6 Difficult Dialogue Presentation**: Your group will meet and put together a 15 min presentation for the rest of the class. The presentation will start with the discussion topic, then provide the clips of best/worst moments with a context for what the effective/ineffective communication strategies were, and end with a brief discussion of what each member learned about themselves and Difficult Dialogues in the process.
 - Unit 15: **Task #7 Difficult Dialogue Presentation Review**: Students will watch 3 presentations and return a brief paper on what were similarities and differences in DDs across the three different presentations. Students will share anything new they learned about DD. Students must connect their observations with the required readings (Sue, 2013). This assignment is worth 20 points.
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Table 2*Means and Standard Deviations*

Measures	Format, Semester	Time	<i>M</i>	<i>SD</i>	<i>n</i>
Color-Blind Racial Attitudes Scale (CoBRAS)	Difficult Dialogues	Time 1	55.1	16.6	107
		Time 2	48.6	16.8	107
	TAU	Time 1	57.3	17.2	85
		Time 2	51.1	17.6	85
Scale of Ethnocultural Empathy (SEE)	Difficult Dialogues	Time 1	4.5	0.6	107
		Time 2	4.7	0.6	107
	TAU	Time 1	4.5	0.6	85
		Time 2	4.7	0.6	85
Multicultural Experiences Questionnaire (MEQ)	Difficult Dialogues	Time 1	47.1	7.2	107
		Time 2	49.2	7.0	107
	TAU	Time 1	48.3	6.4	85
		Time 2	50.3	6.1	85
Personal Beliefs about Diversity Scale (PBADS)	Difficult Dialogues	Time 1	73.1	8.8	107
		Time 2	74.9	9.1	107
	TAU	Time 1	72.3	9.5	85
		Time 2	74.1	9.2	85
Social Justice Scale (SJS) - Total Score	Difficult Dialogues	Time 1	140.1	18.2	107
		Time 2	147.8	16.1	107
	TAU	Time 1	140.0	21.9	85
		Time 2	145.8	18.4	85
SJS - Perceived Behavioral Control	Difficult Dialogues	Time 1	29.4	4.6	107
		Time 2	30.9	3.8	107
	TAU	Time 1	28.3	4.8	85
		Time 2	30.4	4.4	85
SJS - Attitude	Difficult Dialogues	Time 1	69.3	8.6	107
		Time 2	71.1	7.7	107
	TAU	Time 1	68.2	11.6	85

		Time 2	71.2	7.8	85
SJS - Subjective Social Norms	Difficult Dialogues	Time 1	19.8	4.6	107
		Time 2	20.8	4.5	107
	TAU	Time 1	19.6	5.2	85
		Time 2	20.2	4.8	85
SJS - Behavioral Intention	Difficult Dialogues	Time 1	22.7	4.4	107
		Time 2	24.8	3.9	107
	TAU	Time 1	23.1	4.4	85
		Time 2	24.0	4.4	85

Note: Mean and standard deviation of scores for each measure by condition (Difficult

Dialogues or Teaching As Usual [TAU]).

Table 3*Repeated Measures ANOVAs for SEE, CoBRAS, PBADS, and MEQ total scores*

Measure	df	F	<i>p</i> value	η_p^2
SEE				
Time	182	21.54***	< .001	.106
Condition x Time	182	0.00	.995	< .001
CoBRAS				
Time	183	35.24**	< .001	.161
Condition x Time	183	0.02	.893	< .001
PBADS				
Time	183	9.79**	.002	.051
Condition x Time	183	0.07	.794	< .001
MEQ				
Time	183	25.06***	< .001	.120
Condition x Time	183	0.09	.736	< .001

Note: Repeated Measures ANOVAs computed for the Scale of Ethnocultural Empathy (SEE), Color-Blind Racial Attitudes Scale (CoBRAS), Personal Beliefs about Diversity Scale (PBADS), and Multicultural Experiences Questionnaire (MEQ) all produced statistically significant results for time, but not for the interaction of time by condition.

Table 4*Repeated Measures ANOVAs for the Social Justice Scale (SJS)*

Measure	df	F	p-value	η_p^2
SJS Perceived Behavioral Control				
Time	183	22.41***	< .001	.109
Condition x Time	183	4.30*	.039	.023
SJS Attitude				
Time	183	10.05**	.002	.052
Condition x Time	183	0.45	.504	.002
SJS Subjective Social Norms				
Time	183	5.29**	.023	.028
Condition x Time	183	0.30	.586	.002
SJS Behavioral Intention				
Time	183	25.61***	< .001	.123
Condition x Time	183	4.49*	.036	.024
SJS Total Score				
Time	183	20.50***	< .001	.032
Condition x Time	183	0.39	.534	< .001

Note: Repeated Measures ANOVAs computed for each subscale and the total score of the Social Justice Scale (SJS) produced statistically significant results for time. Additionally, the SJS Perceived Behavioral Control and SJS Behavioral Intentions subscales produced statistically significant results for the interaction of time by condition, and the SJS Attitude and the SJS Subjective Social Norms subscales verged on significance for the interaction of time by condition.

CHAPTER IV

INTERGROUP CONTACT AND CULTURAL COMPETENCE

The third manuscript is titled, *Direct versus indirect intergroup contact in a multicultural psychology course: A naturalistic COVID-19 experiment*. The authors are E. Tish Hicks, Melanie M. Domenech Rodríguez, and Melissa Tehee. The authors are planning to submit the manuscript to *Translational Issues in Psychological Science*. Manuscripts submitted to *Translational Issues in Psychological Science* “must be co-authored by at least one psychologist in training (graduate student, postdoctoral fellow), should be written concisely for a broad audience, and focus on the practical implications of the research presented in the manuscript.” Manuscripts should be no longer than 18–22 pages, including references.

Direct versus indirect intergroup contact in a multicultural psychology course: A naturalistic COVID-19 experiment

There is a robust body of literature related to the positive impact of intergroup contact on prejudice reduction. Allport’s initial (1954) contact hypothesis focused on direct contact, but in recent decades, more and more researchers have examined the impact of indirect contact on prejudice reduction. The current study assesses impact of removing the direct intergroup contact course requirement to an indirect intergroup contact requirement on students’ cultural competence-related attitudes in an undergraduate multicultural psychology course.

Allport’s (1954) contact hypothesis, that interactions between members of different groups can reduce prejudice, has profoundly influenced social science research and public policy regarding the importance of intergroup contact in the reduction of

prejudice (Paluck et al., 2019; Pettigrew & Tropp, 2006). The influence of the contact hypothesis on public policy extends as far back as the 1950s, when it was utilized as a component of the rationale for desegregation in the US (Paluck et al., 2019). The reach of the contact hypothesis has since extended internationally, and has been studied as a method to reduce prejudice toward many intersectional aspects of identity, including race, ethnicity, immigration status, religion, gender, sexual orientation, mental illness, age, intellectual ability, and physical ability (Paluck et al., 2019; Pettigrew & Tropp, 2006).

While there is mixed research support for the four optimal conditions of Allport's (1954) classic contact hypothesis—that the contact situation should include equal status between groups, common goals, intergroup cooperation, and support from laws, authorities, or customs—findings from a broad meta-analysis examining 515 studies (Pettigrew & Tropp, 2006), and from a focused meta-analysis of 27 studies (Paluck et al., 2019) provide robust support for the positive impact of intergroup contact in general. Direct intergroup contact is defined by Pettigrew and Tropp (2006) as “actual face-to-face interaction between members of clearly defined groups” (p. 754), however, research has also examined the impact of indirect contact on prejudice reduction (Zhou et al., 2019).

The extended contact hypothesis, which posits that knowing about friendships between in-group and out-group members can reduce prejudice, has also received meta-analytic support. A meta-analysis of 115 studies on the extended contact hypothesis found that indirect extended contact improved intergroup attitudes even when the influence of direct friendship is removed (Zhou et al., 2019). There has also been strong

evidence to support improved attitudes from other forms of indirect contact, including vicarious contact (observing ingroup and outgroup members interacting; Di Bernardo et al., 2017) and parasocial/media contact (i.e., exposure to media-based presentations of outgroup members; Schiappa et al., 2005; Di Bernardo et al., 2017), virtual contact (i.e., computer-based contact; Lemmer & Wagner, 2015); virtual contact with outgroup characters in video games (Mulak & Winiewski, 2021), and secondary transfer effects of contact (i.e., when positive attitude changes toward one outgroup transfers to other outgroups; Lemmer & Wagner, 2015; Pettigrew, 2009).

Pettigrew and Tropp's (2006) review of over 526 papers written between 1940 and 2000 shows the magnitude of scholarly attention to intergroup contact. In contrast, Paluck et al.'s (2019) discovery of only 27 intervention studies that included random assignment and delayed outcome measures highlights the gap between scholarly attention to intergroup contact and rigorous experimental study of intergroup contact, and the need for more controlled experimental studies. Further, while Paluck et al. (2019) note the general positive effects of contact in the studies they reviewed, they also note several concerns about the literature, including: the dearth of studies examining prejudice in adults over the age of 25, concerns about variation in the magnitude of impact based on prejudice type (i.e., greater impact on disability prejudice than racial/ethnic prejudice), weaker effects in larger studies, lack of transparency about the type of contact being examined, and the lack of studies measuring outcomes over time.

