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RAISING CROSS-CULTURAL AWARENESS AMONG THE
UNDERGRADUATES THROUGH INTENTIONAL DESIGN IN A CULTURE
COURSE IN THE US—AN EXPLORATORY MIXED-METHODS
EXPERIMENTAL DESIGN

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Doctor of Education

By
Hua Wang

May 2021

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Date Recommended March 12, 2021

Lester Archer Digitally signed by Lester Archer
Date: 2021.03.22 16:52:21 -05'00'

Lester Archer, Chair

Xiaoxia Silvie Huang Digitally signed by Xiaoxia Silvie
Huang
Date: 2021.03.23 09:51:04 -05'00'

Xiaoxia Huang, Co-chair

Jieyoung Kong Digitally signed by Jieyoung Kong
Date: 2021.03.23 16:32:57 -05'00'

Jieyoung Kong of Committee Member



Associate Provost for Research and Graduate Education

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Hua Wang

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Department of Educational Administration, Leadership, and Research

Western Kentucky University

The cultivation of intercultural competence is a growing trend globally, and integration of intercultural competence into coursework was widely acknowledged as a valid strategy to achieve this goal. The purpose of this study is to examine (1) the effects of the intervention of connecting one's own culture to affect students' cross-cultural awareness development in American colleges; and (2) students' perceptions of their own cultural-awareness changes. Data was collected through pre-and post-questionnaires and semi-structured interviews. This study also compared between-group participants' post-test ratings on a cross-cultural awareness scale, as well as pre- and post-test ratings within each group. The quantitative and qualitative data were analyzed and integrated. Results indicate connecting one's own culture to reflect on cultural topics helps to facilitate the development of cross-cultural awareness by providing opportunities for students to gain insight into the values of their own culture, understanding other cultures, and understanding the difference between the cultures. The majority of the participants noted the reflection via connecting their own culture as an effective means of facilitating cross-cultural understanding.

CHAPTER I: INTRODUCTION

With the globalization of society and education, the importance of effective cross-cultural interactions has become more salient. Specifically, when one converses with a culturally different person without any understanding about their cultural background, one could fail to understand the true meaning of the speaker's intent and spoken words. Furthermore, in some cases, conflicts could happen from simple misunderstanding. Currently, many higher education institutions achieved some intercultural outcomes when they set intercultural competence as their prioritized educational goals in liberal arts education, foreign language education, and study abroad programs (Sinicrope et al., 2007). Yet, students graduating from higher education institutions in America are not entirely prepared to communicate effectively with peers whose cultural background is different. On the one hand, this deficiency in cross-cultural communication may be attributed to the fact "Intercultural education is not readily identifiable or discipline-based core ..." (Cushner & Mahon, 2009, p. 304); on the other hand, American college students lack basic political and cultural information about their own culture and that of their counterparts (Chapelle, 2010).

In countries like the United States of America where population is becoming increasingly racially, ethnically, and culturally diverse, it is imperative for individuals to possess the ability to view and manage differences productively, which is essential for the establishment of good relationships with those who belong to different cultures, religions, races, and nationalities (Fantini, 2000). It has been pointed out that "the objective of finding common purpose through mutually coordinated communication across cultures

and languages continues to be a goal of many if not most people, organizations and nations” (Spitzberg & Changnon, 2009, p. 2).

A lot of evidence suggests critical importance in the development of cultural and cross-cultural understanding and competence. According to a recent survey by Association of International Educators in 2019, almost 40% of companies lost business opportunities in the international market because they lacked international competency and skill. Black and Gregersen (1999) found that around 10% -20% expatriates sent by American companies were ineffective in culturally different contexts and returned early to their home countries from there international trips. The findings revealed that the globalized business world demands an interculturally competent workforce. Spitzberg and Changnon (2009) cited a survey by the National Leadership Council (NLC) in 2007 and noted that almost half of employees attached importance to the development of cultural and cross-cultural understanding. Deardorff and Hunter (2006) also agreed that the skill to deal with the cross-cultural encounter is critical in the workforce. An interculturally competent workforce is in great demand, and job candidates who are effective in cross-cultural encounters are preferred (Finger & Kathoefer, 2005).

Similar to the business field, in the field of education, Sercu (2006) noted that many foreign language programs pursue internationalization as their educational goal by adding intercultural competence to their curriculum. The Association of American Colleges and Universities (AACU) highly recommends intercultural competence and global learning as the education goal among all programs and majors in higher education institutions (2013). It is time to foster students to be interculturally competent in order to enter today’s globalized world. Higher education should ensure that graduates have the

skills, knowledge, and capacities they need to succeed in and contribute to a twenty-first-century world.

Understanding one's own culture, understanding cultures of others, and understanding the differences between them are the basis for individuals to deal with the cross-cultural encounter in a culturally diverse world (Hunter et al., 2006). It is vital to educate cross-culturally competent and cross-culturally effective graduates who will be able to work with people from different cultures. Intercultural competence cultivation is possible in courses, which give students access to different cultures (Whalley, 1997, as cited in Mikhaylov, 2014). The opportunity to learn a different culture provides students a different perspective from which to view the world positively. This enables them to not only understand the differences and similarities between cultures, but also to understand their own culture deeply. Courses in higher education with an aim to cultivate intercultural competence provide a path to attain this goal.

Statement of the Problem

Institutions of higher education are responsible for providing students with sufficient educational resources required to develop their full-fledged competence, including intercultural competence. In order to develop a student's intercultural competence, coordinated effort is needed from all areas in higher education, including programs and courses. Yet, little research has highlighted what teaching intercultural competency looks like in elective culture courses that, at first glance, may not lend themselves to teaching global citizenship.

Based on a brief review of literature in the fields of intercultural education, foreign language and culture teaching, and other areas related to intercultural competency,

what becomes apparent is the paucity of empirical evidence in cross-cultural awareness development research. Present study aims to fill this gap by investigating the effect of connecting the learner's own culture when reflecting on cultural topics for the promotion of learners' cross-cultural awareness in a content course at a university in the southeastern region of the United States.

Purpose of the Study

The following discussion describes what this study was about as well as why it was significant. The present study used an embedded quasi-experimental mixed-methods design. The purpose of this study is to understand the development of the cross-cultural awareness among the undergraduates enrolled in a culture course at a mid-south U.S. higher education institution. Participants who reflected on cultural topics and made connections to their own culture were compared to those who were not asked to make connections to their own culture in order to investigate what impact such intervention had on cross-cultural awareness. Participants' perceptions of their changes in cross-cultural awareness were also explored, which includes both the participants who connected their own culture to reflect on cultural topics and those who did not.

The objectives of this study were threefold. The first objective was to gain insight into the development of cross-cultural awareness in a culture class. The second objective was to identify the effectiveness of the strategy of connecting one's own culture to reflect on the cultural topics discussed in the class. The third objective was to encourage educators to develop instructional strategies in their teaching that enhances cross-cultural awareness among college-aged students.

Findings of the study may assist in enhancing cross-cultural awareness of undergraduates studying in the US with the intention to help them overcome their cultural biases and stereotypes. Findings of the study suggest the effectiveness of the designed strategy may also assist with including acculturation in the course, which ultimately may result in cross-cultural competent citizens among students and provide them with better employment and career advancement.

Research Questions

One central research question of this study is to explore the extent to which learners' levels of cross-cultural awareness can be increased in a culture course after one semester's intervention based on intercultural competence theory. Three specific questions were explored.

RQ1: Is there a significant difference in the cross-cultural awareness post-test ratings between college-aged students who are exposed to the intervention of connecting to one's own culture in their reflection on cultural topics and those who are not exposed to this intervention?

H₁: There will be significant differences in the cross-cultural awareness on post-test ratings between college-aged students who are exposed to the intervention of connecting one's own culture to reflect on cultural topics and those who are not exposed to the intervention of connecting one's own culture to reflect on cultural on topics.

RQ2: Is there a significant difference between the pre-test ratings and post-test ratings among college-aged students who are exposed to the intervention of connecting to one's own culture in their reflection on cultural topics?

H₂: There will be significant differences between pre-test ratings and post-test ratings for college-aged students who are exposed to the intervention of connecting one's own culture to reflect on cultural topics.

RQ3: Is there a significant difference between the pre-test ratings and post-test ratings among college-aged students who are **not** exposed to the intervention of connecting to one's own culture in their reflection on cultural topics?

H₃: There will be no significant differences between pre-test ratings and post-test ratings for college-aged students who are not exposed to the intervention of connecting one's own culture to reflect on cultural topics.

For the second central research question, the study focused on how undergraduates who enrolled in a culture class perceived changes in their cross-cultural awareness. Two specific questions were posed:

RQ4: How do students who are exposed to the intervention of connecting to one's own culture in their reflection on cultural topics describe their changes in cross-cultural awareness?

RQ5: How do students who are not exposed to the intervention of connecting one's own culture in their reflection on cultural topics describe their changes in cross-cultural awareness?

General Methodology

A mixed-methods approach is employed for this study. Tashakkori and Creswell (2007) defined mixed methods as "research in which the researcher collects and analyzes data, integrates the findings, and draws inferences using both qualitative and quantitative

approaches or methods in a single study or program of inquiry" (p. 16). This project is guided by this concept because integrating the quantitative questions and qualitative questions in the present study can provide a much more comprehensive understanding for the topic of interest.

Advantages of Mixing Quantitative and Qualitative Data

It is widely acknowledged that mixing quantitative and qualitative data has greater advantages than using singular data in isolation. A greater depth and breadth of information can be provided by mixing quantitative and qualitative data, which brings together the differing strengths and nonoverlapping weaknesses to obtain different but complementary data on the same topic (Creswell et al., 2004; Patton, 1990). Without either qualitative data or quantitative data, the present study will not yield a complete analysis and fully answer the research questions.

With qualitative interviews, quantitative experiments can be double checked, and the possible issue can be addressed in the interview, which enhances the experiment (Johnson & Onwuegbuzie, 2004). In the present study, qualitative data provide a deeper explanation about the quantitative experiment outcomes. Creswell et al. (2006) further summed up that in an experimental mixed-methods design, the qualitative data can help to understand how participants in the intervention view the results, revise the intervention based on participant feedback, explain in more depth the quantitative outcomes than the statistical results will allow of an intervention, and determine the sustained effects of an intervention after the experiment. In the present study, qualitative data can answer the question about how undergraduates in the US perceive their changes in cross-cultural awareness in the process of comparing of their own culture and other cultures in a culture

class. DeCuir-Gunby and Schutz (2016) also indicated qualitative data deepen the quantitative analysis results by tapping into participants' views about their experience. In the present study with the use of quantitative methods, only the general picture about statistical differences between two groups of participants' cross-cultural awareness can be identified. Due to the small size of participants, the differences could be insignificant. To address this insignificance, qualitative data can detail the context to help with interpretation from a different perspective (Mason, 2006). Accordingly, with qualitative data incorporated, the present study could refine, enhance, interpret, and clarify the results from a quantitative survey.

Similarly, with a qualitative approach alone, the research question about the differences of the two groups of participants' cross-cultural awareness cannot be appropriately answered, nor can the findings be generalized. With quantitative data, the general trends, pattern, and changes of the topic of interest could be obtained based on the relatively larger data (Mason, 2006). Also, quantitative data and results can provide a wide picture of the research problem (DeCuir-Gunby & Schutz, 2016). The purpose of the present study was to identify the effect of an instructional strategy on the development of cross-cultural awareness. It was expected that the conclusion could be generalizable in other settings and contexts. Therefore, an experimental design and the utilization of a scale were effective to collect larger data to analyze the difference before and after the intervention in the case of the present study.

Embedded Design Rationale

Embedded design is one of the four types of mixed-methods approach, in which both experimental or correlational design are included, and one type of data is a

complement to another type of data. With an experiment, an experiment design has qualitative data collected before, during, or after, which explains the effect of intervention or provides further information about the experiment (Creswell & Clark, 2017). In the present study, to follow up on the results of the experiment, a one-on-one interview was conducted to understand how students perceive their own changes of cross-cultural awareness. Six participants form the intervention group, and six participants from the control group were recruited based on their voluntary answers to the semi-structured questions to better interpret the quantitative findings of the intervention.

Creswell et al. (2003) specified that in the embedded design, either quantitative data are collected in a dominant larger qualitative study, or qualitative data are collected in a dominant larger quantitative study. The present study is quantitative dominant with a quasi-experimental design. The collection of data was within a quasi-experimental design framework. One data type, the qualitative (qual), was given less priority than the quantitative (QUAN) data. The QUAN data during the experiment were collected, while some qual interview data were collected after the implementation of the QUAN data collection. In the present study, qualitative explanation of the intervention results would make little sense or have little value if there had not been outcomes measured from an experimental study using those interventions. Therefore, an embedded design works well for the present study.

Significance of the Study

The present study is significant in the field of intercultural communication and tertiary education pedagogy in various ways. First, little research has examined the development of cross-cultural awareness as a central aspect of intercultural competence.

Second, there is a paucity of empirical studies examining learner improvement of cross-cultural awareness as part of learning outcomes in a content course setting; the present study can make a significant contribution to the tertiary pedagogy literature. Last, there are a limited number of research studies within the area of cross-culture and culture study that have been conducted using mixed-methods approaches; the present study can make a significant methodological contribution. The present investigation adds the knowledge of cross-cultural awareness development to the existing knowledge base in the field of intercultural competence and culture education. As more is known about the students' perceptions about their changes in cross-cultural awareness, it is possible to deepen the understanding of the meaning of developing cross-cultural awareness in culture courses. The present study also uses a psychometric instrument to gather larger data on student cross-cultural awareness; more evidence for the effectiveness of this instrument is provided with the present study.

In addition, the present study makes an innovative pedagogical attempt to focus exclusively on topics reflection through connecting one's own culture in an attempt to develop learners' cross-cultural awareness in a culture course classroom context. This attempt should result in the modification and implementation of assignments on syllabi in this experimental study. With an instructional strategy in a culture course utilized to foster student' cross-cultural awareness, findings can benefit the curriculum development in higher education institutions.

If there is no significant impact of the intervention found, the study is still meaningful in understanding and identifying the instructional strategy that fails to develop students' cross-cultural awareness.

Limitations and Delimitations

All research has limitations. There are four major limitations to the current investigation, and some suggestions to delimitations are detailed.