A meta-analysis of processes which contribute to how intergroup contact reduces prejudice from Pettigrew and Tropp (2008) focused on three mediators: (a) increasing knowledge about the outgroup, (b) reducing anxiety about contact, and (c) increasing

empathy and perspective-taking. Results of the meta-analysis found statistical support for all three processes, meaning that knowledge, anxiety reduction, empathy, and perspective taking appear to play a role in the effectiveness of intergroup contact in decreasing prejudice. These results from the intergroup contact literature are congruent with those of diversity training and cultural competence training literature. For example, these three mediators map-on well to the tripartite model that cultural competence is composed of knowledge, awareness, and skills (Sue 2001); with anxiety being related to knowledge and awareness, and empathy and perspective-taking being important skills. Systematic reviews (Beach et al., 2005) and meta-analyses (Gallagher & Polanin, 2015) of cultural competence trainings for nurses and healthcare providers (respectively) found that the majority cultural competence interventions were effective at increasing knowledge, awareness, and skills. In a meta-analysis of 260 diversity training studies (Bezrukova et al., 2016), the positive effects of trainings were greater among interventions that targeted both awareness and skills, rather than awareness or skills alone, meaning that interventions more in-line with the tripartite model of cultural competence resulted in greater improvements.

Previous research has shown that a semester-long multicultural psychology course can increase students' cultural competence-related attitudes in both in-person synchronous (Patterson et al., 2018) and online asynchronous (Alvarez & Domenech Rodríguez, 2020) sections of the course on a battery of measures of cultural competence-related constructs, such as empathy, colorblind racial attitudes, and multicultural experiences. These courses were designed based on the tripartite model of cultural competence (Sue 2001), and the battery of cultural-competence related measures given to

students at the beginning and end of the course were used to inform a self-reflection essay assignment at the end of the course. Students in these courses were also required to attend at least three in-person cultural events/activities based on a particular dimension of diversity pertaining to race/ethnicity, nationality, sexual orientation, and/or disability in order to promote direct intergroup contact experiences. This teaching approach was dramatically interrupted by the COVID-19 epidemic.

The current study examines the impact the COVID-19 pandemic on student outcomes in two multicultural psychology courses designed to facilitate students' development of cultural competence knowledge, awareness, and skills. The COVID-19 pandemic forced the instructors of these courses to remove the direct intergroup contact requirement of attending three in-person cultural events/activities and to alter this assignment to allow indirect intergroup contact, such as virtual contact events (e.g., socials, lectures, webinars, festivals), and parasocial or media contact events (e.g., watching movies/documentaries, reading books, or listening podcast episodes that were approved by instructors). We assessed the impact of removing the direct intergroup contact requirement and allowing indirect intergroup contact on students' cultural-competence related attitudes, by examining data from three semesters: Fall 2019 (pre-pandemic), Spring 2020 (pandemic-transition), and Fall 2020 (pandemic-prepared) in both online asynchronous and in-person synchronous course sections. As the pandemic pushed educators to adapt and more widely implement virtual classroom activities, the context provided a natural opportunity to examine the impact of hosting and attending both in-person and online cultural events, and about the impact of direct versus indirect contact course requirements.

Method

Participants

Data were collected from 189 undergraduate students enrolled in a semester-long multicultural psychology course at a Predominantly White Institution (PWI) during the semesters of Fall 2019 (pre-pandemic), Spring 2020 (pandemic-transition), and Fall 2020 (pandemic-prepared). For each of these semesters, students from in-person synchronous (online synchronous for the second half of Spring 2020; $n = 97$) and from online asynchronous course ($n = 92$) sections who completed self-assessment measures were included in analysis (see Table 1 for *ns*, *Ms*, and *SDs* for self-assessment measures for each of the six course sections). For the in-person class sections, students provided their own demographics, and for the online sections of the course, demographic information was obtained from university records, which only reflected a binary gender.

In the online class sections, participants' age ranged between 18 and 48 years ($M = 24.23$, $SD = 5.71$). Most (90.2%) students identified as white, non-Hispanic, 2.2% as Black, non-Hispanic, 12% as Hispanic or Latino/a, 1.1% as Asian, and 3.3% as multi-racial. All university records reflected a binary gender; 37% of students identified as men and 63% identified as women. Due to the restricted options that students have when disclosing identities to the university, these records may not fully reflect the range of demographics represented in our sample.

In the in-person class sections, participants' age ranged between 18 and 26 years ($M = 21.64$, $SD = 1.85$). Most (82.5%) students identified as white, non-Hispanic, 4.1% as Hispanic or Latino/a, and 9.3% as multi-racial. 32% of students identified as men and

65% identified as women; one student additionally endorsed gender-questioning, and one student additionally endorsed transgender.

Power

Power analysis was conducted using G*Power (Faul et al., 2009) for a Repeated Measures ANOVA between factors, with the effect size set at a .25, alpha at .05, and power at .80 for three groups (pre-pandemic, pandemic-transition, pandemic-prepared) and two repeated measures (pre, post). The analysis returned a needed sample size of 120, suggesting sufficient power to conduct planned analyses.

Procedure

Data were collected as part of regular course activities. Students completed a battery of self-report measures during the start of the course (pre), and near the conclusion of the course (post), that covered cultural competence constructs. Pre- and post- scores were calculated and returned to students; after receiving their scores for the post-assessment, students were asked to complete a written self-reflection assignment.

The online instructor of record (masked) developed the course content based on Sue's Tripartite Model of Cultural Competence (Sue, 2001). The original course preparation included the self-assessment activities. Later in development, the course included a requirement for students to attend three in-person cultural events/activities based on a particular dimension of diversity pertaining to race/ethnicity, nationality, sexual orientation, and/or disability in order to promote direct intergroup contact. During the Spring 2020 and Fall 2020 semesters, as an adaptation to the COVID-19 pandemic, this requirement was altered to require three indirect intergroup contact events such as virtual contact events (e.g., socials, lectures, webinars, festivals), and parasocial or media

contact events (e.g., watching movies/documentaries, reading books, or listening to podcast episodes); see Table 1 for full assignment prompt and Table 2 for grading rubric.

Measures

Colorblindness

Colorblind racial attitudes were measured with the Color-Blind Racial Attitudes Scale (CoBRAS; Neville et al., 2000). The CoBRAS is a 20-item self-report measure of color-blind racial attitudes with a 6-point response scale (1 = *strongly disagree*, 6 = *strongly agree*) in which higher scores indicate greater levels of color-blind racial attitudes. In a sample of 594 undergraduates and community members, the CoBRAS was found to have adequate validity and reliability ($\alpha = .86$; Neville et al., 2000). Our alpha was .95.

Empathy

The Scale of Ethnocultural Empathy (SEE; Wang et al., 2003) is a 31-item self-report measure of empathy toward people of different racial and ethnic backgrounds. It has a 6-point response scale (1 = *strongly disagree that it describes me*, 6 = *strongly agree that it describes me*) and higher scores indicate higher levels of ethnocultural empathy. In a sample of 340 undergraduates, the SEE demonstrated adequate validity and reliability ($\alpha = .91$; Wang et al., 2003). Our alpha was .93.

Multicultural Experiences

Actual and desired multicultural experiences were measured using the 15-item Multicultural Experiences Questionnaire (MEQ; Narvaez & Hill, 2010). The MEQ utilizes several scale ranges (e.g., 1 = *never*, 5 = *always*; 1 = *not true at all*, 5 = *very true*), with higher scores indicating higher experiences, and higher desires for

experiences, in multicultural contexts. The MEQ demonstrated adequate reliability and validity ($\alpha = .80$; Narvaez & Hill, 2010). Our alpha was .75.

Beliefs About Diversity

The Personal Beliefs About Diversity Scale (PBADS; Pohan & Aguilar, 2001) measures beliefs and knowledge of diversity with a 15-item self-report scale (1 = *strongly disagree* and 5 = *strongly agree*), with higher scores indicate higher openness/acceptance of diversity issues. The PBADS has demonstrated adequate reliability ($\alpha = .84$; Pohan & Aguilar, 2001). Our alpha was .88.

Analysis Plan

Mixed Repeated Measures ANOVA (RM ANOVA) analyses were conducted to compare shifts in multicultural related attitudes between students in the Fall 2019 (pre-pandemic), Spring 2020 (pandemic-transition), and Fall 2020 (pandemic-prepared) course sections from pre to post.

Results

We compared shifts in attitudes between students in the Fall 2019 (pre-pandemic), Spring 2020 (pandemic-transition), and Fall 2020 (pandemic-prepared) semesters on cultural competence measures (SEE, CoBRAS, PBADS, MEQ) from pre (Time 1) to post (Time 2) using mixed repeated measures analysis of variance (mixed RM ANOVA). Data was normally distributed, as assessed by Normal Q-Q Plots and by examining skewness and kurtosis. There was homogeneity of variances (Levene's test of homogeneity of variances, $p > .05$) and covariances (Box's M test, $p > .001$).