The first limitation is about generalizability. The present study collects information from the students who enrolled in an elective Undergraduate course in a large mid-south university in the US. It may not be generalized to other settings due to the different nuances in various programs and concentrations. In terms of the diverse population, this study does not include all possible samples.

A second potential limitation of the study is that the independent variable (intervention of connecting one's own culture to reflect) and the dependent variable (cross-cultural awareness rating) are measured based on the participants' self-report instead of objective ratings of actual changes. The study does not address the learner's comprehensive intercultural competence, nor does it address the changes in a learner's cultural knowledge level; rather, it focuses on the changes in learners' cross-cultural awareness levels, which is an abstract construct. Students could be varied in attitude to report themselves, such as some could be very positive, but others may be very negative. Therefore, the measurement could be inaccurate. Therefore, the survey investigation in this case may interfere with the effect of the intervention.

Third, the present study is dependent on the self-reflection paper as the intervention assigned to participants to compare the effect of one kind of reflection with focus on connecting one's own culture and a general reflection on the same topic. the duration of the intervention was one semester, which may not be long enough to have a significant effect on the changes of awareness because it is an intangible soft skill which

is a life-long learning process (Fantini, 2009). These two factors may cause a negative impact on intervention effects.

The fourth limitation is that participants form the experimental and control groups from four sections of this culture course in the Fall 2020 semester. This sample is not randomly assigned. Two sections taught by two different instructors are the experimental group, and the other two sections taught by the same two instructors form the control group; however, there is an honors section which may not entail students' exactly equal in their learning competence and effort. Due to the limited student number in the course, the researcher must ignore this factor when the experimental group and control group are matched.

Definitions

For the purpose of the present study, the following terms are defined. These concepts are agreeable with the terms used in the field of intercultural communication and education.

Cross-cultural awareness: Integrating the literature about conceptualization of intercultural competence, cross-cultural competence and intercultural awareness, cross-cultural awareness is the cognitive aspect of intercultural competence; and it is a subfield of intercultural competence (Chen & Starosta, 1998; Triandis, 1977). Specifically, it refers to the understanding of cultural conventions that affect how people think and behave, which requires individuals to understand that from their own cultural perspective, they are a cultural being and use this understanding as a foundation to further figure out the distinct characteristics of other cultures in order that they can effectively interpret others' behaviors in intercultural interactions (Triandis, 1977). Cross-cultural awareness

is divided into three levels: the first is about the recognition of cultural phenomenon; the second is about the recognition of cultural differences; and the third is about the understanding of other cultures from their perspective (Anderson, 1994). The three levels of cross-cultural awareness are combined and integrated into one. Cross-cultural awareness is a supplement to cultural knowledge and can help students better understand cultural phenomena hidden in the interaction.

Culture: “Negotiated symbolic interactions shared by a community that provides a schema for attitudes, values, and beliefs.” (Kroeberg & Kluckholm, 1952, p. 47)

Other’s culture: The culture other than one’s own culture.

Reflection: An “intentional, structured, and directed process that facilitates exploration for deeper, contextualized meaning linked to learning outcomes” (Rice & Pollack, 2000, p. 124). Collecting data from participants’ reflecting activity enriches research on students’ cross-cultural awareness development within the curricular context; if integrated with other data sources and methods, reflection can help inform creation of a more meaningful result.

Undergraduate Connections: Courses of the Undergraduate Program, which is the name of the mid-south university’s distinctive General Education curriculum. The institution has adopted the Undergraduate Program to ensure that each student possesses certain academic skills, a breadth of human knowledge, and an appreciation for the diversity of ideas and perspectives that exist in the nation and world.

Summary

With the rapid development of international economy and cultural exchange, to prepare students to be globally competent is of critical importance. Thus, it is no longer

sufficient for a culture course to teach students only knowledge about a specific culture, but it must also increase students' cross-cultural awareness and foster their overall intercultural competency. As stated by the American Council for International Education (ACIE), goals of a globally competent learner in which awareness of diversity, commonalities, and interdependence of the world are based on the understanding of the non-universality of culture and related phenomena (Deardorff, 2004). Only few studies have attempted to empirically investigate the impact of the reflection through connecting one's own culture on students' cross-cultural awareness. Limited research has been conducted on assessing cross-cultural awareness changes among students in the US in a culture course setting, but findings about such changes are not consistent across these studies. The present study adds to the knowledge base of developing cross-cultural awareness among students in U.S. higher education institutions.

CHAPTER II: LITERATURE REVIEW

This chapter presents the arguments made by various scholars about definitions of cross-cultural awareness through differentiating the concepts of intercultural, cross-cultural, global competence, and cross-cultural awareness. Arguments about the relationship between the concepts are also outlined. At the same time, the applicable definition and relevant models to develop cross-cultural awareness are detailed. Last, the classroom strategies in different fields employed to facilitate the growth of cross-cultural awareness are delineated.

The purpose of this chapter is to review relevant literature to establish the theoretical framework for the study and ties in key theories guiding the present study and its research design.

Defining Cross-Cultural Awareness

Differentiating Intercultural Communicative Competence and Intercultural Competence

When cross-cultural awareness is discussed, the intercultural communicative competence and intercultural competence must be discussed first, as they are closely interrelated to each other. Intercultural communicative competence and intercultural competence are used interchangeably within the field of intercultural communication; however, linguists differentiate the concepts of intercultural competence and intercultural communicative competence and detail that using foreign language in communication or not is the key to the differences between the two concepts. When foreign language is used to communicate in an intercultural setting, it is referred to as intercultural communicative

competence, while intercultural competence is the ability to interact in their own language with people from another nation and culture (Byram, 1997).

During the 70s and 80s, numerous earlier scholars defined intercultural communication competence as the ability to develop a positive attitude toward a foreign culture based on individual attributes (Gudykunst et al., 1977; Hammer, 1987; Wiseman & Abe, 1984; Wiseman et al., 1989). They related individual attitudes and skills to intercultural adaptation, appropriateness, and effectiveness of the interaction and believed three dimensions of this competence were cognitive, affective, and conative dimensions. The first advocated conceptualization was an innovative one and set the base for the future scholars' research. Later, Chen and Starosta (1996) used the similar three dimensions to define intercultural competence and further explicated each dimension as cognitive, affective, and behavioral aspects, respectively. Chen and Starosta advocated that intercultural communication competence is the ability to communicate effectively and appropriately in a culturally diverse environment, which includes to negotiate two parties' cultural identity or identities.

In a similar vein, intercultural competence was defined by Byram and Zarate (1996) as the ability of mediating and negotiating between different cultures and multiple identities. The mediator or negotiator is affected by the cultural encounters and also affects the cultural encounters with a positive attitude.

The researchers characterized intercultural competence in various ways; however, Fantini (2000) summed up the intercultural competence as the ability to develop and maintain relationships; to communicate effectively and appropriately; and to attain compliance and obtain cooperation with others. Fantini (2009) further acknowledged the

complexity of intercultural competence based on the fact that communication with culturally or linguistically different people demands to be effective and appropriate.

Differentiating Intercultural and Cross-Cultural

Intercultural competence is also used interchangeably with cross-cultural competence in a lot of studies and fields, but literally the two terms are different in regard to the perspectives people take in intercultural encounters. According to Gudykunst (2003), intercultural competence focuses on the mutual understanding, while cross-cultural competence focuses on comparison of cultures of both sides. Interculturally competent people have the ability to step forward to interact following the other's cultural norms, while the cross-culturally competent people aim to understand the similarities and differences of one's own culture and other cultures and tolerate differences. Intercultural competence indicates the changes of one's cultural practice in cultural interaction; however, cross-cultural competence does not involve any changes of both sides.

With two terms used in two different fields, intercultural competence is in the intercultural communication field and cross-cultural competence in the international business world. The former is understood as an individual's effectiveness in interacting with culturally or linguistically different people utilizing knowledge, skills, and personal abilities at home or abroad (Johnson et al., 2006, cited in Mikhaylov, 2014). Cross-cultural competence was also interpreted by Gertsen (1990) as the ability to operate effectively in another culture, but he also defined personality traits and attitudes as emotional aspects, cultural knowledge as a cognitive aspect and classified cultural

knowledge and being capable of an effective communication as behavioral aspects. The definition of intercultural competence is similar to that of other intercultural experts.

Later, other scholars came up with the idea in many ways, but most definitions focused on one's ability to quickly understand and act effectively in one's culture (Abbe et al., 2007; McDonald et al., 2008; Selmeski, 2009). Cultural competence focuses on understanding and applying these concepts. Another concept also emphasizes an act based on the use of knowledge, skills, abilities, and other attributes that contribute to intercultural influence (Caligiuri et al., 2011). In summary, these scholars believed that some combination of these factors will enable an individual to act appropriately and effectively in a culturally complex environment to achieve a desired effect.

Arguably, the definition of cross-cultural competence is similar to that of the Hunter et al. (2006) view of global competence, which is described as "having an open mind while actively seeking to understand cultural norms and expectations of others, leveraging this gained knowledge to interact, communicate and work effectively outside one's environment" (p. 270). The definitions of both intercultural competence and cross-cultural competence share some basic theoretical metaphors, which include affective dimension, cognitive dimension, behavioral dimension, situational dimension, and effective aspect (Spitzberg & Changnon, 2009).

For purposes of the present study, cross-cultural competence is used given that the context of the present study is a formal degree program in a U.S. higher education institution where the dominant culture is American culture, and it is considered the norm compared to other cultures.

Differentiating Awareness and Competence

The word “awareness” itself refers to critical consciousness, and it is about self-reflection and self-knowledge. It is hard to return to a state of ignorance as long as one is in a state of being aware. Besides, awareness is the basis of deep understanding, mature skills, and it also promotes development (Fantini, 2000). Competence is more complicated compared with awareness. Sometimes it can be conceptualized by a set of capabilities and other times it is equivalent to personal assessment impressions (Spitzberg & Changnon, 2009). Spitzberg and Changnon (2009) also noted that these capacities could be different depending on the situations and probably are those which have never been widely recognized.

In this way, the two scholars defined competence as any relevant factor in an interaction by any attempts to yield appropriate and effective outcomes. While Hofstede and McCrae (2004) described the three phases leading to intercultural competence—awareness, knowledge, and skills and stressed that “awareness is where it all starts” (p. 58).

From Awareness to Competence

Besides the previous review about the definitions of intercultural competence and cross-cultural competence, some scholars agree on the cognitive aspect in their concepts and explicate this aspect as knowledge, while others use awareness as the construct to include more content in this aspect. For example, Triandis (1977) proffered that cross-cultural awareness is the cognitive component of intercultural communication, which requires the understanding of the cultural habits influenced by individuals’ ways of thinking and behaving. Triandis further explicated that individuals’ understandings about

other cultures are based on the understanding of one's own culture. At the same time, when individuals explore the other culture, they will naturally understand their own culture better and further understand the other culture in the intercultural interaction. Differently, Hanvey (1979) stressed the assessment of similarities and differences in intercultural interactions. As the first scholar proposed the term cross-cultural awareness, Hanvey conceptualized it as a general understanding of the defining characteristics of world cultures and referred to it as the understanding of cultural background of both countries while doing cross-cultural communication. He argued that this aspect of intercultural competence symbolizes an individual's ability to compare two cultures and thus result in effective intercultural communication. According to Hanvey, cross-cultural awareness becomes the essential part of intercultural competence due to the fact that integrating everything together requires the interaction between and among people from different cultures.

Triandis (1977) and Hanvey (1979) agreed on learning the culture of another country based on understanding their own culture and comparing their similarities. Hanvey also argued that intercultural awareness involves the learning and using of knowledge. Triandis and Hanvey used two different terms; however, both scholars realized awareness is the first and necessary step to achieve the goal of understanding or interpreting other cultures to lead to effective and appropriate interaction and behavior in intercultural interactions.

Chen and Starosta (1996) also advocated that intercultural awareness is the cognitive aspect and defined intercultural competence as the ability to effectively and appropriately execute communication behaviors that negotiate each other's cultural

identity or identities in a culturally diverse environment. They believed that it provides people with an opportunity to develop an understanding of cultural dynamics by reducing the level of situational ambiguity and uncertainty in intercultural interactions. Chen and Starosta furthered that the affective aspect—intercultural sensitivity and the behavior aspect—intercultural adroitness are interrelated with intercultural awareness.

Spitzberg and Changnon (2009) further elaborated that when intercultural interaction occurred, the individuals need to be conscious about what happened on both sides and keep an open mind to the differences. They would like to tolerate and accommodate the difference if they already have the awareness of this difference, which is critical to the intercultural competence. According to them, knowing this cultural difference is critical for successful interaction, which means to make concession and solve problems by taking other's perspectives. The conceptualization about cross-cultural awareness by Spitzberg and Changnon concurs with Hanvey's (1979) definition in terms of the understanding of similarities and differences between different cultures. Both studies put the concept into the framework of the intercultural competence and advocate that cross-cultural awareness is the basis of the development of other elements of intercultural competence.

Lee Olson and Kroeger (2001) noted in their comprehensive review that cross-cultural awareness is one of the components of intercultural competence together with adaptability and empathy. Intercultural competence is one component of global competence together with substantive knowledge of global dynamics, culture, world issue and language, and perceptual understanding of open-mindedness. There is notable consistency with what Chen and Starosta (1996) cited in their research:

To be aware of the relevant multiple identities of another is the first step to becoming an enlightened global citizen who tolerates cultural differences and shows mutual respect among cultures in order to practice a multicultural coexistence in “a global civic culture”. (Boulding, 1988, as cited in Chen & Starosta, 1998, p. 29)

From Cultural Awareness to Cross-Cultural Awareness

Along with these intercultural scholars’ insights, some scholars from culture studies area have maintained that cross-cultural awareness also stresses the need for learners to become aware of the culturally based norms, beliefs, and behaviors of their own culture and other cultures. For example, Baker (2012) highlighted that cross-cultural awareness is related closely with the development of an individual’s understanding of one’s own culture and consciousness of the differences between one’s own and others’ culture, which could be one culture or several cultures. Baker developed the concept of cross-cultural awareness from cultural awareness and explicated it as “a conscious understanding of the role culturally based forms, practices, and frames of understanding in intercultural communication, and an ability to put these conceptions into practice in a flexible and context specific manner in real time communication” (p. 5).

The present study only focuses on the cognitive aspect of cross-cultural competence given that the purposes of the study are to examine (1) whether the American undergraduates understand people from other cultures and defend them in their own culture context, and (2) whether they are conscious about their own scaffolding of reference and to separate themselves from their own system, so not regarding their own

culture is generally most important in the world. Thus, awareness is the term to manifest these aims and is the construct appropriate in the context of the present study.

Based on the review about differences of intercultural competence and intercultural communication competence, intercultural and cross-cultural, competence and awareness, the present study adopts cross-cultural awareness to fit the purposes of the study. In the present study three ideas are emphasized: cross-cultural awareness is core and first phase to develop the cognitive aspect of cross-cultural competence (Chen & Starosta, 1998; Triandis, 1997); cross-cultural awareness is to be capable to understand one's own culture and other's culture and to be capable to identify the similarities and differences in intercultural situation (Hanvey, 1979; Triandis, 1977); and the need to have this awareness is critical to a successful intercultural interaction (Fantini, 2000; Hofstede & McCrae, 2004).

Developing Cross-Cultural Awareness

Some scholars have emphasized the way of developing cross-cultural awareness in their conceptualizations. Hanvey (1979) explicated four levels of cross-cultural awareness. The first level is understanding another's culture as alien and wired; the second level is understanding another's culture as unbelievably different from their own; the third is taking another's culture acceptable based on their rational synthesis; and the fourth level is understanding the cultural counterparts from their cultural perspective. Slightly different, Anderson (1983, as cited in Cai & Wu, 2020) regarded developing cross-cultural awareness needing three stages: to recognize the one's culture; to recognize the differences between one's own and another's culture; and to understand other cultures from their perspective.

Similarly, Damen (1987, as cited by Knutson, 2006) stressed cross-cultural awareness development is a process of uncovering and understanding the behavior and thinking in both one's own culture context and in others. In this way, developing cross-cultural awareness is composed of the perception of similarities and differences between both cultures and recognition of one's own culture.

Korzilius et al. (2007) conducted a longitudinal study on intercultural awareness and adopted a working definition. In this definition, Korzilius et al. focused on taking others' perspectives to understand others' cultures, which is regarded as a challenging level of intercultural awareness because it takes time to achieve this goal.

Galloway (1999) stressed that in addition to recognizing the role of the learner as a cultural subject, it is also important to consider internal diversity and disputes that usually define one's own culture to build cross-cultural knowledge. Fantini (2009) noted that it is challenging for educators to develop intercultural competence in terms of helping students to be conscious of their own culture and take the insider's perspective of another culture.

Culture General and Culture Specific

For the purposes of the present study, the cultural-general approach and the culture-specific approach need to be clarified. As two terms are discussed by scholars in the intercultural field and culture area, the literature in both fields is reviewed. A culture-specific approach recognizes specific cultures or regions in which individuals have to demonstrate competence, while a culture-general approach is focused on the premises that individuals naturally have expertise, abilities, and understanding of cross-cultural competence regardless of a particular culture or area (Matsumoto & Hwang, 2013). In

contrast to culture-specific knowledge, a framework was developed by Caligiuri et al. (2011) which elaborated the value and application of cultural knowledge for identifying cultural differences and effectively responding to cultural complications.

The culture-general approach is agreed to be used for the cross-cultural education among some academics. The study by Knutson (2006) stressed to set the culture general as the goal of cross-cultural education, including the development of the interest in the new culture and appreciation of cultural differences. From the opposite side, Finger and Kathoefter (2005) argued that the other factors of intercultural skills, such as affective and behavior, are not well defined due to concentrating on culture-specific and often cognitive knowledge in training; therefore, the outcome of training is limited. Thus, other scholars give priority to the culture-specific approach. Kim (2008) acknowledged that knowledge of specific cultures might still play an important role in developing an awareness of cultural differentiating and relativizing. Baker (2012) maintained specific cultural knowledge must be integrated with the awareness of cultural influence on cross-cultural interaction due to its complexity, fragmentation, confusion and fluctuation with the changes of culture community. Centered on the idea that without taking the principles of other cultures into account, students cannot learn about the values of other cultures, cross-cultural study in the culture course classroom is based on general cross-cultural understanding.

The present study used culture-specific combining the culture-general approach to enhance students' understandings of the differences and similarities among the cultures.

Summary

In this section, I differentiate the concepts in regard to the present study and explicate the rationale of the choice of the term of cross-cultural awareness in the present study. Deardorff (2009) noted, "...much scholarly effort has been invested in defining this concept, and thus such work should be considered when developing a definition of intercultural competence" (p. 479). Therefore, based on this review, the present study integrates the previous efforts from the scholars and takes the working definition of cross-culture awareness as an essential phase and central cognitive aspect of cross-cultural competence and the ability to understand the behavior and think in one's own culture context, as well as in others. It stresses the understanding of the cultural background of both countries while doing cross-cultural communication, and it represents an individual's ability to assess the similarities and differences in cultural situations in ways that allow one to produce culturally appropriate behavior.

Theories and Models of Cross-Cultural Awareness Development

The development of cross-cultural competence has been unanimously considered as an important mission of higher education pedagogy. The increased discussion indicates the importance of the theme has been attached and also the fact that educators are striving for an effective way to cultivate the competence (Kuchinke et al., 2014). The Defense Language National Security Education Office (DLNSEO) acknowledges that cross-cultural competence can be developed through education, training, and experience, which provides the capability to function effectively in any complex culture setting. It is further enhanced through the proficiency of culture learning and language learning together with the application of this knowledge in cross-cultural encounters.

This chapter intends to review selective models of intercultural communication competence that have been proffered, with an eye on identifying the framework of the development of cross-cultural awareness.

Different Perspectives

Different scholars have discussed the development of cross-cultural awareness from different perspectives, some from the development stages, some from the element or component, and some from dimension and other perspectives.

Stage Perspective

Pedersen (1988) used development stages to describe the intercultural competence concept from a multicultural counseling perspective. He ascertained that developing multi-culture is a process of three stages: (1) awareness of the cultural differences and similarities, (2) knowledge to judge a cultural situation from both one's own culture and the other's cultural perspectives, and (3) skills of communication and behavior in a multicultural situation. Pedersen delineated specific competencies and objectives under each of these broad categories and stressed the importance of focusing on the development of the three stages rather than focusing only on any one area.

Dimension Perspective

Black and Mendenhall (1990) advocated three-dimensions of cross-cultural competences, which included the self-maintenance dimension, cross-cultural relationship dimension, and perceptual dimension. Also, from the dimension perspective, Fantini (2000) incorporated five dimensions into a model called A+ASK, plus proficiency of host language. A+ASK refers to awareness, attitude, skill, and knowledge; and awareness is the center in the model.

Element Perspective

Byram (1997) proposed an intercultural competence model with knowledge, skills, and attitudes as components in which he stressed attitudes as fundamental to intercultural competence. In this model he defined intercultural attitudes as relativizing one's values, beliefs, and behaviors within a larger perspective and valuing others' values, beliefs, and behaviors. Much in the same vein, the Deardorff and Hunter (2006) Process Model explicated how the three general elements (attitude, knowledge, and skills) of intercultural competence integrate and develop into internal outcome (adaptability, flexibility, and ethno-relative view, empathy) and external outcome (effective and appropriate communication and behavior). The key idea in the model is that respect, openness, and curiosity together as the element of attitudes serving as the basis of the model and affect the other two aspects of intercultural competence.

Stable or Dynamic Perspective

Based on the Black and Mendenhall (1990) framework, Leiba-O'Sullivan (1999) developed a new perspective on the topic of cross-cultural competence and differentiated stable competencies and dynamic competencies, arguing that stable competencies like personality and ability are essential for the development of dynamic competencies like knowledge and skills.

Other Perspectives

In a different perspective, Knutson (2006) undergirded the second culture learning is based on understanding one's own culture. Based on the belief, she proposed a six-step process to assist students to develop cross-cultural awareness in foreign language classrooms. The first is defining self as a cultural subject by naming various aspects of

their identity, choosing important to associate with different cycles identified by the instructor. The second is to identify subcultures within the home culture by presenting objects meaningful to a particular culture group or sharing personal experiences related to regional or ethnic identity. The third is to obtain an insider's view about other cultures through the ethnographic interview. The fourth is to gain outsider views of the home culture by analyzing the representation of second/foreign cultures or subcultural communities by various media. The fifth is to analyze culture-specific language behavior by considering how specific acts are usually accomplished in one cultural context and in contexts familiar. The last is to avoid cross-cultural misunderstandings by analyzing critical incidents related to interaction in daily situations to identify cross-cultural issues or misunderstandings. Knutson's (2006) model is very precise and easy to operate, but it needs more empirical evidence to prove the validity.

A Long-time Process

Fantini (2000) ascertained that intercultural competence development is a life-long process, and attainment could be reached through the experience and contact with the other culture in a positive setting. Fantini (2009) noted that cultivating intercultural competence takes time, as it is commonly a longitudinal and ongoing developmental process. Therefore, setting goals in different stages is helpful. Korzilius et al. (2007) conducted a longitudinal research study in the Netherlands as empirical evidence of Fantini's (2009) idea. The three scholars investigated the effect of a four-year international business degree program curriculum on the development of intercultural awareness. The scholars explicated the curriculum of the program, which consisted of the courses of four years of foreign language, management and organizational

communication, intercultural organizational communication, communication research, and methodology. The program also engaged students in experiential activities like study abroad for a semester, and half of the students in the program participated in this. A 7-point scale with anchors of completely disagree and completely agree was used to assess students' intercultural awareness. The results showed that intercultural awareness can be developed over time. Specifically, shifting of perspective from one's culture to another culture is a long-term process.

Summary

Above all, fostering intercultural competence is “an on-going and lengthy---often a lifelong---process. There is no end point, one is always in the process of ‘becoming’ and one is never completely interculturally competent” (Fantini, 2000). Therefore, the present study proposes to start this process from the central dimension, fostering cross-cultural awareness among students in classrooms. A common goal of intercultural training is to develop intercultural sensitivity by increasing awareness of cultural differences and attempts to develop one's communication potential while lessening the likelihood of intercultural misunderstandings (Cargile & Giles, 1996). Intercultural awareness fostering is about cognitive learning, which is to promote understanding of cultural differences and similarities. In classrooms, it is important to provide the opportunities to foster students' cross-cultural awareness even when they do not leave their own culture.

Strategies Promoting Cross-Cultural Awareness in Formal Classes

Formal courses are an integral aspect of the whole curriculum of cross-cultural competence development programs, and many techniques are incorporated into

instruction to help learners develop knowledge, then skills and actions, in their cross-cultural experiences. For cross-cultural education, the difficulty is how to plan courses that improve the cross-cultural skills of the learners given the time and budget constraints (Chiper, 2013). It is necessary to demonstrate which approaches are more successful in improving cross-cultural skills for research studies (Bok, 2009).

The development of cross-cultural competence has been discussed mainly in three areas: foreign language classroom on the home campus, study abroad program and social work, and social work education fields. In the different areas, the different instructional strategies are discussed.

Instructional Strategies in the Foreign Language Classroom

The higher education institution is well-structured organization however it cannot create sufficient cross-cultural interaction opportunities for all students on campus and only a small percentage of students have access to studying abroad. Nevertheless, the majority of EFL (Teaching English As a Foreign Language) teachers have made a lot of efforts in foreign language classrooms to allow their language learners to acquire cultural understanding and general world knowledge, to focus on their own culture, to gain an intercultural viewpoint, and to learn various customs and practices (Karabinar & Guler, 2013). Karabinar and Guler (2013) noted that cultural understanding of history, geography, customs, beliefs, and lives is instilled in approaches to fostering cross-cultural sensitivity in foreign language classes in order to enable students to understand the nuances between various cultures and their differences in the use of languages in order to interact properly and decently. Didactic seminars, slides, role plays, student presentations, debates, reading novels, exercise design, games, group projects, intercultural workshops,

look-see visits, and classroom activities are frequently used to encourage the production of cross-cultural skills of students (Crossman, 2011; Kalfadellis, 2004; Merryfield, 2003). From instructors' perceptions, some studies (Karabinar & Guler, 2013) suggested that foreign language teachers use a range of teaching exercises depending on the purpose of the class, such as role play, brainstorming, debate, and cross-cultural scenarios; these activities often take a lot of cultural or cross-cultural experience for students to dive in. In order to promote students' self-awareness and sensitivity to other's cultures, Weaver (1998) advocated to build cross-cultural partner relationships and experiences in the international culture community. In face-to-face or on-line formats, all exercises are used successfully and commonly as extracurricular auxiliary techniques to improve the cross-cultural skills of the learner. Based on the examination of three case studies where these strategies were successfully embedded into teaching and learning spaces, García Ochoa et al. (2016) introduced two specific strategies: destabilization and reflection embedded in curriculum to build cultural literacy skills. The strategy gives students the mobility and flexibility to be able to operate efficiently in different cultural and professional contexts. In their research, Karabinar and Guler proposed the reform of textbooks in international languages with equal opportunities to equate one's own culture with others in order to cultivate the intercultural skills of learners.

Manjet et al. (2017) conducted quasi-experimental research aimed at exploring the intercultural awareness and behavior of Malaysian high school students. For the multicultural class, the experiment consisted of four short stories based on Malaysian society. In this experiment, after eight weeks of a reading program, students enriched both their own and international culture skills. Rodríguez and Puyal (2012) carried out a

study in the same line of research with the goal of fostering intercultural skill by reading literature along with some interactive activities. The processing of data was based on observation and a 5-point questionnaire on the Likert scale. The results revealed that combining literary text reading and interactive activities enhances the intercultural competence of students, especially the cognitive component. It was also found that reading literature made it possible for students to grasp the distinctions in their own society and another culture. El Hiani (2015) conducted an empirical study to evaluate the intercultural competence and outcome of Moroccan EFL undergraduates, showing that they are competent in their interactions with foreign languages; however, they lack cultural knowledge that makes the interaction less successful. The findings revealed that rather than vital cultural understanding, cultural information can predict certain cross-cultural abilities.

Su (2008) employed an ethnographic interview project to examine the development of cross-cultural awareness. She collected data through multiple ways including pre-post questionnaires, oral and written reports, and classroom observation and interviews and concluded the project facilitated students' cross-cultural awareness by providing opportunities for students to gain insight into the values of target language countries, learning to view their own culture in new ways.