There were no significant differences between the online and in-person sections of the classes for each semester on the PBADS, CoBRAS, or MEQ at baseline. There was

a significant difference between online and in-person sections on the SEE at Time 1, $F(5,176) = 2.77, p = .019$. Tukey HSD post hoc tests revealed a significant mean difference between the online and in-person sections in Fall 2019 ($M_{diff} = 0.528, SE_{diff} = .151, p = .008$), with the Fall 2019 in-person section having significantly lower empathy scores than the Fall 2019 online section. In-person and online course sections were combined into three groups by semester for analysis of the PBADS, CoBRAS, and MEQ. For the SEE, the six course sections were analyzed separately due to the differences between mean scores of the online and in-person sections in the Fall 2019 semester.

CoBRAS, PBADS, and MEQ Results

Mixed RM ANOVAs for the CoBRAS, PBADS, and MEQ total scores revealed statistically significant main effects for time for each outcome measure across all semesters, with scores showing decreases in colorblindness and increases in personal beliefs about diversity and multicultural experiences, which is consistent with previous studies examining the course (Alvarez & Domenech Rodríguez, 2020; Patterson et al., 2018). Using Cohen's (2013) guidelines for interpretation, effect sizes ranged from small (PBADS) to large (CoBRAS and MEQ). There were also statistically significant main effects for semester on the CoBRAS (small effect size), and there was a statistically significant interaction between the semester and time on the CoBRAS, $F(2, 179) = 5.20, p = .006, \eta_p^2 = .055$ (small effect size). See Table 3 for full Mixed RM ANOVAs results and see Figure 1 for visuals of interactions between time and outcome.

There was a statistically significant difference in CoBRAS total scores between semesters at Time 1, $F(2, 184) = 6.40, p = .002, \eta_p^2 = .065$. Tukey HSD post hoc tests show that mean differences in CoBRAS total score at Time 1 were statistically

significantly greater in the Fall 2019 ($M_{diff} = -7.92$, $SE_{diff} = 2.81$, $p = .015$) and Spring 2020 class ($M_{diff} = -9.08$, $SE_{diff} = 2.81$, $p = .004$) as compared to the Fall 2020 semester, meaning that students in the Fall 2020 semester had significantly lower baseline colorblind racial attitudes than students in the Fall 2019 and Spring 2020 semesters. Mean difference in CoBRAS total score in the Fall 2019 was not significantly different than the Spring 2020 class ($M_{diff} = 1.15$, $SE_{diff} = 2.95$, $p = .919$).

SEE Results

Mixed RM ANOVA for the SEE total scores had a statistically significant main effect for time ($p < .001$) with a large effect size and scores moving in the desired direction, which is consistent with previous studies examining the course. There were also statistically significant main effects for class on the SEE (medium effect size), and there was a statistically significant interaction between the classes and time on the SEE, $F(2, 176) = 2.51$, $p = .032$, $\eta_p^2 = .067$ (medium effect size). See Table 4 for full Mixed RM ANOVAs results and see Figure 1 for visuals of interactions between time and outcome.

There was a statistically significant difference in SEE total scores between classes at Time 1, $F(5, 181) = 4.541$, $p = < .001$, $\eta_p^2 = .040$ (small effect size). Tukey HSD post hoc tests show that SEE total scores at Time 1 in the Fall 2019 online class ($M_{diff} = -0.528$, $SE_{diff} = 0.151$, $p = .008$), the Spring 2020 online class ($M_{diff} = -0.610$, $SE_{diff} = 0.146$, $p = < .001$), and the Fall 2020 in-person class ($M_{diff} = -0.405$, $SE_{diff} = 0.137$, $p = < .041$) were all statistically different from the Fall 2019 in-person class. The Fall 2019 in-person class's baseline ethnocultural empathy scores were significantly lower than the Fall 2019 online class, the Spring 2020 online class, and the Fall 2020 in-person class.

Discussion

Students across all course sections and semesters significantly improved on all outcome measures from pre to post, which is consistent with previous research findings (Alvarez & Domenech Rodríguez, 2020; Patterson et al., 2018). These decreases in colorblind racial attitudes (CoBRAS; Neville et al., 2000) and increases in empathy (SEE; Wang et al., 2003), multicultural experiences (MEQ; Narvaez & Hill, 2010), and beliefs about diversity (PBADS; Pohan & Aguilar, 2001) did not differ between semesters where students engaged in direct intergroup contact and semesters where students engaged in indirect intergroup contact, suggesting that indirect intergroup contact was as effective as direct intergroup contact in contributing to improvements in cultural competence-related attitudes. This also suggests that the teaching adaptations made in response to the COVID-19 pandemic were effective, and there were no losses in typically observed gains in cultural competence-related attitudes for the class.

Students' colorblind racial attitudes (CoBRAS; Neville et al., 2000) were significantly lower at baseline in the Fall 2020 (pandemic-prepared) semester than they were in the Fall 2019 (pre-pandemic) and Spring 2020 (pandemic-transition). The lower baseline colorblind racial attitudes in the Fall 2020 in comparison to the other semesters does not appear to be related to pandemic-related shifts, but could perhaps be explained by the events of the summer of 2020, where the United States saw a large increase in participation in the Black Lives Matter movement in response to the murders of Breonna Taylor, George Floyd, Ahmaud Arbury, and many others, and what some have referred to as "Summer of Racial Reckoning" (Chang et al., 2020). It is notable that the mean baseline score for this semester was within the range of the mean post-scores for other

semesters, suggesting that the cultural events of the summer of 2020 had a similar impact on colorblind racial attitudes as a semester long course in multicultural psychology course might. Considering the media coverage, public discourse, increased consumption of Black literature, TV, and film, and/or participation in marches/rallies/protests, it seems as though the events of the summer of 2020 might have provided many opportunities for both direct and indirect intergroup contact which helped individuals to decrease their colorblind racial attitudes.

Students' baseline ethnocultural empathy (SEE; Wang et al., 2003) scores in the Fall 2019 in-person class were significantly lower than the Fall 2019 online class, the Spring 2020 online class, and the Fall 2020 in-person class. These lower baseline scores also do not appear to be related to pandemic-related shifts. Further, because SEE scores had to be analyzed as six groups smaller groups (as opposed to the three larger groups used for analysis of the other outcome measures), the power was lower for post hoc tests on SEE scores, which makes them more difficult to interpret with confidence. Nevertheless, it is notable that despite the lower starting point on ethnocultural empathy for the Fall 2019 in-person class, their post- scores were not statistically different from the other class sections. Although the Fall 2019 in-person class started lower, by the end of the course, they were within the same range as students who started with higher scores.

Limitations

Our operational definition for intergroup contact, attending three cultural events over the course of a 15-week semester, differs from Allport's (1954) conceptualization of contact with his four optimal conditions. While we encourage students to incorporate some of Allport's (1954) optimal conditions (i.e., choose events that are social, in a

power even situation, and where the student represents a numerical minority or an outgroup member), we also have to be flexible with what events we allow students to engage in to fulfill the course requirements. However, considering the wide range of types and dosages of direct and indirect intergroup contact interventions that resulted in positive outcomes in the literature (e.g., Lemmer & Wagner, 2015; Paluck et al., 2019; Pettigrew & Tropp, 2006; Zhou et al., 2019), we believe that our operational definition for the current study adds a useful and simple option for implementing intergroup contact, particularly for an educational setting. It also allows students some control over their engagement in a manner that is consistent with our adage to “start where you’re at and grow from there”; when a learning activity is perceived as controllable and positively valued, enjoyment and curiosity are more likely to be experienced (Pekrun, 2006), and positive emotions may also help to prevent a backfire effect (Trevors et al., 2016).

Further, while the students are required to submit proof of attendance and complete a written report about the events they attended at the end of the semester in order to ensure that the students actually attended three events (see Table 1 for full assignment prompt and Table 2 for grading rubric), we do not directly observe event attendance or engagement, which is a limitation. Future research could directly measure engagement. It would also add a richness to the results by adding qualitative data; future research could code the types of events students attended and the depth of self-reflection and engagement in their written reports and assess how this relates to cultural competence-related shifts or reductions in prejudice. Additionally, in our comparison of semesters that required direct contact to semesters that required indirect contact, we did not randomly assign students to these conditions, which reduces our ability to make

conclusions about causality. This study instead offers a naturalistic, quasi-experimental examination of the differences between groups to evaluate the teaching adaptations made in response to the COVID-19 pandemic.

Implications

The current study examined the impact the COVID-19 pandemic on student outcomes in multicultural psychology courses that were designed to facilitate students' development of cultural competence by improving their knowledge, awareness, and skills. More specifically, we examined impact of removing the direct intergroup contact requirement and allowing indirect intergroup contact on students' cultural competence-related attitudes. Results suggest that indirect intergroup contact was as effective as direct intergroup contact in contributing to improvements in cultural competence-related attitudes. Results also add research support for benefits of hosting and attending cultural events, and that virtual contact events (e.g., socials, lectures, webinars, festivals), and parasocial or media contact events (e.g., watching movies/documentaries, reading books, or listening to podcast episodes that were approved by instructors) can be as enriching and beneficial as hosting and attending in-person cultural events. These results may need to be replicated for non-pandemic times to ensure stable findings in a non-pandemic context where indirect intergroup contact events are not the only available option.

This study also adds to the intergroup contact literature. Paluck et al. (2019) noted that more studies were needed that included adults over the age of 25 as participants, lack of transparency about the type of contact being examined, and the lack of studies measuring outcomes over time. While the mean age of our sample was about 23 years old, participant ages ranged from 18-48. We also offer a clear operational definition of

the type and dosage of intergroup contact, as well as a comparison between indirect and direct intergroup contact. While our study only has two time points, Time 2 being at 15-weeks from Time 1 offers a longer post-score follow-up than many other studies in the literature.

Conclusion

Overall, the findings from our evaluation are valuable at multiple levels. First, seizing the opportunity to evaluate a shift in the class due to a global pandemic provided us with an optimal opportunity to examine pedagogical strategies without turning the classroom into an experimental chamber. What we lost in scientific precision, we gained in ethicality. Second, the understanding that approaching expectations for multicultural contact with flexibility is great for all students, but can be especially helpful in engaging a more inclusive pedagogy. Students that are unable to attend in-person events due to health, mobility, disabilities, or developmental demands (e.g., parents to young children), financial limitations, or other important contextual considerations, might be equally well served by events that use indirect contact. Finally, we appreciated grappling with the observation about significantly lower colorblindness scores in the Fall of 2020. It was powerful for us to witness the observable impact of seismic social shifts in our students, and even more inspiring to see that the course still had impact above and beyond those cultural shifts. Indeed, this finding provides powerful information about the need to target color awareness at social and individual levels simultaneously.

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Table 1*Cultural Event Assignment Prompt*

Assignment Name	Assignment Prompt
Cultural Activity Report	<p>Structure. The Cultural Activities Report will be 1500 – 3000 words. Cultural Activities Reports must be returned in a Word or similar file format so that the instructor or TA can provide comments on your paper. Proof of attendance to the events (e.g., a photo of you at the event or an event program) must be submitted as well.</p> <p>Content. This report will provide information on: (a) the three events you attended (what was the event? what made it “cultural”? why did you select it for attendance?). Please provide evidence of attendance. (b) Your experience at the events with a particular focus on self-awareness (what did you learn about yourself as a cultural being?), knowledge (what did I learn about the “cultural other?”), and skills (what cultural competence skills did I practice? what went well? what could you improve?).</p> <p>Grading. See grading rubric for specific points and requirements for proof of attendance. Please keep in mind that your responses should not be comprised of opinion or conjecture. We expect students to develop and share insights that are based on the course content (reading, videos, etc.) and that utilize concepts taught in class. You should have a minimum of 5 citations from assigned readings. Citations can be from the same source (e.g., the book, or even the same chapter) but point to a variety of content.</p> <p>Pedagogical rationale. Meaningful exposure to diversity is critical in the development of cultural competence. This experience will provide students with the opportunity to practice Mio et al.’s recommendations from Chapter 10.</p>

Note: All assignments in the course were given to students with information under the headings:

“Structure”, “Content”, “Grading”, and “Pedagogical Rationale”. See Table 1 for the rubric tied to the “Cultural Activity Report” assignment.

Table 2*“Cultural Activity Report” Assignment Rubric*

Criteria	Points
Attendance	10
Evidence of attendance to events. Evidence can be a ticket stub, an event program, or a photograph of you at the event.	
Rationale	5
Responses to the questions: what was the event? what made it “cultural”? why did you select it for attendance? Full points are awarded when there is a clear and relevant response.	
Self-Awareness	10
Response to the question: what did you learn about yourself as a cultural being? Be sure to identify dimensions of diversity that are addressed in class (e.g., race/ethnicity, gender, SES, sexual orientation, gender identity, ability status) and that are relevant to the events that you attended.	
Knowledge	10
Response to the question: what did I learn about the “cultural other”? Specificity in this domain is key. Did you learn about new cultural practices? Cultural beliefs? Cultural values? How did you gain this knowledge and what specifically did you learn? It doesn’t matter if you report on simple behaviors (e.g., I learned to take my shoes off before coming into the eating space) or complex concepts (e.g., I learned of the importance of oral traditions not just to transmit knowledge but to build relationships between family members across generations).	
Skills	5
Responds to the questions: what cultural competence skills did I practice? what went well? what could I improve? Again, specificity here is key. We are looking for you to address how you engaged in the exercise. It is easy to focus on what you did during the event, but consider also what you did before (e.g., read up on the cultural group before attending) or after (e.g., sought consultation to understand something I saw there) that can also be a marker of a skill. During events you may do something proactive (e.g., I greeted people in a manner consistent with the group’s practices) or not (e.g., I listened instead of asking tons of questions so I could just be present in the moment and observe).	
Sources	5
At least 5 sources cited. (1 point for each of first 5 citations)	

Note: See description of “Cultural Activity Report” assignment in Table 1.

Table 3*Means and Standard Deviations*

Measures	Format, Semester	Time	<i>M</i>	<i>SD</i>	<i>n</i>	
Color-Blind Racial Attitudes Scale (CoBRAS)	online, Fall 2019	Time 1	54.42	18.53	26	
		Time 2	45.85	14.93	26	
	in-person, Fall 2019	Time 1	60.97	14.72	31	
		Time 2	49.29	13.98	31	
	online, Spring 2020	Time 1	51.77	16.73	31	
		Time 2	46.61	14.82	31	
	in-person, Spring 2020	Time 1	61.73	15.48	23	
		Time 2	50.35	14.46	23	
	online, Fall 2020	Time 1	57.28	16.39	32	
		Time 2	50.87	16.06	32	
	in-person, Fall 2020	Time 1	48.37	13.34	39	
		Time 2	44.02	15.85	39	
	Scale of Ethnocultural Empathy (SEE)	online, Fall 2019	Time 1	4.60	0.73	26
			Time 2	4.76	0.77	26
in-person, Fall 2019		Time 1	4.10	0.48	31	
		Time 2	4.57	0.62	31	
online, Spring 2020		Time 1	4.71	0.55	31	
		Time 2	4.87	0.63	31	
in-person, Spring 2020		Time 1	4.29	0.61	23	
		Time 2	4.65	0.51	23	
online, Fall 2020		Time 1	4.37	0.50	32	
		Time 2	4.56	0.56	32	
in-person, Fall 2020		Time 1	4.51	0.56	39	
		Time 2	4.73	0.55	39	
Multicultural Experiences		online, Fall 2019	Time 1	47.85	7.33	26
			Time 2	49.77	7.90	26
	in-person, Fall 2019	Time 1	45.29	4.79	31	

Questionnaire (MEQ)		Time 2	47.65	5.41	31
	online, Spring 2020	Time 1	49.10	6.84	31
		Time 2	50.77	7.73	31
	in-person, Spring 2020	Time 1	45.84	5.46	23
		Time 2	48.26	6.17	23
	online, Fall 2020	Time 1	46.26	6.72	32
		Time 2	48.75	6.82	32
	in-person, Fall 2020	Time 1	46.76	6.10	39
		Time 2	48.15	6.15	39
	Personal Beliefs about Diversity Scale (PBADS)	online, Fall 2019	Time 1	74.85	9.30
Time 2			75.23	10.78	26
in-person, Fall 2019		Time 1	72.13	7.91	31
		Time 2	75.58	8.73	31
online, Spring 2020		Time 1	75.97	6.84	31
		Time 2	75.77	7.99	31
in-person, Spring 2020		Time 1	73.22	9.68	23
		Time 2	75.00	7.12	23
online, Fall 2020		Time 1	70.66	7.68	32
		Time 2	72.97	8.92	32
in-person, Fall 2020		Time 1	75.01	9.98	39
		Time 2	74.94	10.17	39

Note: Mean and standard deviation of scores for each measure at time 1 and time 2 by course format

(online or in-person) and semester.

Table 4*Mixed Repeated Measures ANOVAs for CoBRAS, PBADS, and MEQ total scores*

Measure	df	F	<i>p</i> value	η_p^2
CoBRAS				
Time	179	111.02***	< .001	.383
Semester	179	4.32*	.015	.035
Semester x Time	179	5.20**	.006	.055
PBADS				
Time	179	10.63***	.001	.056
Semester	179	1.28	.281	.014
Semester x Time	179	1.47	.233	.016
MEQ				
Time	179	36.96***	< .001	.171
Semester	179	0.573	.565	.006
Semester x Time	179	0.28	.754	.003

Note: Mixed Repeated Measures ANOVAs computed for the Color-Blind Racial Attitudes Scale

(CoBRAS), Personal Beliefs about Diversity Scale (PBADS), and Multicultural Experiences Questionnaire (MEQ) all produced statistically significant results for time. There were also statistically significant main effects for semester on the CoBRAS and a statistically significant interaction for time by semester.