Instructional Strategies in Study Abroad Program

In intercultural competence learning, international study programs emphasize the significance of cultural immersion experiences. The benefits of immersion in other cultures on intercultural competence are seen in many literatures. Williams (2005), for instance, examined the effect of studying abroad on the intercultural competence of

students and found that a greater predictor of intercultural competence was simply exposure to diverse cultures. Carlson and Widaman (1988) ascertained that even a brief stay abroad leads to shifts in university students' perceptions toward people from other nations and other cultures. However, some have argued that the anticipated improvements were not achieved without the well-designed orientation before students go abroad (Paige et al., 2004). Deardorff (2008) stressed that orientation sessions prior to the departure of the students are the cornerstone to the growth of cross-cultural skills in study abroad programs.

Case simulations and case analyses are commonly employed in these orientations. To analyze crucial events in cross-cultural encounters and to teach cultural communication, case studies and models can be used (Chau, 1992; Leong & Kim, 1991; Lewis & Hayes, 1991). The workshops are also commonly used in preparatory orientation sessions, enabling students to access additional knowledge from counselors and peers (Bok, 2009). Bok (2009) also emphasized that a careful plan is necessary before the departure of students and restated it would be in vain to only let the individuals immersed in a culture without any preparations like strategies, input, mentoring, and coaching.

From a different perspective, Gannon and Poon (1997) contrasted various techniques used in cross-cultural training and found little differences between approaches to cross-cultural training in relation to the cultural awareness of students. However, all students, regardless of the approach used, showed a higher degree of awareness after training.

Instructional Strategies in Social Work and Social Work Education

In the fields of social work and social work instruction, the idea is that engagement, personal insight, and contemplation, which are integrated, become the primary form of learning (Mulligan & Griffin, 1992; Saddington, 1992). The research in this field utilized various strategies to aid the development of cross-cultural awareness.

Weaver (1998) outlined the status of experiential education in human services with cross-cultural preparation and suggested that the experiential education approach has been an efficient way for learning and practice to educate culturally knowledgeable individuals in social care.

Ethnographic interviews and foreign guest speakers are also used in this area. They can facilitate students' direct contact to other cultures and understanding of the qualities of different cultural groups from this experience (Weaver, 1998). Finding commonalities can help individuals overcome fears of working with individuals from other cultural groups (Thornton & Garrett, 1995). Gannon and Poon (1997) compared the effect of three different instructional conditions of integrative, video, and experiential on the development of cross-cultural awareness and found no significance differences among these conditions. Later, Poon et al. (2000) applied a new variable of the learning style of the learners to the study and found the educational approach needs to match the learning style of learners to create a more meaningful shift in the development of cross-cultural skills.

Kalfadellis (2004) brought together a virtual negotiating exercise to his students. Talks were processed between American and Chinese business students with the intention of a common understanding. Students from both countries were meant to react

mentally, emotionally, and behaviorally to unique intercultural circumstances. Kalfadellis especially stressed that reflection dialogue and report could provide a necessary guide for learners to enable them to benefit from the experience of accomplishing a shared project with other people.

Strategy of Connecting One's Own Culture

Although a lot of instructional strategies have been employed in different areas to facilitate the development of cross-cultural competence, many researchers believe that it is important to begin teaching cross-cultural competence with the students' own awareness of their cultural backgrounds, examining their biases and behaviors, and reflecting on the implications that these have for interactions with others (Chau, 1992; Hardy & Laszloffy, 1992). We all naturally respect our own cultural traditions and believe our way is the right way; however, developing skill in another culture provides great opportunity to reflect our own culture.

Bennett's (1993) developmental model is a good example of the phases of ethnocentric and ethno-relative in which interaction between two culturally different groups develops from considering one's own culture as center to relate the cultures of others with one's own. The premise is that "cultures can be interpreted only in comparison to each other" and that "the worldview of one's society is fundamental to all reality" (Bennett, 1993, p. 46). Thus, understanding of another culture differently from the individual's own culture is the first step in obtaining cross-cultural knowledge. Other academics also agreed with Bennett's argument. Spitzberg and Changnon (2009), for example, found that accepting cultural differences is directly linked to understanding one's own cultural values and being accessible to other cultures. Martin and Hammer

(1989) noted that exchanging knowledge on self and native culture and contrasting countries and cultures seemed to enhance intercultural communication skills. Hunter et al. (2006) claimed that one who tries to "understand his or her own cultural box before walking into someone else's" (p. 270) is an interculturally capable interactant.

Both Paige (1993) and Kohls' (1996) ascertained self-awareness is utmost important in cross-cultural efficacy. They defined self-awareness slightly different. Paige includes an individual's principle and belief in self-awareness while Kohls defined self-awareness as the understanding about one's own culture package. Later Paige (2000) furthered her discussion to decide self-awareness as the basis of cross-cultural competence. According to her, knowing one's own culture will make it easier to consider other cultural conventions, predict the larger cultural differences and thus prepare for the obstacles in the cross-cultural communication. Cornwell and Stoddard (1999) noted that both interactants influenced by their cultural background and previous cross-cultural experience. The cross-cultural competent individual is conscious that his world view is influenced by their own society without knowing. In his global model of literacy, Rosen et al. (2000) stressed the importance of one's own culture, knowledge about the cultures of others, and the use of cultural knowledge to enhance one's own culture. He observed that one's self-awareness and increase of this awareness is critical to the success of global learning.

Based on the review of these studies, it is apparent that being mindful of one's own culture and being aware of the culture of others would foster the appreciation of all cultures and eventually encourage the growth of cross-cultural learning.

Agreement and Further Investigation

The researchers' agreement is like what Fantini (2000) noted that learning other cultures can urge individuals to reflect one's own culture in depth and to further appreciate one's own culture. Uuçİşisağ (2010) clarified that a cross-cultural learner can "have the inside perspective of the society of the other person and at the same time add to the interpretation of their own cultures from other people from the point of view of an insider" (p. 4). Both scholars underpinned the significance of understanding other cultures to the understand of one's own culture.

With the limitations of traditional class instruction in higher education, involving students in dialogues about their own cultures will help to change the situation and increase the students' cross-cultural awareness. Nonetheless, the current research focuses mainly on the awareness dimension of the cross-cultural competence and there is insufficient empirical evidence to build cross-cultural awareness in content courses. Therefore, in an effort to seek proof of the growth of students' cross-cultural awareness in a culture course, this research employs a strategy of connecting one's own culture to reflect among university students.

Methodologies and Tools Measuring Cross-Cultural Awareness

As reviewed previously, the present study accepts that cross-cultural awareness is one dimension of intercultural competence, and there is much overlap in research and assessment between intercultural competence and cross-cultural awareness. Therefore, in regard to assessment, both cross-cultural awareness and intercultural competence assessment literature are reviewed. The purpose of this review is to identify the methodology and tool fitting the present study.

The Focus of Assessment

Prior to the discussion about assessment tools, the principles and focus of assessment need to be addressed. Fantini (2009) concluded that, as he observed, the starting point for measuring intercultural competence is not through procedures or devices, but rather in specifying what is assessed and ensuring that the objectives are consistent with the overarching goal and intent of the course, program, or organization. Deardorff (2009) agreed with Fantini on the notion that the first and foremost issue is to identify intercultural expertise for the application of measurement, aligning objectives, or findings with instruments or processes. Deardorff also articulated that the next step is to ensure realistic results for the intervention or learning environment conditions, and these are also the most difficult challenges for assessing intercultural competence. Fantini also insisted that attention should be given to the coordination of instructional priorities, course design and execution, and evaluation. Deardorff (2004) undergirded the intent that the target demographic, consistency of performance, the use of suitable evaluation methods and techniques that are consistent with the learning goal, the assessment process, elements of the measure used, representative and varying examples of student achievement are the issues to be considered in order to ensure the standard of the assessment.

Based on these key notions about intercultural competence assessment, Deardorff (2009) further detailed the five steps to assess intercultural competence: (1) defining, (2) prioritizing goals, (3) stating goals and measurable objectives, (4) developing a plan, and (5) implementing the plan. Deardorff then articulated that once definition has been determined, it is necessary to establish a mechanism that, within the framework to be

evaluated, produces very precise quantitative results and metrics since intercultural competence manifests differently in different contexts. Deardorff also specified that workshops, seminars, and facilitated discussions can help to integrate the learners' direct assessment such as journal, portfolio, or reflection paper into the whole assessment. In addition, the assessment mentioned by Deardorff could be conducted in various ways at different locations and times. Fantini (2000) noted that assessment should consider both direct and indirect measure, quantitative and qualitative data, and partial and whole information, which can include self-evaluation, peer review, as well as participant personnel assessment.

Fantini (2009) further ascertained the two challenges to cultivate intercultural competence for educators are to help students be aware of their insider stance and uncover the outsider viewpoint of a different culture. He also undergirded that assessing attitudes and awareness, which are two dimensions of intercultural competence, are not common due to the difficulties of quantification and documentation. Nonetheless, several tools for measuring cross-cultural or intercultural competence have been developed by scholars (Spitzberg & Cupach, 1984, Bennett, 1986, Bennett, 1993, Bhawuk and Brislin, 1992, Fantini, 2000). All scholars have agreed that because of the complexity of cross-cultural competence, which varies depending on settings, people, time span, and level of cooperation, there are no precise ways of measuring this ability. The majority of scholars also have pointed out that employing both quantitative and qualitative measures is the best way to measure cross-cultural competence. In order to measure this complicated construct with existing inventories, observation, interviews, and other qualitative measures, it must be integrated to achieve the purpose.

Assessment Tools

The scholars in the field of communication study typically have relied on psychological measures to assess communication competence, and most of these are self-reported (Spitzberg & Cupach, 1984) instruments.

From an evaluation perspective, the cognitively centered knowledge can be gauged by standard testing methods, and behaviorally or interactionally based items are somewhat harder to uncover other than direct participant observation during an event or self-reporting after the event. Deardorff (2009) noted that various instruments may help recognize intercultural competency and provide guidance to further development of this capacity; however, the use of self-report scales, other report scales, or the two together remains mainstream to assess intercultural competence due to its convenience. Different instruments could be used as guidelines to develop specific assessment. Such instruments include DMIS, IDI, CCAI, ICSI. The present study only reviewed those closely related to the assessment of cross-cultural awareness.

Bennett (1986) created the developmental model of intercultural sensitivity (DMIS) based on the idea of bi-cultural individuals. The model identifies six phases through which a person experiences when they interact with people from other cultures, from denial, defense, minimization to acceptance, adaptation, and integration. The model has lent itself for later scholars to develop instruments in various fields.

Based on DMIS, the Intercultural Development Inventory (IDI) was developed to measure the developmental state of students in study abroad programs and international students (Bennett, 1993). IDI has long been regarded very strong in validity and reliability as an instrument due to its well-established conceptual basis.

The Cross-Cultural Adaptability Inventory (CCAI) is a commonly used instrument for assessing cross-cultural efficacy and self-awareness in overseas research programs. It is a culture-general method designed to test human capacity for cross-cultural adaptability on the basis of the premise that people who adapt to other cultures share emotions, attitudes, and experiences irrespective of their own cultural context or cultural characteristics of others. There are 50 items in the store, resulting in user profile ratings across four dimensions. Emotional endurance, versatility and transparency, visual acuity, and personal autonomy are included in the subscales (Kelly & Meyer, 1992, as cited in Kistantas & Meyer, 2001). The CCAI is a tool with substantiated usability, validity of material, and construction and is a scalable, user-friendly, self-scoring tool.

Bhawuk and Brislin (1992) employed individualism and collectivism principles to create the Intercultural Sensitivity Inventory (ISI), which was used to measure intercultural sensitivity. The instrument focused on sensitivity to the culture differences and other culture groups' perspectives. The ISI was created by Chen and Starosta (2000) to test intercultural sensitivity, which comprises 24 questions in five general areas: interaction control, appreciation for cultural distinction, faith in interaction, enjoyment of interaction, and attention to interaction.

None of the five methods can be used for the evaluation of intercultural competence, but they all focus on intercultural efficacy and are relevant for the international research program and the international education program. Singelis and Brown (1995) were the earliest scholars who aimed to measure intercultural awareness. They used four scenarios and three communication behavior dimensions as predictors to assess the success of communication interculturality. Due to the restriction of the

scenarios, the assessment may be ineffective in other settings, and the awareness aspect was not clearly distinct from other aspects.

Fantini (2000) cited a YOGA form (YOUR OBJECTIVES, GUIDELINES, AND ASSESSMENT) for assessing intercultural competence that addressed areas of awareness, attitude, skills, knowledge, and second language proficiency with four developmental levels of competence under each category: educational traveler, sojourner, professional, and intercultural specialist. This form was designed by Fantini in 1995 and 1998 and used for intercultural competence training but was unpublished for some reasons. Nonetheless, it is a very clear and precise measurement with four distinct dimensions with the central dimension of cross-cultural awareness. Assessment of Intercultural Competence (AIC) is presented in a “YOGA” format. The form was designed for use as a guide before, during, and after an intercultural sojourn by helping to track multiple aspects of one's developing intercultural competence. It helps in three ways: (1) to establish and then critically examine intercultural objectives, (2) to serve as a guide during the intercultural sojourn, and (3) to provide a tool for assessment at various stages of the process as well as at the end. As such, this assessment approach is regarded as normative, formative, as well as summative.

Cross-Cultural Awareness Assessment Rationale

Byram (1997) commented that context affects the assessment indirectly and assessing only part of the intercultural competence is appropriate. Noting the complexity of assessing the interdependent nature of components of intercultural competence, he supported assessing one dimension of the intercultural competence. Deardorff (2009) concurred with Byram (1997) and noted that due to the complexity of the intercultural

competence, it is difficult to assess the whole intercultural competence completely one time. The priority of the aspects of intercultural competence should be identified in order to generate measurable outcomes and indicators.

Because the context of the present study was in a U.S. undergraduate elective culture classroom, the priority of assessment is the awareness dimension of the cross-cultural competence. The appropriate instrument is an adapted intercultural competence questionnaire of YOGA form by Fantini (2000), which has been reviewed in this section.