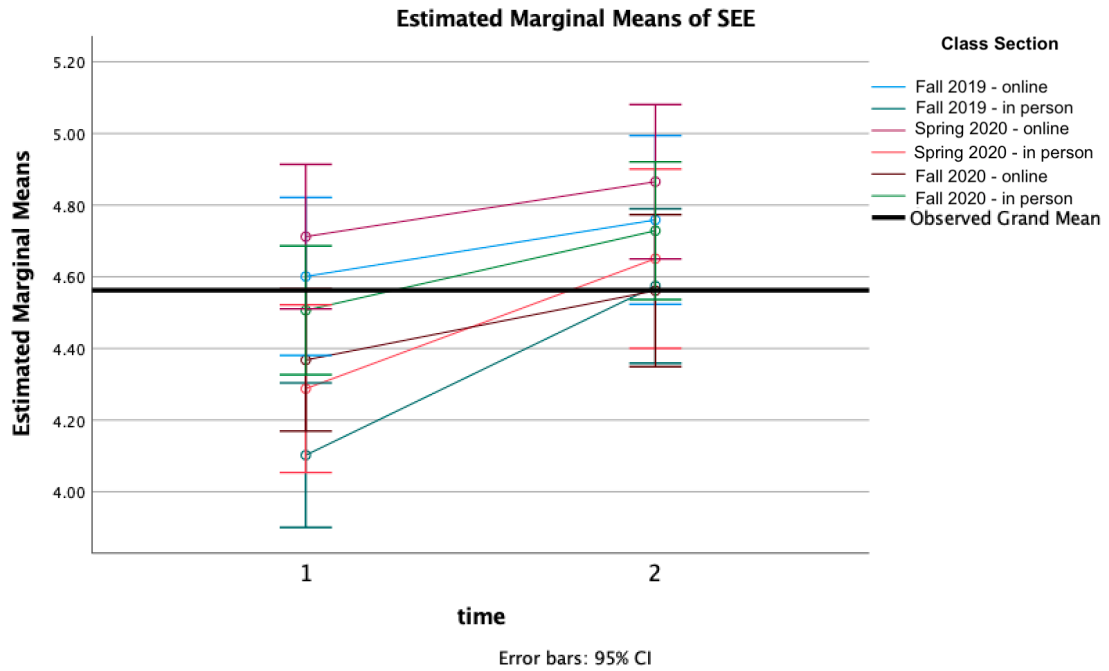
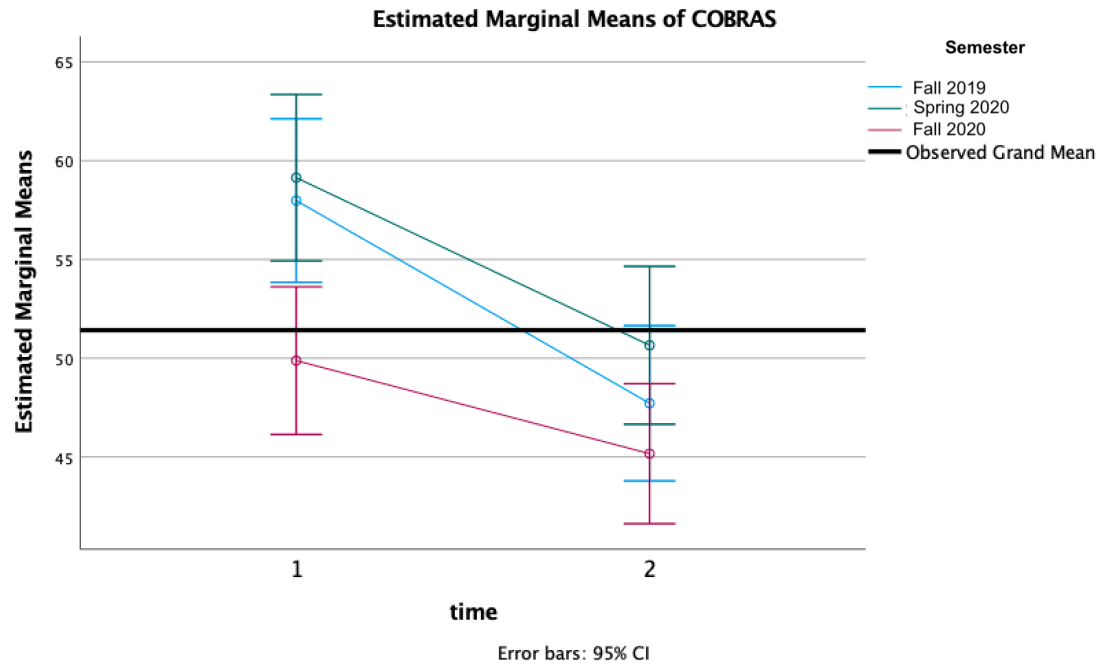
Table 5*Mixed Repeated Measures ANOVAs for SEE scores*

Measure	df	F	<i>p</i> value	η_p^2
SEE				
Time	176	61.21***	< .001	.258
Class	176	2.77*	.019	.073
Class x Time	176	2.51*	.032	.067

Note: Mixed Repeated Measures ANOVAs computed for the Scale of Ethnocultural Empathy (SEE) produced statistically significant results for time.

Figure 1

Interactions between time and outcome for colorblindness (CoBRAS) and ethnocultural empathy (SEE)



CHAPTER V

GENERAL DISCUSSION

This dissertation examined three components of a multicultural psychology course aimed at improving students' cultural competence: ethical grading, skill development, and intergroup contact. The first paper discussed techniques used to minimize grading bias and our strategy for grading content knowledge as a distinct construct, and separately measuring students' personal growth in cultural competence as a result of the course. Students' cultural competence scores did not relate to or predict their grades in the course, suggesting that instructors are able to grade fairly and objectively regardless of students' attitudes and values. The second paper discussed the importance of targeting skill development in addition to knowledge and awareness, and the importance of social justice competence in addition to cultural competence. This study investigated the impact of a skills-focused Difficult Dialogues group assignment on students' shifts in cultural competence-related attitudes and social justice orientation and also discussed of implementation considerations for instructors. Results suggested that adding a skills-focused Difficult Dialogues to the course led to increased improvements in students' social justice behavioral intentions and perceived behavioral control. The third paper examined differential shifts on students' cultural competence-related attitudes in sections where students were required to engage in direct intergroup contact versus students who were allowed to engage in indirect intergroup contact due to taking the course during the COVID-19 pandemic. Results suggest that indirect contact contributed to positive shifts in cultural competence equally as well as direct intergroup contact.

Overall, this collection of manuscripts suggests that multicultural psychology courses can be taught with a social justice orientation and an explicit goal to improve students' cultural competence while: (a) respecting students across the spectrum of cultural competence and social justice-related attitudes, beliefs, and skills and grading based on content-knowledge and quality of assignments rather than shared values with the instructors, (b) improving students' cultural competence-related skills, social-justice orientation, and likelihood to engage in social justice-related behavior, and (c) increasing students participation in direct and indirect intergroup contact, which benefits their development in cultural competence. This collection of manuscripts also adds more quantitative and quasi-experimental data and clear descriptions of interventions studied to bodies of literature which have called for an increase in quantitative and experimental data, and for increased transparency about specific interventions utilized.

Education and Policy Implications

Overall, in a time when the value and presence of multicultural education and topics (e.g., immigration, systemic racism, health disparities, LGBTQ+ rights) in educational curriculums and professional development training have been questioned, debated, and legislated against across the globe (e.g., Esson, 2020 [United Kingdom]; Kang, 2021 [South Korea]; Moeller, 2021 [Brazil]; Phan et al., 2020 [United States]; Salahshour, 2021 [New Zealand]; Sawchuk, 2021 [United States]; Warmington, 2020 [United Kingdom]), this collection of manuscripts offers valuable data and information for educators, administrators, advocates, and policymakers who care about access to effective multicultural education and cultural competence training.

Our results related to minimizing grading bias in the first manuscript are particularly relevant for educators, administrators, advocates, and policymakers who are in a position requiring them to respond to fears or pushback about multicultural education and topics, misunderstandings about Critical Race Theory and related concepts, or fears related to values or opinions being punished with lower grades. Our results related to improving cultural competence skills and social justice orientation in the second manuscript are particularly relevant to those who wish to improve skills and increase the likelihood of changing behavioral intentions, commitments, and actions in regard to cultural competence and social justice; the difficult dialogues exercise described can be implemented in classrooms or as a part of other cultural competence or advocacy trainings. Our results related to the positive impact of both direct and indirect intergroup contact provide data to support the value of funding and supporting both in-person and virtual cultural events, as well as a simple and effective strategy for promoting intergroup contact.