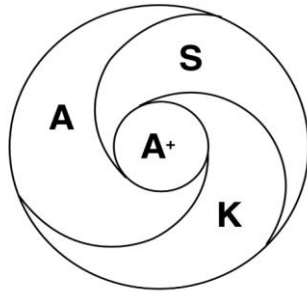
Conceptual Framework

The literature suggests that there is a consensus that cross-cultural awareness is the understanding of similarities and differences between one's own culture and others' cultures; cross-cultural awareness is an essential phase and the center of developing other aspects of cross-cultural competence; developing cross-cultural awareness is facilitated by learning others' cultures; and connecting one's own culture to reflect cultural topics to identify the similarities and differences, which will enhance self-awareness and further cross-cultural awareness (Chen & Sarosta, 1998; Deardorff, 2004, 2009; Fantini, 2000, 2007, 2009; Hanvey, 1979; Sptitzberg & Changnon, 2009). Thus, while the present study is guided by these ideas, it is mainly informed by Fantini's (2000) A+ASK (awareness, attitude, skills, and knowledge) model as reviewed previously, which is explicated as follows:

Awareness emanates from learning in the other areas while it also enhances their development. Many interculturalists see awareness (of self and others) as the keystone on which effective and appropriate interactions depend. (p. 28)

Figure 1

A+ASK Model.



Note. From “A Central Concern: Developing Intercultural Competence,” by Fantini, 2000, *SIT Occasional Papers Series, 1*, 25–42.

The present study also is enlightened by the notion that learning others’ cultures provides an opportunity for powerful reflection into one’s own culture (Fantini, 2000). The core questions about cross-cultural awareness research raised by Fantini were also of interest, and I attempted to investigate some of these in a broad way: What role does cross-cultural awareness play in the process of education? How could we improve this awareness? What kinds of activities and experiences could promote participants’ cross-cultural awareness of themselves and others as a culture identity? How could we monitor and assess the development of the awareness?

As Fantini (2007) reiterated, “awareness is central and especially critical to cross-cultural development” and “it is enhanced through reflection and introspection in which both the individual’s own culture and the other’s culture are contrasted and compared..... awareness is furthered through development in knowledge, positive attitudes, and skills, and in turn also furthers their development” (p. 2). Accordingly, the present study focuses on specific questions posed in Chapter III and also the broader questions discussed previously in the conceptual framework of Fantini’s (2000) A+ASK.

Summary

The preceding brief literature review revealed that most researchers have focused on some areas to examine the development of cross-cultural awareness: foreign language classroom, study abroad, social work, and social work education. Much literature has focused on the development of all dimensions of cross-cultural competence, including the knowledge, skills and attitude, and awareness together. Due to the complexity of these constructs and based on the central position of the cross-cultural awareness among the other areas, the present study focuses on the development of cross-cultural awareness in a culture content course setting and is expected to build a rationale for recognizing the impact of the instructional strategy on the learner's cross-cultural awareness in the content course learning. It is assumed that as learners develop cross-cultural awareness, they become aware of their own personal stance and uncover the outside viewpoint of different cultures.

CHAPTER III: METHODOLOGY

One major thrust of the present investigation was to examine the possible identifiable differences of cross-cultural awareness levels between students who were exposed to an intervention of reflecting on cultural topics through connecting to their own culture and those who were not given the intervention in a culture course. A better understanding of students' perceptions about the changes of their cross-cultural awareness was also investigated through an interview. The paucity of research surrounding the development of cross-cultural awareness among undergraduates in culture courses brought up this exploration, and it will contribute to tertiary pedagogy and intercultural communication research.

This chapter provides an in-depth description of the methodology. The chapter provides the research questions, a description of the study design, instrumentation, specific procedures, and participant information.

Research Questions

Five questions were investigated in the present study. The first three were quantitative questions, and the last two were qualitative questions:

RQ1: Is there a significant difference in the cross-cultural awareness post-test ratings between college-aged students who are exposed to the intervention of connecting to one's own culture in their reflection on cultural topics and those who are not exposed to this intervention?

RQ2: Is there a significant difference between the pre-test ratings and post-test ratings among college-aged students who are exposed to the intervention of connecting to one's own culture in their reflection on cultural topics?

RQ3: Is there a significant difference between the pre-test ratings and post-test ratings among college-aged students who are **not** exposed to the intervention of connecting to one's own culture in their reflection on cultural topics?

RQ4: How do students who are exposed to the intervention of connecting one's own culture in their reflection on cultural topics describe their changes in cross-cultural awareness?

RQ5: How do students who are not exposed to the intervention of connecting one's own cultural in their reflection on cultural topics describe their changes in cross-cultural awareness?

Research Hypotheses

H1: There will be significant differences in the cross-cultural awareness post-test ratings between college-aged students who are exposed to the intervention of connecting to one's own culture in their reflection on cultural topics and those who are not exposed to this intervention.

H 2: There will be significant differences between the pre-test ratings and post-test ratings among college-aged students who are exposed to the intervention of connecting to one's own culture in their reflection on cultural topics.

H 3: There will be no significant differences between the pre-test ratings and post-test ratings among college-aged students who are not exposed to the intervention of connecting to one's own culture in their reflection on cultural topics.

Research Design

The present study was an embedded quasi-experimental mixed-methods design. The purpose of this study was to understand the development of cross-cultural awareness among the U.S. undergraduates enrolled in a culture course at a mid-south U.S. higher education institution. A mixed-methods experimental design was used in which participants' perceptions of their changes in cross-cultural awareness were embedded within an intervention trial. The quasi-experimental design was used to test the difference on cross-cultural awareness scale between the participants who reflected on cultural topics by connecting to their own culture and the participants who did not do so.

The semi-structured interviews were embedded in this larger design after the quantitative data collection for the purpose of deepening the information and understanding the broader issue. The qualitative data explored the participants' perceptions about their changes on cross-cultural awareness after connecting their own culture to reflect the cultural topics. The qualitative results were combined with the quantitative outcome results to enrich the understanding of the development of cross-cultural awareness among the undergraduates enrolled in this culture course to obtain a better understanding about how students perceive changes in their cross-cultural awareness.

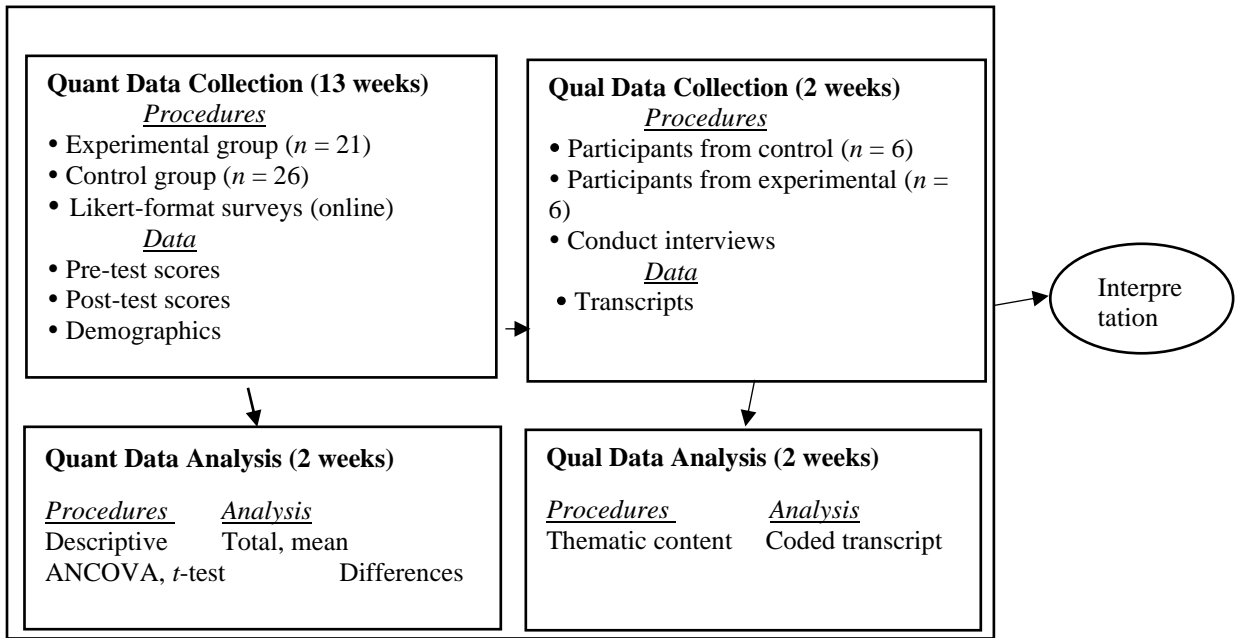
It is premised that when one type of data (quantitative or qualitative) cannot sufficiently answer different types of questions, and one type of data needs to be collected within a relatively larger study, an embedded design is appropriate (Creswell & Plano Clark, 2006). In the present project, in order to answer the two different types of questions, quantitative and qualitative data were both collected. In an experimental

embedded design, the qualitative data are collected after the intervention, which are used to interpret the results of the intervention and to understand interviewees' experiences (Creswell & Clark, 2017). In the present study, to follow up on the results of the experiment within this quantitative procedure, one-on-one interviews were complementary to facilitate in order to get a better understanding of the overlap about the development of cross-cultural awareness from students' perceptions about their changes in their cross-cultural awareness. Six students who received the intervention, and six who were not given the intervention were recruited based on participants' voluntary aspirations and even distribution in four different sections of the course. The semi-structured questions were used for the interview protocol and are detailed later.

Creswell et al. (2003) specified that the major purpose for embedded designs is collecting qualitative or quantitative data as part of a larger quantitative or qualitative study. The present project is quantitative dominant with a quasi-experimental design. The collection of data was within a quasi-experimental design framework. One data type (qualitative data) was given less priority than the other (quantitative data). The primary data in the present project was quantitative experimental data, and secondary data (qualitative data) was collected after the implementation of the primary data (quantitative data) collection. In the present project, qualitative explanation of the intervention results did not make sense or had little value if there had not been the outcomes measured from an experimental study using those interventions. Therefore, an embedded design worked well for my project (see Figure 2).

Figure 2

Mixed Methods Visual Model



Context

In a mid-south American higher education institution and in an academic semester, students from different majors and years enrolled in a culture course to fulfill their graduation requirements. This culture course is a Undergraduate Connections course, which aims to “direct students to apply and integrate discipline-specific knowledge and skills to be significant issues challenging our individual and shared responsibility as global citizen” and “guide students to learn to analyze and evaluate cultural contexts, examine issues on both a local and global scale” (Undergraduate Program). Therefore, one of the critical goals of the Undergraduate Connections courses is to educate globalized, cross-cultural competent citizens. This culture course was approved by the Undergraduate Program of the mid-south university as a connection course in Fall 2019. Since then, great effort has been exerted to achieve the goal as a connection course

through various ways, including trying teaching strategies and collection of student feedback.

Survey Participants

The specific population for the present study was American undergraduates from different programs and years enrolled in an elective culture course provided by a mid-south American public university. Only the students with an age of 18 were invited to take the questionnaire online. Students who completed pre-test included 81 students and post-test 61 because some students dropped or added the course after the pre-test. At the end, the sample for the present study consisted of 47 students who completed both pre and post-test from four sections of this culture course in the Fall 2020 semester. These students from various majors and grades chose this culture course to meet the university's requirements of Undergraduate Program learning. The four sections of the culture course were taught by two instructors, with each instructor teaching two sections. To minimize the potential effect of different instructors on the study outcomes, the two sections of the course taught by each instructor were randomly assigned to the experimental group or the control group. In other words, both the experimental group and the control group consisted of one section taught by instructor one and another section taught by instructor two.

Interview Participants

The 12 interview participants (males=5, females=7) were purposely selected based on the following criteria: (1) they were good at communication and had the desire to talk about their own learning experience; (2) they represent all four different sections

of the course as a whole. Table 1 provides a summary of the interview participants' basic information with pseudonyms.

Table 1

Interview participants

Group	Name	Gender	Major	Foreign language & culture background
Experimental	Gloria	F	Sociology	Chinese learner & a Chinese adoptee
	Finn	M	Biology	Chinese learner, traveled to China for a summer
	Doug	M	Civil Engineering	Spanish learner
	Jane	F	International affairs	Chinese learner
	Alice	F	Communication disorders	Spanish learner
	Vivian	F	Communication disorders	Spanish learner
Control	Bill	M	Film	Spanish learner, Chinese culture, Chinese girlfriend
	Eileen	F	Geology	Chinese, Japanese & Spanish learner
	Kyle	M	Interior design	Spanish learner
	Brooks	M	Electrical engineering	Japanese learner
	May	F	Music	Spanish learner
	Rose	F	International affairs	Spanish learner, Latino heritage

Experimental Material

Experimental materials consisted of two versions of eight cultural reflection activities in the form of written papers (see Appendix A-1) embedded in the course. The intervention version of the materials required students to connect to their own culture in their reflection activities, while the control version of the materials did not explicitly require students to make a connection to their own culture in their reflection. The

materials were designed based on the literature review and the researcher’s teaching experience.

Figure 3 and Figure 4 show the similarities and differences between the two versions of materials on an example of the general reflection prompt “Please write a reflection paper pertinent to the topic of ‘Chinese Names’ we discussed in class.” For both groups, students were asked to include two components in their writing, one being the specific topic description involved in the lecture and the second their reflection on and critique of the topic. Students in both groups were also required to write their reflection of no less than 500 words in length and with references not included in the word count. The format of the paper was required to be double-spaced, 12 pt. and Times New Roman font with 1” margins. These requirements were included in both versions of the instruction for the eight cultural reflection papers. Each reflection paper was required to be submitted online in the university Blackboard website on the same due date for both groups.

Figure 3

An Example of the Reflection Prompt for the Control Group

Please write a reflection paper pertinent to the topic of “Chinese Names” we discussed in class.

I

The following components must be included in the paper:

- 1) The specific topic description involved in the lecture.
- 2) Your reflection on and critique of the topic.

Your reflection should be no less than 500 words in length. References are not included in the word count.

(Double-spaced; 12 pt. Times New Roman font with 1” margins.)

Figure 4

An Example of the Reflection Prompt for the Experimental Group

Please write a reflection paper pertinent to the topic of “Chinese Names” we discussed in class.

The following components must be included in the paper:

- 1) The specific topic description involved in the lecture.
- 2) Your reflection on and critique of the topic. Please connect to your own culture in your reflection to identify the similarities and differences on this topic.

Your reflection should be no less than 500 words in length. References are not included in the word count.

(Double-spaced; 12 pt. Times New Roman font with 1” margins.)

The difference between the control version and the experimental version of the materials lied in whether explicit instruction on connection to one’s own culture was included in the prompt. Students in the experimental group were required to connect to their own culture in their reflection to identify the similarities and differences on this topic (see the underlined text in Figure 4).

The instructors graded the reflection paper based on the rubrics (see Appendix A-2) after each submission. Therefore, the experimental group and the control group were the same in all aspects except the intervention of reflecting through connecting their own culture. Participants were grouped based on course sections during data collection. Two sections were in one group as the experimental group, and the other two were in the control group. Therefore, the smallest unit that was analyzed to assess effects is group — experimental group and control group.

Instruments

Quantitative Instrument

Fantini (2007) conducted a worldwide empirical research study to explore and assess intercultural competence from four aspects including awareness, attitude, skills, and knowledge with a survey questionnaire in the civil service context. The survey questionnaire was proposed originally in 2000 to investigate intercultural outcomes on

participants. The survey was followed up with individual interviews, and both quantitative and qualitative data were collected. The Assessment of Intercultural Competence Form was developed in this survey, which collected empirical evidence and then checked against a literature review of intercultural competence studies. Last, the items were cross checked against various other approaches to intercultural competence assessment and piloted. The form has been utilized until currently as a primary method to boost education outcomes. The validity and reliability (Cronbach alpha = .70) of the questionnaire has been proved well in Fantini's (2007) study and confirmed by Sinicrope et al. (2007). Details of factor loadings of Fantini (2007) can be reviewed in Appendix C.

The present study adapted the Fantini (2000) YOGA Form and combined Fantini's (2007) Assessment of Intercultural Competence Form to focus on the assessment of awareness, which has been regarded as the center of intercultural competence by many scholars (Chen & Starosta, 1998; Deardorff, 2004; Fantini, 2000, 2007, 2009; Hanvey, 1979; Spitzberg & Changnon, 2009). The four items which are not related to this context were deleted, and the language was modified for ease of understanding for undergraduates. The adapted scale is included in Appendix D.

Qualitative Instrument

A semi-structured interview protocol (see Appendix B) was developed as the guideline for the interview process, which provided interviewers the opportunity to obtain in-depth information and enabled interviewees to answer both pre-set and open-ended questions (Newcomer et al., 2015). All participants signed the consent form to participate in this interview and were allowed flexibility to answer the questions in their own way; also, they could have a dialogue with the interviewer. The interviewer asked the

questions under the framework of the interview protocol and asked follow-up questions to probe the specific information the participant decided to answer. Each interviews session had a duration of 20-30 minutes depending on the interviewees' responses in the interview.

Procedures

Two phases were involved in the present study. Phase one adopted within-group pre-post-test comparisons and between-group post-test comparison with quasi-experimental research design. In order to balance the groups, the pre-test was administered to all students who enrolled in the culture course to maintain the observed covariate essentially the same in two comparison groups. During the period from the first week to the week13 week, eight reflection papers were assigned to students after each lecture on the topics discussed in class. Both the control group and the experimental group were assigned to complete eight reflection papers with the same prompt, except the students in the experimental group were required to connect their own culture explicitly.

Phase two employed a qualitative research method to explore the participants' perceptions about their changes in cross-cultural awareness level. It was a one-on-one, semi-structured interview lasting 20-30 minutes via Zoom. Students enrolled in the class were invited to the interview by email based on their answer on the consent form as to whether they were willing to be contacted for an interview to further discuss their learning experience. Six participants from the control group and six from the experimental group were selected. They were informed in the invitation letter that they would receive a twenty-dollar gift card per person as an incentive, and they were asked to fill out a Google sheet to schedule a time for the interview.

Data Management and Analysis

Data Collection Procedure

The consent form was approved by the IRB at the mid-south U.S. public university where the research was conducted and was disclosed to all the students who enrolled in the culture course in the Fall 2020 semester. The consent form detailed the research purpose, process, benefit, and risks. It clarified that there would be no punishment for the participants to refuse or quit from the research at any time point. The researcher's contact information was listed at the end of the consent form. The participants were required to sign either an electronic form or a hard copy file, which were kept by the researcher for documentation purposes.

In the first week of the Fall 2020 semester, an invitation letter with a Qualtrics survey link Qualtrics and informed consent form were sent to all participants. The invitation letter briefly introduced the proposed research. The consent form required students to return with signatures and dates.

One week was reserved for participants to take the pre-test survey on their own time schedule. The same survey instrument with a different order of questions was delivered during the week 13 of the semester, again online, and the researcher invited students through another email to complete the Qualtrics survey with the assistance of another instructor.

At the end of the semester during the week 14 to week 16, the participants who agreed to take part in the interview were sent an email with a Google sheet link to fill up the time slot for the interview, and they received a reminder 24 hours before the scheduled time by email. The researcher interviewed each participant on Zoom with

video camera opened and audio recording conducted through the interview. The interview questions were shared simultaneously on screen with the interviewee, and the researcher asked questions, listened to the interviewees, and conversed with the interviewees. Follow-up probing questions were inquired when it was deemed necessary based on interviewees' responses.

Quantitative Data Analysis

Questionnaire survey data on Qualtrics were downloaded and exported into the Stata 15 for analysis. Before the analysis, data were sorted and cleaned and only data which were from the participants who completed both the pre-survey and the post-survey were included.

Descriptive Statistics

Descriptive statistics displays various information of survey takers' responses by sorting and summing up (Gay et al., 2000). Specifically, responses to survey questions were tabulated with means, missing value, minimum and maximum variables, and standard deviations reported for each item.

Inferential Statistics

An independent samples *t*-test was employed to determine whether there was a difference between the means of two independent groups on a continuous dependent variable (Bryman & Cramer, 2009). The six assumptions of the independent samples *t*-test needed to be met. There should be no outliers for each group of independent variables in terms of dependent variables, and independent variables should be categorical variables with the variances of the two groups being equal. It also requires the

data for analysis to be continuous, normally distributed, and collected from independent samples.

In order to examine whether any data might be considered an outlier, descriptive statistics were used. Independent variables in this survey were two groups with intervention or without intervention, which were categorical variables. Levene's test was employed to examine the homogeneity of variances in the population. The data collected from the present survey were numerical and interval style and, therefore, they were continuous variables. The Shapiro-Wilk test was employed to determine whether the normality assumption was met. As the participants in the two groups were students in different sections, the independence of observations was guaranteed.

The first research question examined the significant difference between two independent groups; therefore, a between-subjects *t*-test was appropriate. The second and third research questions examined the significant difference on the cross-cultural awareness rating within the respective groups in which the participants were the same individuals to receive a pre- and post-test. Thus, within-subjects *t*-test or the dependent samples *t*-test was performed. The four assumptions of dependent *t*-test were examined to meet the requirement. First, the data collected from the present survey were numerical and generated interval level data which were measured at the continuous level. Second, in the present study the same individuals participated in two tests at different time points, which met the assumption that one independent variable consists of two related groups. In order to examine whether there were no significant outliers in the differences between the two groups, descriptive statistics were employed for each variable to look for

unusually high or low values. In order to examine the normality of dependent variable, the Shapiro-Wilk test was employed.

Qualitative Data Analysis

The semi-structured interview data were analyzed, which aimed to generate a big picture about the participants' perceptions about their own changes in cross-cultural awareness. Before forming the composite views about the interview, the researcher clustered the data and analyzed the data to provide information about each group separately. The data were recorded during the Zoom interview, and transcripts were downloaded after each interview. Right after the interview with each interviewee, data were saved as computer files and the notes of the ideas and questions that occurred to the researcher were also made as soon as possible.

Further corrections of the downloaded transcriptions were made as some transcripts were incorrect. The researcher double-checked the recording until satisfaction was met. Afterwards, interviewees' names were replaced by pseudonyms.

Constant-comparative data analysis was employed to eliminate redundancy of codes and themes. After twelve interviews were completed, the researcher read the transcripts and did the open coding (Holton, 2007) and coding repeatedly until no new information appeared. As codes and themes were further collapsed, the themes that recurred across the interviews were identified and the connections between themes were made. During this process, the researcher kept reminding herself to be unbiased when interpreting the data.

Researcher Positionality

The researcher is a sojourner who grew up in an oriental culture and is working in a western culture. Inspired by the experience as an expatriate and working with non-oriental language learners, the researcher has always been ambitious to establish students' global competence, specifically cross-cultural awareness among U.S. undergraduates when she taught the culture course. As such, she has developed her interest in learning how the students' cross-cultural awareness has been fostered in formal culture classrooms within a higher education setting.

All researchers form their own perspective due to their own unique experiences, and they bring this perspective and also biases into the research process based on selective reflectivity. The researcher of the present study is one of the instructors who taught the culture course in the university where the study was conducted. As an insider in the present research, the emic viewpoint has brought more details and accurate observers' views to the study, which made data collection more accessible. Insider researchers also were more engaged in the research, as the research was of utmost interest. However, the blind spot may cause some biases, one being subjectivity. Inviting critical peers to get a range of different responses was one practice to help the present study with the validity. Another bias was the researcher's taken-for-granted understandings about the participants and interpretations of the data. Anonymity of the participant and sufficient distance from the participant were helpful. In the present qualitative interview, the researcher chose three participants from each of the four sections to decrease the bias.

Legitimation

As discussed previously about the researcher was that one of the instructors in the present study was a sojourner having lived and worked as an instructor at the research location for extended periods of time. The researcher possessed informed knowledge of the educational institutions, countries, and educational systems as an insider who may lead to less objective data analysis and integration of the data. Therefore, in order to obtain a justified outsider viewpoint, peer review was a preferable strategy to use (Onwuegbuzie & Johnson, 2006). Due to the restriction, there were no disinterested researcher was involved. The researcher was constantly reminding herself to be conscious about the bias from her personal values in order to avoid influence on the writing interview questions, collecting data, and analyzing data.

The second legitimation concern about this mixed-methods study was multiple validity. It is imperative for researchers to ensure the mixed-methods approach matters in the study by frequently checking if the mixed-methods approach is relatively efficient and not just simply putting qualitative and quantitative methods together (Onwuegbuzie & Johnson, 2006). In the present study, with the two approaches together and two types of data integrated, a common central question about the development of cross-cultural awareness among the American undergraduates was answered. The quantitative data provided breadth of information about students' development of cross-cultural awareness, and the qualitative data provided a greater depth of information to the question from students' perspectives. Without one of these data sources, the question cannot be answered well and completely.

The third legitimation issue was sampling. The present study employed a convenient sample rather than a random sample. In its broadest sense, the present study was intended to address the population of all undergraduates enrolled in various culture courses in the world. However, the vast diversity of this population, such as learners' own cultural backgrounds, the nature of different culture courses, the different learning environments, would make this an impossible mission. Therefore, specifying the context of the sample utilized in the present study was helpful in understanding the results of the study.

The fourth issue was with respect to data collection. The online administration of data, rather than face-to-face collection options, was selected due to restrictions of the Covid-19 Pandemic. In fact, face-to-face data collection could have made the response rate higher when participants could access the resources from the data administrator; hence, internal threaten could have been decreased. In order to simulate this to the greatest extent, on-line Zoom meetings with the video camera open through the interview was a preferred choice to gauge this possibility.

Last but the most important one was transferability legitimation. With a qualitative component in this mixed-methods study and the non-random sampling, the findings may not be well generalized but can be transferred to a similar context. Therefore, it is important to address the context in the present study precisely and in great detail. With nonrandom sampling, the result would be poor to infer and generalize. It is essential to legitimize the mixed-methods research for the purpose of decreasing the weak side from each part of the mixed-methods research (Onwuegbuzie & Johnson, 2006). In the present study, collecting both quantitative and qualitative data aimed to answer two

different types of questions. With qualitative interviews in a larger quantitative survey, participants' insights about their own learning experience would be detailed and some other issues were addressed directly in this part of the investigation.

Ethical Consideration

Due to the involvement of human subjects in the present study, the Institutional Review Board document was filed for approval. After the IRB document was approved, data were collected.

The potential participants were sent an invitation letter with instructions about how to complete and submit the survey before the experiment and survey start. The language in the letter was suitable for college students' understanding. Questions in the survey were ensured to be non-threatening to the participants. and participants were guaranteed to have enough and flexible time to read and answer the questions before the survey was due. Human subject protocol was followed per the requirement of IRB, and the researcher followed all the rules and regulations. The IRB document was filed after the approval.

Summary

Two central research questions framed the present study: (1) To what extent cross-cultural awareness among undergraduates enrolled in a culture course in the US can be manipulated by the designed one-semester instructional strategy compared to the control group; and (2) how these students perceive their changes in cross-cultural awareness. In this chapter, I described that a mixed-methods methodology with an embedded quasi-experiment design was employed to answer these two questions. The design was explained and accompanied by a mixed-methods visual model chart of the

study. I also described the instruments with the validation and the proposed data analytical procedures. Finally, I mentioned some legitimate approaches as well as ethical issues of the design and data collections.

CHAPTER IV: RESULTS

The purpose of this study was to examine the development of cross-cultural awareness among the undergraduates enrolled in a culture course at a mid-south U.S. higher education institution. The participants who reflected on the assigned cultural topics with the instruction to connect to their own culture were compared to those who were not instructed to make a connection to their own culture in their reflection. The participants' cross-cultural awareness was measured for each group with pre- and post-test ratings on the Cross-cultural Awareness survey. Participants' perceptions of their own changes in cross-cultural awareness were also scrutinized via interviews with purposely selected participants from each group.

First, this chapter discusses the quantitative analyses of the data collected throughout the cross-cultural awareness questionnaire. The statistical analyses of the cross-cultural questionnaire responses are presented here, together with the research questions and hypotheses related to each question. Second, the chapter also describes how undergraduates who enrolled in a culture class perceived their changes in cross-cultural awareness. Finally, the joint display of both the quantitative findings and qualitative themes are presented collaboratively to deepen the information and enrich the understanding of the research questions.