Scholarship of Teaching and Learning

All three of the present studies utilized a naturalistic approach to research— with a correlational examination of ethical grading, and a quasi-experimental examination of the impact of a skills-focused Difficult Dialogues project and of the impact of direct versus indirect intergroup contact. There are both strengths and weaknesses associated with this approach. Our sample of students were not a random sample, nor were they randomly assigned to the different conditions examined in each study. The majority of the students were psychology majors, who were required to take either Multicultural Psychology or Psychology of Gender to fulfil a requirement for their major. Students who

were not psychology majors and self-selected to take the course likely had values or interests related to the subject matter, which likely differ from those of a random sample. This limits the generalizability of our results, and yet, from an ecological validity perspective, provides useful information for the many educators and interventionists who are likely working with samples sharing similar characteristics. It also provides useful interventions for those working with community or professional samples to replicate and evaluate to further assess generalizability.

Additionally, as with all research utilizing self-report data, social desirability bias is a concern and limitation in regard to measurement. There have been attempts to mitigate this through the development and use of social desirability scales (Lanz et al., 2022). Our data source comes from data gathered to complete a self-reflection assignment, and is born from a pedagogical rationale, not a research design. The addition of a social desirability scale to our measures would have added a time burden for our students that is not directly related to their education. Further, a recent meta-analysis of the use of social desirability scales in research on prosocial behaviors found no significant correlation between social desirability scores and the socially desirable trait of prosocial behavior, suggesting that current social desirability scales are not accurate measures of social desirability bias.

Our approach to prioritizing education as primary and maximizing program evaluation and research, but secondary to education, informed our naturalistic approach to the current studies. From a research perspective, it would have been preferable to randomly assign students to different conditions. In the first study, stronger research methodology might have randomly assigned one grading bias minimization strategy per

course section and had a control course section with did not employ any of the strategies. In the second and third studies, course sections could have been randomly assigned to the Difficult Dialogues project or Teaching As Usual, or to direct or indirect intergroup contact. While these changes to the methodology would represent preferred, and often more highly valued, research methods, those changes to the teaching strategy would not represent what is best for the students.

We argue that our approach provides valuable information for educators, researchers, interventionists, advocates, and policymakers despite our more naturalistic and quasi-experimental methodology which deviates from the more traditionally valued or “gold standard” methods for quantitative research. This deviation from standard quantitative methodology, has made our work more difficult to publish because it does not “fit” expectations for quantitative-focused research journals, and it also does not “fit” in qualitative-focused research journals. As a result, dissemination of our results with those who may benefit from it has been difficult and delayed. We hope, that as the movement to decolonize academia and pedagogy continues to grow, that we collectively become more open and flexible about the value and contribution of research which utilizes different ways of learning and knowing, and the benefit of bodies of literature which include data and results from diverse methodologies and approaches.

Conclusion

This collection of research manuscripts advances the evidence-based teaching of multicultural psychology and provides additional support to existing research (Alvarez & Domenech Rodríguez, 2020; Patterson et al., 2018) showing the efficacy of utilizing multicultural psychology courses as cultural competence interventions. It provides

preliminary evidence to support the use of that multicultural psychology courses can be taught with an explicit goal to improve students' cultural competence and a social justice orientation while also respecting and improving cultural competence and social justice-related attitudes, skills, and behavior, and participation in direct and indirect intergroup contact activities. Additionally, the manuscripts provide useful data and ideas for educators, administrators, advocates, and policymakers about the impact of multicultural education, the efficacy of cultural competence training, and feasibility of ethical implementation in the classroom.

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Levin, M. E., Krafft, J., **Hicks, E. T.**, Pierce, B., & Twohig, M. P. (2020). A randomized dismantling trial of the open and engaged components of acceptance and commitment therapy in an online self-help program for distressed college students. *Behaviour Research & Therapy, 126*, 103557.

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Krafft, J., **Hicks, E. T.**, Mack, S., & Levin, M. E. (2019). Psychological inflexibility predicts suicidality over time in college students. *Suicide and Life-Threatening Behavior*, 49(5), 1488-1496. <https://doi.org/10.1111/sltb.12533>

PRESENTATIONS

Tehee, M., Ficklin, E., **Hicks, E. T.**, & Killgore, R. M. (2021). *Teaching Teachers to TEACH: Considering Culture in Higher Education*. Invited workshop presented at the Howard Hughes Medical Institute (HHMI) Inclusive Excellence Annual Meeting (Virtual).

Hicks, E. T. & Ferrell, J. (2021). *Safe Passages 4 U (SP4U) Cultural Competence training: Introduction*. Invited workshop presented at the Utah State University Inclusive Excellence Symposium (Virtual).

Tehee, M., Isaacs, D. S., Ficklin, E., **Hicks, E. T.**, & Mack, S. (2021). *Teaching is Cultural: Considering Culture in the Classroom*. Invited workshop presented at the Bennion Teachers' Workshop (Virtual).

Isaacs, D. S., Ficklin, E., **Hicks, E. T.**, Mack, S. A., Tehee, M. (2020). *TEACH: Promoting cultural competence for faculty working with Native students*. Workshop presented at the National Indian Education Association annual convention (Virtual).

Tehee, M., Ficklin, E. L., **Hicks, E. T.**, & Mack, S. A. (2019). *Cultural competence workshop for faculty*. Poster presented at the APA Division 2 Society for Teaching Psychology 18th Annual Conference on Teaching (Denver, Colorado).

Alvarez, M. C., **Hicks, E. T.**, & Domenech Rodríguez, M. M. (2019). *The relationship between attitude shifts and final grade in a Multicultural Psychology course*. Poster presented at the APA Division 2 Society for Teaching Psychology 18th Annual Conference on Teaching (Denver, Colorado).

Domenech Rodríguez, M. M., Alvarez, M. C., & **Hicks, E. T.** (2019). *Tracking cultural competence outcomes*. Paper presented at the Inclusive Excellence Symposium, Utah State University (Logan, UT). <https://osf.io/a5vep/>

Hicks, E. T. & Jay, K. L. (2019). *Examining the relationship between facets of mindfulness and holistic health*. Poster presented at the Association for Contextual Behavioral Science World Conference (Dublin, Ireland).

Hicks, E. T., Krafft, J., & Levin, M. (2019). *Evaluation of a mindfulness app for college student mental health*. Paper presented at the Association for Contextual Behavioral Science World Conference (Dublin, Ireland).

Levin, C., Levin, M., Pistorello, J., Hayes, S. C., Seeley, J., & **Hicks, E. T.** (2019). *Implementing online ACT guided self-help in college counseling centers: Results*

from a multi-site randomized control trial. Paper presented at the Association for Contextual Behavioral Science World Conference (Dublin, Ireland).

Terry, C., **Hicks, E. T.**, Ong, C., & Twohig, M. (2019). *Psychological flexibility and self-compassion as predictors of quality of life.* Poster presented at the Eastern Psychological Association Annual Convention (NYC, New York).

Hicks, E. T. & Jay, K. L. (2018). *The relationship between facets of mindfulness and implicit racial bias.* Poster presented at the Association for Contextual Behavioral Science World Conference (Montréal, Quebec, Canada).

Hicks, E. & Jay, K. L. (2017). *The effect of meditation and mindfulness on various components of attention.* Poster presented at Fifth World Congress on Positive Psychology (Montréal, Quebec, Canada).

Hicks, E. & Jay, K. L. (2017). *Investigating the relationship between trait-mindfulness and implicit racial bias.* Poster presented at Eastern Psychological Association Annual Convention (Boston, Massachusetts).

Hicks, E., Levering, K. R., Moran, A., Argiro, K., & Salerno, K. (2016). *Exploring the relationship between music genre and exercise intensity.* Paper presented at New England Psychological Convention Annual Meeting (Worcester, Massachusetts).

Hicks, E. (2016). *The effect of positive self-talk on quantitative test performance.* Poster presented at New England Psychological Convention Annual Meeting (Worcester, Massachusetts).

Jay, K. L., Bellante, L., **Hicks, E.**, Clark, K., & Milligan, K. (2016). *Sentence context influences the generation of euphemisms for common taboo words.* Poster presented at New England Psychological Convention Annual Meeting (Worcester, Massachusetts).