Research Questions

In the investigation of development of cross-cultural awareness, the study attempted to establish whether levels of cross-cultural awareness can be increased in a culture course after one semester's intervention based on intercultural competence theory. Cross-cultural awareness, which was advocated by Tiandis (1977), Hanvey (1979), Chen and Starosta (1996), Spitzberg and Changnon (2009), and Baker (2012), was the critical aspect of intercultural competence. These scholars all consented that cross-cultural awareness can be developed through understanding one's own culture, others' culture and differences between two cultures, and ultimately to achieve the goal to understand the cultural difference from another culture's perspective. The researcher posed quantitative and qualitative research questions. Three specific quantitative research questions emerged from the literature review in Chapter II:

RQ1: Is there a significant difference in the cross-cultural awareness post-test ratings between college-aged students who are exposed to the intervention of connecting to one's own culture in their reflection on cultural topics and those who are not exposed to this intervention?

RQ2: Is there a significant difference between the pre-test ratings and post-test ratings among college-aged students who are exposed to the intervention of connecting to one's own culture in their reflection on cultural topics?

RQ3: Is there a significant difference between the pre-test ratings and post-test ratings among college-aged students who are **not** exposed to the intervention of connecting to one's own culture in their reflection on cultural topics?

The study also employed semi-structured interviews so a better understanding about how learners who enrolled in a culture class perceived their changes in cross-cultural awareness could be achieved. Immediately after the intervention from both the control group and experimental group, six learners who successfully completed both pre-test and post-test were chosen for the interview. Their interviews were recorded and transcribed for analysis. The two qualitative questions were:

RQ4: How do students who are exposed to the intervention of connecting to one's own culture in their reflection on cultural topics perceive their changes in cross-cultural awareness?

RQ5: How do students who are not exposed to the intervention of connecting to one's own culture in their reflection on cultural topics perceive their changes in cross-cultural awareness?

Descriptive Statistics

The population for this study was formed from students enrolled in a Chinese culture course at a mid-south American public university. The sample was a convenience sample ($N = 47$), which included the participants who successfully completed their eight reflection papers in the designated time within 13 weeks in a typical academic semester. Data collected from both pre- and post-test of the experimental group formed the sample ($n = 21$). Similarly, data collected from both pre- and post-test of the control group formed a sample ($n = 26$). The data collected from these 47 participants (21 from the experimental group and 26 from the control group) were used to answer RQ1. Descriptive statistics about pre- and post-test means and standard deviations were tabulated (see Table 2).

Table 2

Means and Standard Deviations of Participants' Pre- and Post-test Ratings

Group	N	Pre-test		Post-test	
		M	SD	M	SD
Control	26	63.08	7.89	64.89	7.24
Experimental	21	61.62	6.67	66.76	6.92

Data collected from both the pre- and post-test of the 47 participants (21 from the experimental group and 26 from the control group) were also used for analyses to decide the baseline of the comparison of post-test ratings. An independent samples *t*-test was conducted to examine for a significant difference between the two groups before the intervention. Beforehand, the assumptions of independent samples *t*-test were checked. Figure 5 shows no significant outliers in the data, as assessed by an inspection of a boxplot.

Figure 5

Boxplot of Ratings from Pre-test in Control Group and Experimental Group

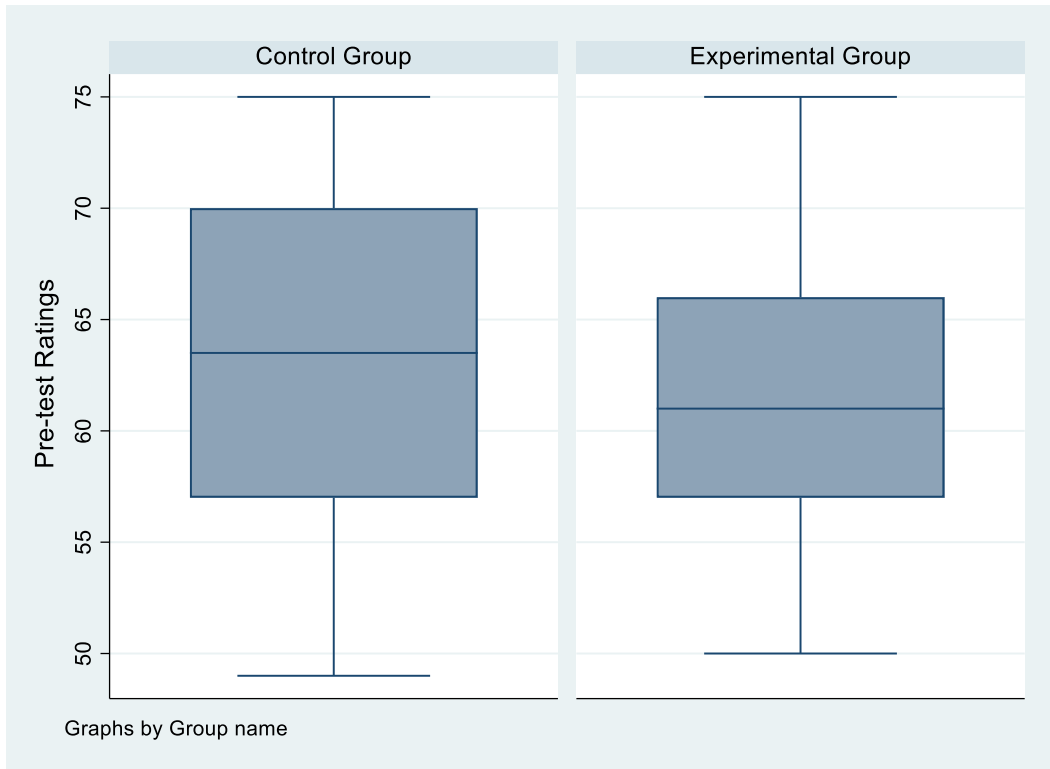


Table 3 shows the scores for each level of group were normally distributed ($p > .05$).

Table 3

Test of Normality (Shapiro-Wilk) of Pre-test Ratings for Both Groups

	Group	W	p
Pre-test	Control	.95	.18
	Experimental	.98	.85

Note. Significant results suggest a deviation from normality.

Table 4 shows homogeneity of variances for cross-cultural awareness ratings for the experimental group and the control group, as assessed by Levene's test for equality of variances ($p = .73$).

Table 4*Test of Equality of Variances (Levene's) of Pre-test Ratings for Both Groups*

	F	df	p
Pre-test	1.52	1	0.23

Table 5 shows no statistically significant difference ($p = .23$) between the control group and the experimental group on participants' pre-test ratings on cross-cultural awareness before the intervention assessed by Welch's t -test. Further, Cohen's effect size value ($d = .20$) indicated negligible practical significance. This indicated that both the control group and the experimental group had a similar level of cross-cultural awareness before the intervention.

Table 5*Independent Samples t-test of Pre-test Ratings*

	t	df	p	Cohen's d	95% CI for Cohen's d	
					Lower	Upper
Pre-test	.69	44.89	.50	.20	-.38	.78

Note. Welch's t -test. $N = 47$.

Findings for Research Question 1

RQ1: Is there a significant difference in the cross-cultural awareness post-test ratings between college-aged students who are exposed to the intervention of connecting to one's own culture in their reflection on cultural topics and those who are not exposed to this intervention?

To examine whether there was a significant difference in the cross-cultural awareness post-test ratings between two groups, the post-test ratings of the experimental group on the Cross-cultural Awareness Scale were compared with the post-test ratings of the control group. Data were analyzed using independent samples *t*-test, and independent variables in this analysis were group conditions of two levels: the experimental group and the control group. The dependent variable for this research question was the participants' post-test ratings on the cross-cultural scale.

Figure 6 shows no significant outliers in the data, as assessed by inspection of a boxplot.

Figure 6

Boxplot of Ratings from Post-test in Control and Experimental Group

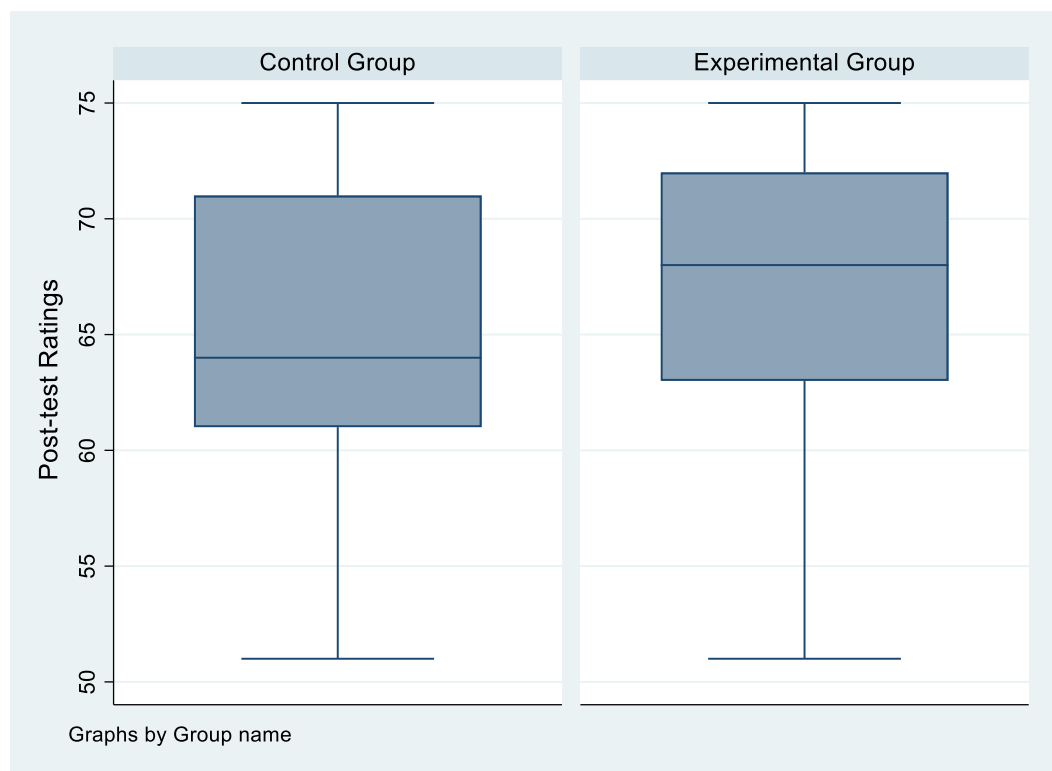


Table 6 shows the ratings for each level of group were normally distributed ($p > .05$).

Table 6

Test of Normality (Shapiro-Wilk) of Post-test Ratings for Both Groups

	Group	W	<i>p</i>
Post-test	Experimental	.95	.23
	Control	.91	.06

Note. Significant results suggest a deviation from normality.

Table 7 shows homogeneity of variances for cross-cultural awareness ratings for the experimental group and the control group, as assessed by Levene's test for equality of variances ($p = .92$). Independent samples *t*-test assumptions were met by checking the outliers and normality of the data, and the homogeneity of variances.

Table 7

Test of Equality of Variances (Levene's) of Post-test Ratings for Both Groups

	F	<i>df</i>	<i>p</i>
Post-test	.01	1	.92

Table 8 shows an independent samples *t* test was performed to compare the post-test ratings of the experimental and control groups. The results showed that on the cross-cultural awareness there was no significant difference in the ratings of the experimental and control groups ($p = .37$). The hypothesis was not supported that participants who were exposed to the intervention of connecting one's own culture to reflect on cultural topics were expected to ratings higher than the participants who were not exposed to the intervention of connecting one's own culture to reflect on cultural

topics. The intervention of connecting one’s own culture to reflect on cultural topics did not significantly impact the participants who were exposed to the intervention as compared to those who were not.

Table 8

Independent Samples T-test of Post-test Ratings

	<i>t</i>	<i>df</i>	<i>p</i>	Cohen’s	95% CI for Cohen's <i>d</i>	
					Lower	Upper
post-sum	.91	45.00	.37	.27	.31	.84

Note. *N* = 47.

As an additional continuous variable, the pre-test ratings might be related to the post-test ratings. Therefore, the pre-test ratings were added to the analysis as a covariate. In order to adjust for the pre-test ratings, an ANCOVA was run to compare the post-test ratings between groups. Before running ANCOVA, assumptions were inspected first. Experimental group has a reasonable sample size of *n* = 21 and control group *n*=26. This means there is no need to inspect the normality assumption.

Table 9 shows homogeneity of the variance assumption is not violated (*p*> .05).

Table 9

Test for Equality of Variances (Levene's) of Post-test over Pre-test

VF	<i>df1</i>	<i>df2</i>	<i>p</i>
2.158	1.000	45.000	0.149

Table 10 shows the interactive term of group variable and pre-test ratings variable is not significant ($p=.09$). The results from both groups meet the homogeneity of regression slopes assumption required by ANCOVA.

Table 10

Interaction of Pre-test Rating and Group

Source		Partial SS	df	MS	F	Prob>F
Model		409.92	3	136.64	3.10	0.04
Group		108.89	1	108.89	2.47	0.12
Pre-test Rating		323.35	1	323.35	7.33	0.01
Group	#Pre-test Rating	129.83	1	129.83	2.94	0.09

Figure 7 shows that no deviations from linearity can be seen.

Figure 7

Scatterplot of Cross-cultural Awareness Ratings from Post-test over Pre-test.

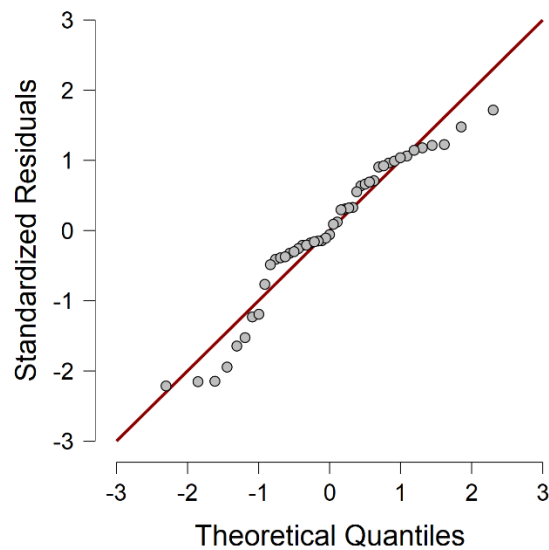


Table 11 shows that while controlling for the pre-test the results suggested that there was a difference on the post-test ($p = .028$). The effect size also indicated a meaningful effect ($\eta^2 = .103$). 10% of the variability in post-test ratings can be explained in terms of the pre-test ratings.