CULTURAL COMPETENCE PROGRAM DEVELOPMENT

T.E.A.C.H. for Native Students: Training for Educators Advancing Cultural Competence in Higher Education for Native Students

PI: Melissa Tehee, PhD; in collaboration with the Tohi Lab group

Native American STEM Mentoring Program, *Fall 2019-Fall 2021*
Logan, UT

- Contributed to the development of curriculum of five weekly 1-hr units, blended (in-person, online; asynchronous, synchronous), to improve knowledge, skills, and awareness of culture and Native history into research pedagogy and mentoring styles for USU Faculty, Students, and Staff at Utah State University
- Created an experimental module to examine the effect of adding mindfulness and acceptance skills to cultural competence training
- Assisted with program evaluation, including: choosing and designing survey instruments; collecting, cleaning, analyzing, interpreting, and presenting data

- Co-facilitate 1-hr synchronous cultural competence skills training
- Co-facilitate 1-hr synchronous “refresher” session to review TEACH material and discuss the integration of pedagogy focused on Native students

USU Daigwade Project (NSF Grant # 1943630), *Spring 2021*
Logan, UT

- Co-facilitated 1-hr synchronous cultural competence skills trainings for members of the Daigwade Project Team

TRIO Student Support Services Staff, USU Blanding, *Spring 2021*
Blanding, UT

- Co-facilitated 1-hr synchronous cultural competence skills training for TRIO staff

SP4U Cultural Competence Training: Adaptations for USU *Spring 2019-Fall 2021*

In collaboration with Melanie Domenech Rodriguez, PhD and Jill Ferrell, MS

- Trained by Melanie Domenech Rodriguez, PhD to facilitate original 4-hr Safe Passages 4 U (SP4U) Cultural Competence workshop
- Co-leader of student-led initiative to create adaptations of SP4U cultural competence trainings for various USU campus needs
- Assisted in development and co-facilitation of a 2-hr adaptation of the original 4-hr SP4U Cultural Competence Training

TEACHING EXPERIENCE

Instructor

School: Utah State University, Logan, UT *Summer 2021*

Course: PSY 1010 – **General Psychology**

- Updated and maintained course content in CANVAS, graded assignments, and communicated with students

School: Utah State University, Logan, UT *Fall 2020, Spring 2021*

Course: PSY 3210 – **Abnormal Psychology**

- Created and delivered weekly lectures on course content
- Updated and maintained course content in CANVAS, graded assignments, and communicated with students
- Updated content on gender dysphoria, sexual orientation, and conversion therapy and contacted textbook publisher about issues on these topics in textbook
- Mentored teaching assistant to develop skills in teaching, grading, and course management

School: Utah State University, Logan, UT *Spring 2020*

Course: PSY 4240 – **Multicultural Psychology**

- Updated and maintained course content in CANVAS, graded assignments, communicated with students, and facilitated group “Difficult Dialogues” conversations on Zoom
- Mentored teaching assistant to develop skills in teaching activities outlined above

Invited Guest Lecturer

School: Utah State University, Logan, UT *Fall 2021*
Course: PSY 4230 – **Psychology of Gender**
Instructor: Elizabeth Wong, MA
Lecture Title: Sexuality and Gender Identity

School: Marist College, Poughkeepsie, NY *Summer 2021*
Course: PSYC 101 – **Introduction to Psychology**
Instructor: Kimery Levering, PhD
Lecture Title: Introduction to Multicultural Psychology

School: Marist College, Poughkeepsie, NY *Summer 2019*
Course: PSYC 101 – **Introduction to Psychology**
Instructor: Kimery Levering, PhD
Lecture Title: Introduction to Multicultural Psychology

School: Utah State University, Logan, UT *Spring 2019*
Course: PSY 1010 – **General Psychology**
Instructor: Jennifer Grewe, PhD
Lecture Title: Schemas, Stereotyping, Prejudice, and Implicit Bias

School: Utah State University, Logan, UT *Fall 2018*
Course: PSY 3210 – **Abnormal Psychology**
Instructor: Joshua Parmenter, MS
Lecture Title: Treatment of Anxiety and Obsessive-Compulsive Disorders

School: Utah State University, Logan, UT *Spring 2018*
Course: PSY 3110 – **Health Psychology**
Instructor: Jennifer Grewe, PhD
Lecture Title: Obesity & Eating Disorders

School: Utah State University, Logan, UT *Spring 2018*
Course: PSY 3110 – **Health Psychology**
Instructor: Jennifer Grewe, PhD
Lecture Title: Hypertension, Stroke, & Type II Diabetes

Teaching Assistant

School: Utah State University, Logan, UT *Summer 2019, Fall 2019, Fall 2021*

Course: PSY 4240 – **Multicultural Psychology**

Instructors: Melanie Domenech Rodríguez, PhD &
María de la Caridad Alvarez, MS

- Updated and maintained course content in CANVAS, graded assignments, communicated with students, and facilitated group “Difficult Dialogues” conversations on Zoom

School: Utah State University, Logan, UT

Fall 2021

Course: PSY 4230 – **Psychology of Gender**

Instructors: Elizabeth Wong, MA

- Updated and maintained course content in CANVAS, graded assignments, and communicated with students

School: Utah State University, Logan, UT

Spring 2019

Course: PSY 6310 – **Intellectual Assessment**

Instructors: Marietta Veeder, PhD

- Held weekly lab sessions to assist students with administration of Wechsler intelligence tests, graded video administration and protocol scoring of Wechsler intelligence tests

School: Utah State University, Logan, UT

Fall 2018

Course: PSY 3210 – **Abnormal Psychology**

Instructors: Joshua Parmenter, MS

- Assisted with the creation of exams, managed student emails, graded assignments, proctored exams, assisted with CANVAS management

School: Utah State University, Logan, UT

Spring 2018

Course: PSY 3110 – **Health Psychology**

Instructors: Jennifer Grewe, PhD

- Assisted with the creation of exams, tutored during weekly office hours, managed student emails, graded assignments, proctored exams, assisted with Canvas management

School: Utah State University, Logan, UT *Summer 2018, Spring 2018, Fall 2018*

Course: PSY 1010 – **General Psychology**

Instructors: Jennifer Grewe, PhD

- Tutored during weekly office hours, provided first-year students with study and course management advice, graded assignments, managed student emails, assisted with Canvas management

School: Utah State University, Logan, UT

Fall 2017

Course: PSY 3720 – **Behavior Assessment and Intervention**

Instructors: Bistra Bogoev, MS

- Assisted during lectures by providing explanations and examples of course content, tutored during weekly office hours, graded assignments, assisted with Canvas management

School: Marist College, Poughkeepsie, NY

Spring 2017

Course: PSYC 301 - **Psychobiology & Lab**

Instructors: Kristin Jay, PhD

- Created and taught new lab exercise, assisted during lab classes by demonstrating procedures and setting-up equipment; assisted students with psychophysiological data recording; helped students process, analyze, and interpret data; organized and taught review sessions prior to exams; graded lab work and exams

School: Marist College, Poughkeepsie, NY

Spring 2016, Fall 2016

Course: PSYC 350 - **Psychological Research Methods I & Lab**

Instructors: Kimery Levering, PhD

- Tutored during weekly office hours; organized and taught review sessions prior to exams; assisted in the creation of rubrics; graded assignments; assisted students during statistical problem-solving/data analysis portions of lectures

School: Marist College, Poughkeepsie, NY

Fall 2016

Course: PSYC 306 - **Cognitive Neuroscience and Neuropsychology & Lab**

Instructors: Kristin Jay, PhD

- Assisted during lab classes by demonstrating procedures and setting-up equipment; assisted students with psychophysiological data recording; helped students process, analyze, and interpret data; organized and taught review sessions prior to exams; graded lab work and exams

CLINICAL EXPERIENCE

Veterans Affairs Salt Lake City Health Care System,
Salt Lake City, UT

Summer 2021-present

Student Therapist, PTSD Clinical Team

Supervisor: Jason Goodson, PhD

- Provide comprehensive PTSD assessments for veteran clients using the Clinician-Administered PTSD Scale for DSM-5 (CAPS-5) via telehealth
- Write comprehensive PTSD assessment reports integrating clinical history, CAPS-5 results, and results from the following measures: PTSD Checklist for DSM-5 (PCL 5), Life Events Checklist, PHQ-9, Safety Behavior Assessment Form (SBAF-PTSD), Intrusive Memory Questionnaire (IMQ), and PTSD Treatment Expectations (PTE)
- Refer and triage PTSD assessment clients to appropriate services (e.g., PTSD Clinic treatment, General Mental Health Clinic treatment)
- Participated in Prolonged Exposure (PE) training from Dr. Goodson, a national trainer and consultant for PE

- Provide Safety Behavior Elimination Therapy for PTSD (SBAF-PTSD) for veteran clients

Utah Center for Evidence Based Treatment (UCEBT), *Summer 2020-Summer 2021*
Salt Lake City, UT

Student Therapist, Trauma, Stress, & Resilience Team; Clinical Health Team; Anxiety & Mood Team; Assessment & Testing Team; and Intake Team

Supervisors: Sarah Turley, PhD; Shelle Welty, PsyD

- Provided individual, couples, and group psychotherapy for adults and adolescents with a wide range of presenting problems and client characteristics
- Provided psychotherapy using an evidence-based approach, utilizing techniques from: ACT, CPT, ACT+ERP, BA, MI, CBT, CBT-I, DBT skills, and Gottman Method Couples Therapy (45-min sessions with 5-8 clients per week)
- Co-facilitated two weekly Cognitive Behavioral Therapy for Insomnia (CBT-I) therapy groups (1.5-hr group session, weekly for 5-weeks)
- Conducted comprehensive psychological assessments using diagnostic clinical interviews, cognitive batteries, objective tests, and personality inventories
- Provided integrative reports, recommendations, and diagnoses in consultation with clinical supervisor and consultation teams
- Assessed readiness for gender affirming medical treatment and wrote a letter of support using WPATH standards
- Consulted with other Psychologists, Post-docs, and doctoral student trainees in weekly treatment team consultation meetings
- Participated in monthly post-doc didactic training seminars and continuing education seminars
- Provided telehealth services via Microsoft TEAMS and provided in-person services with appropriate PPE and screening procedures during COVID-19 pandemic

Brigham City Community Hospital, *Spring 2021-Summer 2021*
Brigham City, UT

Student Therapist, Cardiac Rehabilitation Program

Supervisor: Scott DeBerard, PhD

- Provided psychoeducation, consultation, and psychotherapy for adult and geriatric patients in the Cardiac Rehabilitation Program to assist with stress management, adaptive coping skill development, and healthy behavioral and lifestyle changes
- Delivered direct services in group classroom, private office, and exercise room
- Taught monthly Stress Management class for Cardiac Rehabilitation patients and their families
- Consulted with health providers in behavioral health care setting
- Provided in-person services with appropriate PPE and screening procedures during COVID-19 pandemic

Utah State University,
Logan, UT

Fall 2020-Spring 2021

Student Therapist, Sexual and Gender Minority Support Services

Supervisor: Tyler Lefever, PhD

- Provided psychotherapy for adult and adolescent individual and couples clients in the community identifying as LGBTQIA+ with a range of presenting problems and client characteristics (50-min sessions with 2-3 clients per week)
- Provided LGBTQIA+ affirmative psychotherapy using evidence-based approaches utilizing techniques from ACT, CPT, BA, MI, CBT, DBT skills, Gottman Method Couples Therapy, and Humanistic Psychotherapy
- Assessed readiness for gender affirming medical treatment and wrote a letter of support using WPATH standards
- Provided telehealth services via Zoom during COVID-19 pandemic

Utah State University,
Logan, UT

Fall 2019-Spring 2020

Student Therapist, Student Health and Wellness Center

Supervisor: Scott DeBerard, PhD

- Provided psychotherapy in an integrated primary care setting for university students with a wide range of presenting problems and client characteristics (30-min sessions with 10-14 clients per week)
- Provided psychotherapy using an evidence-based approach; utilized techniques from ACT, BA, MI, CBT, CBT-I, DBT skills, and Humanistic Psychotherapy
- Consulted with Primary Care Physicians and Nurses in an integrated behavioral health care setting
- Provided diagnoses, recommendations and referrals for testing or psychiatry
- Provided in-person services pre-pandemic and telehealth services via phone and Zoom during COVID-19 pandemic

Utah State University,
Logan, UT

Fall 2019-Spring 2020

Student Therapist, Counseling and Psychological Services

Supervisors: Charles Bentley, PhD; Daryl Holloway, MA (Pre-doctoral Intern)

- Provided psychotherapy for university students with a range of presenting problems, client characteristics, and cultures (1-hr sessions with 5-7 clients per week)
- Provided psychotherapy using an evidence-based approach; utilized techniques from ACT, BA, MI, CBT, CBT-I, DBT skills, and Humanistic Psychotherapy
- Co-facilitated a weekly DBT skills group (8 clients, 1.5-hr group session, weekly for 15 weeks)
- Provided diagnoses, recommendations, and referrals for testing or psychiatry
- Provided in-person services pre-pandemic and telehealth services via Zoom during COVID-19 pandemic

Utah State University,
Logan, UT

Fall 2018-Spring 2019; Spring 2021

Student Therapist, Psychology Community Clinic

Supervisors: Susan Crowley, PhD; Sara Boghosian, PhD; Marietta Veeder, PhD

- Provided in-person psychotherapy for adults, children, and adolescents with a wide range of presenting problems client characteristics, and cultures (1-hr sessions with 5-7 clients per week)
- Provided psychotherapy using an evidence-based approach; utilized MI, ACT, BA, CBT, Coping Cat, Behavioral Parent Training, Schema Therapy, and Humanistic Psychotherapy
- Provided Learning Disability/ADHD assessments for adults, adolescents, and children
- Provided integrative reports, recommendations, and diagnoses in consultation with clinical supervisor

Family Services Inc.,
Poughkeepsie, NY

Spring 2016

Victim Advocate Intern, Center for Victim Safety and Support

Supervisor: Katherine Peluso, LCSW

- Completed New York State Rape Crisis Counselor certification training
- Advocated for crime victims; accompanied clients to court and physical assault exams; completed training for crisis hotline; provided non-crisis and crisis counseling; created and filed case notes for client interactions

PROFESSIONAL SERVICE

Peer-elected Graduate Student Representative

Summer 2020- Spring 2021

Clinical/Counseling Psychology Program, Utah State University

- Represented graduate student body at monthly faculty meetings
- Communicated student concerns to the Director of Clinical Training at monthly meetings and to the Psychology Department Head at monthly meetings
- Led monthly student meetings to disseminate department information and address student concerns
- Mediated student-faculty conflicts
- Provided mentorship and support to first and second-year graduate students

Invited Ad hoc Journal Reviewer

Spring 2020-Fall 2021

Teaching of Psychology, APA Div. 2 Journal (Society of the Teaching of Psychology)

Invited Panel Host

Spring 2021

Psychology Department, Utah State University

- Hosted and facilitated two 20-min panel discussions about Equity, Diversity, and Inclusion in the Clinical/Counseling Psychology PhD program, Utah State University, and Logan, UT, as well as opportunities to work with diverse

populations, and support for diverse students in the program, department, and university

Invited Alumni Speaker

Fall 2020

Marist College, Poughkeepsie, NY

- Presented talk to undergraduate students in the Psychology Department and School of Social and Behavioral Sciences about “Obtaining a PhD in Clinical/Counseling Psychology with an emphasis in Multicultural Psychology and Third-wave Cognitive-Behavioral interventions”

Anti-Discrimination & Cultural Competency Committee

Fall 2020-Spring 2021

Utah Center for Evidence Based Treatment (UCEBT)

- Contributed to discussions regarding the formulation and implementation of company policies, statements, and trainings
- Created library for affirmative assessments for transgender and gender diverse clients seeking letters of support for gender affirming medical treatment

Invited Workshop Co-facilitator

Spring 2019

Merrill-Cazier Library, Utah State University

- Co-facilitated 2-hr “Safe Passages 4 U (SP4U)” cultural competence training for Library Staff designed to improve self-awareness, knowledge, and specific skills to improve the quality of intercultural contact with students

Peer Mentor

Summer 2018-Summer 2019

Clinical/Counseling Psychology Program,

- Provided mentorship and support to paired first year-graduate student

AWARDS

USU Psychology Department Anthony LaPray Scholarship (\$1,500)	<i>2021</i>
USU Student Association Graduate Enhancement Award (\$4,000)	<i>2020</i>
USU Psychology Department Walter R. Borg Scholarship (\$3,700)	<i>2020</i>
USU College of Education Ferne Page West Scholarship (\$2,800)	<i>2020</i>
ACLU National Advocacy Institute, Full Scholarship (\$2,500)	<i>2020</i>
Marist College Salutatorian of the Class of 2017 Award	<i>2017</i>
Marist Psychology Department Baccalaureate Award	<i>2017</i>
<i>Psi Chi</i> Eastern Regional Research Award (\$400)	<i>2017</i>
National Science Foundation REU Fellowship (\$5,000)	<i>2016</i>
CHOP Center for Injury Research and Prevention Research Grant (\$1,000)	<i>2016</i>
Marist College Endowed Scholarship (\$1,195 per year)	<i>2015-2017</i>
Dean’s List, School of Social & Behavioral Sciences	<i>2013-2017</i>
Marist College Presidential Scholarship (\$10,000 per year)	<i>2013-2017</i>

MEMBERSHIPS & AFFILIATIONS

National Latinx Psychological Association (NLPA), <i>Student Member</i>	2020-present
LGBTQ Affirmative Therapists Guild of Utah, <i>Student Member</i>	2019-present
Association for Contextual Behavioral Science, <i>Student Member</i>	2017-present
American Psychological Association, <i>Student Affiliate</i>	2015-present
<i>Division 2: Society for the Teaching of Psychology</i>	
<i>Division 35: Society for the Psychology of Women</i>	
<i>Division 44: Society for the Psychology of Sexual Orientation and Gender Diversity</i>	
<i>Division 45: Society for the Psychological Study of Culture, Ethnicity and Race</i>	
American Civil Liberties Union	2016-present
<i>ACLU National</i>	
<i>ACLU State (NY state, UT state)</i>	
<i>ACLU National Advocacy Institute</i>	
<i>ACLU People Power - Cache Valley, UT</i>	
<i>Psi Chi</i> , International Honors Society in Psychology, <i>Member</i>	2015 (life)
International Positive Psychology Association, <i>Student Member</i>	2016-2019
Eastern Psychological Association, <i>Student Affiliate</i>	2015-2019
New England Psychological Association, <i>Member</i>	2015-2017