Table 11

ANCOVA Test of Post-test Ratings Adjusted for Pre-test Ratings

Cases	Sum of Squares	df	Mean Square	F	p	η^2
Pre-test	239.15	1.00	239.15	5.19	0.028	0.103
Residual	2027.31	44.00	46.07			

Note. Type III Sum of Squares

Findings for Research Question 2

RQ 2: Is there a significant difference between the pre-test ratings and post-test ratings among college-aged students who are exposed to the intervention of connecting to one's own culture in their reflection on cultural topics?

Research Question 2 asked whether there was a significant difference between the pre-test ratings and post-test ratings among college-aged students who were exposed to the intervention of connecting one's own culture to reflect on cultural topics. A paired-samples *t*-test was conducted to compare cross-cultural awareness in participants at the beginning and at the end of their semester-long course.

Figure 8 shows there were no significant outliers in the differences of participants' pre-post ratings in the experimental group, and Table 9 shows the dependent variables were normally distributed ($p = .81$). Paired samples *t*-test assumptions were met by checking the outliers and normality of the data.

Figure 8

Boxplot of Ratings from Pre- and Post-test in Experimental Group

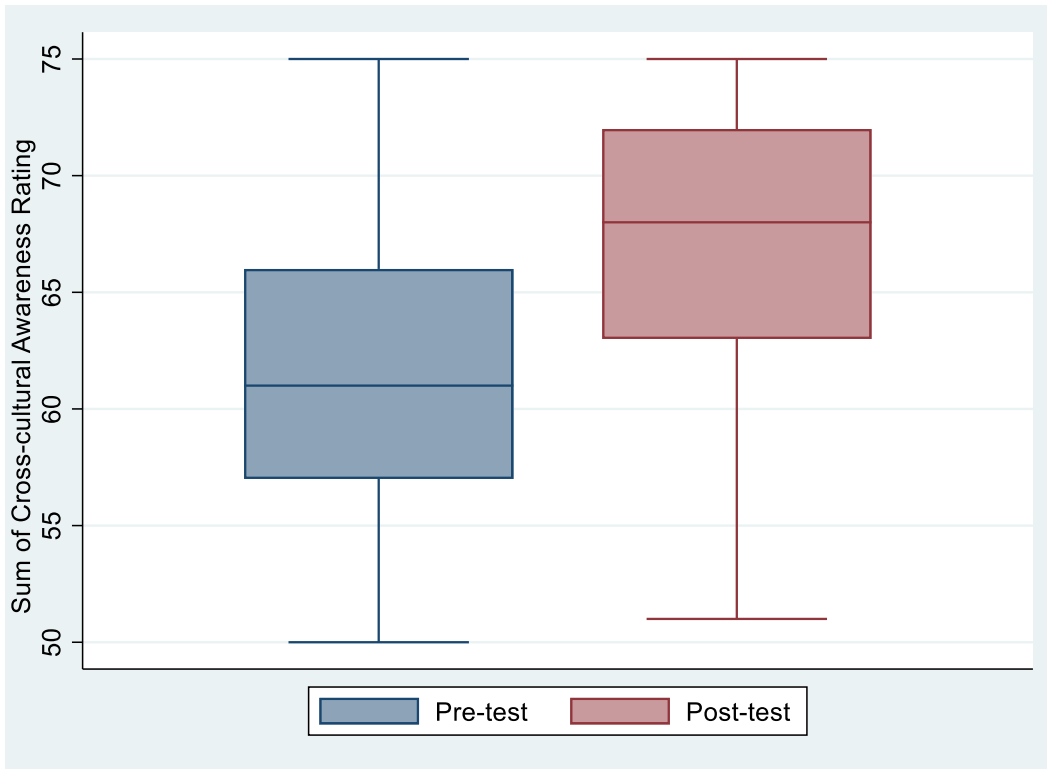


Table 12 shows both pre and post-test ratings for experimental group were normally distributed ($p > .05$).

Table 12

Test of Normality (Shapiro-Wilk) of Pre and Post-test Ratings for Experimental Group

		W	p
Pre-test	- Post-test	.97	.81

Note. Significant results suggest a deviation from normality.

As is shown in Table 13, there was a statistically significant difference in the cross-culture awareness total rating from the pre-test and the post-test survey among

those who are exposed to the intervention of connecting one’s own culture to reflect on cultural topics; $t(21) = 2.82, p < .05$. Further, Cohen’s effect size value ($d = .62$) indicated a meaningful effect. The hypothesis was supported that participants who were exposed to the intervention of connecting one’s own culture to reflect on cultural topics were expected to rate higher in their post-test gains than in pre-test gains. These results suggest that cross-cultural awareness as measured by the scale in the experimental group was impacted by the intervention. The discussion about the implications for these findings can be found in Chapter V.

Table 13

Paired Samples t-Test of Pre and Post-test Ratings for Experimental Group

		<i>t</i>	<i>df</i>	<i>p</i>	Cohen's <i>d</i>	95% CI for Cohen's <i>d</i>	
Pre-test	Post-test					Lower	Upper
Pre-test	Post-test	2.82	20	.01	.62	.14	1.08

Note. $N = 21$.

Findings for Research Question 3

RQ 3: Is there a significant difference between the pre-test ratings and post-test ratings among college-aged students who are not exposed to the intervention of connecting to one’s own culture in their reflection on cultural topics?

Research Question 3 endeavored to test for a statistically significant difference between the pre-test ratings and post-test ratings among college-aged students who were **not** exposed to the intervention of connecting one’s own culture to reflect on cultural topics. A paired-samples *t*-test was conducted to compare cross-cultural awareness in participants at the beginning and at the end of their semester-long course.

Figure 9 shows there were no significant outliers in the differences of participants' pre-post ratings, and Table 11 shows the dependent variables were normally distributed ($p = .38$). Paired samples t -test assumptions were met by checking the outliers and normality of the data.

Figure 9

Boxplot of Ratings from Pre- and Post-test in Control Group

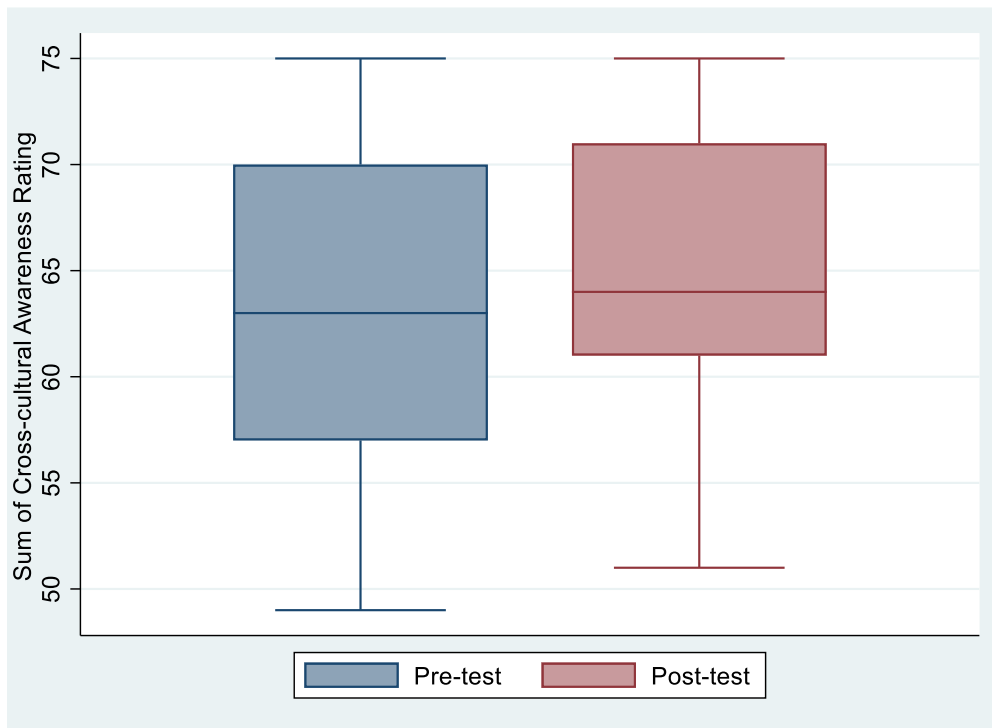


Table 14 shows both pre and post-test ratings for control group were normally distributed ($p > .05$).

Table 14

Test of Normality (Shapiro-Wilk) of Pre and Post-test Ratings for Control Group

			W	p
pre-test	-	post-test	.96	.38

Note. Significant results suggest a deviation from normality.

As shown in Table 15, there was no statistically significant difference in the cross-culture awareness total rating from the pre-test and the post-test ratings; $t(26) = 0.61, p = .12$. Further, Cohen's effect size value ($d = .12$) indicated negligible practical significance. The hypothesis was supported that participants who are not exposed to the intervention of connecting one's own culture to reflect on cultural topics were not expected to be significantly different between their pre-test ratings and post-test ratings. These results suggest that cross-cultural awareness as measured by the survey in the control group was not changed at the beginning and at the end of their semester-long course. The implications for these findings are explored further in Chapter V.

Table 15

Paired Samples t-Test of Pre and Post-test Ratings for Control Group

	t	df	p	Cohen's d
pre-test - post-test	.61	25	.55	.12

Note. N=26.

Findings for Qualitative Research Questions 4 and 5

A qualitative interview methodology was used to triangulate the quantitative study. Qualitative data collected from the interviews provided an additional facet of

knowledge. In the interview, the researcher was able to ask each participant about their learning experience based on their reflection papers.

The qualitative research questions were answered based on the analysis of the qualitative data, which were collected from semi-structured interviews with six participants from the experimental group and six participants from the control group. Specifically, these two questions were:

RQ4: How do students who are exposed to the intervention of connecting one's own culture to reflect on cultural topics perceive their changes in cross-cultural awareness?

RQ5: How do students who are **not** exposed to the intervention of connecting one's own culture to reflect on cultural topics perceive their changes in cross-cultural awareness?

Three emergent themes were identified after analyzing the open-coded transcriptions. These themes were (1) awareness of the differences across cultures, (2) awareness of other cultures, and (3) awareness of one's own culture. In this analytical process, I aimed to describe, critique, and provide evidence regarding this culture learning experience in light of the developing cross-cultural awareness.

Awareness of the Differences across Cultures

Awareness of the differences across cultures means to be conscious that each culture or cultural groups is not always the same, and differences between groups and cultures really exist (Brown, 1994, p. 167). It is also to be aware there may be unintended misunderstandings, miscommunication, and dissonance that follows attempts to communicate, interact, and comprehend across cultures. Cakir (2006) pointed out in a

setting of a EFL language course that culture learning is automatic and the “teacher’s task is to make students aware of cultural differences, not pass value judgements on these differences” (p. 156). Increasing awareness of cultural differences is likely to reduce misinterpretation in cross-cultural interaction. It is critical to possess the awareness of differences across culture in order to develop cross-cultural awareness.

Table 16 shows that the data collected from the interviews revealed 12 participants’ perceptions about their changes of awareness of the differences across cultures from the experimental and the control groups.

Table 16

Perceived Changes of Awareness of the Difference Across Cultures

Self-perceptions	Number of Participants in Experimental Group	Number of Participants in Control Group
Definitely No change	0	2
Maybe change	1	3
Definitely change	5	1

Experimental Group Interviewees’ Self-perception About Differences Across Cultures

Gloria asserted that she had changed a lot in her awareness of the differences between her own culture and Chinese culture, and this would further make her conscious of the differences across cultures:

Kind of like an opening to be more curious about how other cultures also perceive American culture. And I think through the reflection papers where we had to compare Chinese culture to American culture just made me more self-aware. I was made aware of the differences between American culture and Chinese culture. I could then like further my once you recognize one difference between like two

different cultures. You can then, it is kind of just opens the doorway to other comparisons and you can be like, Oh, what about, like, how is this different in Arabic culture or in Korea like Korean culture. And I think it just makes you more curious to like go and like discover other differences.

Gloria was an adoptee from China, and she indicated her curiosity about the differences between the cultures in the world, especially the difference between Chinese culture and American culture. Writing a reflection paper to compare the cultural topics made her recognize the cultural differences between the two cultures.

Doug indicated that he had changed a lot, and he realized the big difference between his own culture and other cultures:

I am just more conscious of how (my culture is) like so much different from the rest of world. So that is not something I usually think about, It is like how like what I think is different from like someone from China would think. So, I guess now like my main difference from now versus before would just be that I feel like I am more willing to understand what other people are more willing to understand their ideas versus my ideas.

Doug was a student with a civil engineering major, and he emphasized his change about the consciousness about the difference of his own culture and Chinese culture, which enhanced his knowledge about the diversity of the culture in the world and promoted his attitude to understand others differently.

Jane also believed she changed a lot in her awareness of the difference between two cultures:

I think it made me really think about it (the difference between two cultures) in a deeper way. It definitely did help and it made me become more aware of, I guess, just like how many differences there were because I think um I think learning the language. I like learn cultures. I feel like I am not always even though I'm learning the language. I am not learning as much about the culture as I probably should. And so I think writing the papers made me aware that like there are many differences from the west and China, and It is not that either one is necessarily right or wrong. They are just different.

Jane was an international affairs major student and she learned Chinese as a double major. She was very positive about her improved awareness about the different cultures. She related her experience with her language learning experience to understand the culture differences more deeply.

Both Alice and Vivian indicated they had some changes in their awareness of the cultural differences.

All I know about is American culture like that is such a small part of the world.

And I feel like this course make me open my eyes and realize I want to learn more about the world about people, about other cultures. (Alice)

I was just I had more of like the understanding of, oh, I am aware American culture and Chinese culture different I don't necessarily know why or how or the historical like differences, but I knew they were different. And now I feel like I have much more of an understanding Since before I took this course. (Vivian)

Alice and Vivian both had a communication major. Alice was very positive about her change about the awareness of the cultural difference, but she did not talk about many

details about her change. Vivian acknowledged her understanding of the cultural differences and was curious about exploring more about the meaning behind the differences.

Differently, Finn believed this change was the extension of his change since he started his three years' Chinese program learning.

I mean, like my world has not been like turned entirely upside down, It is just, you know, kind of seeing like making connections. You know, when I was growing up, China kinda just seemed like an a whole another world in somewhere that I would never be in just something that was just a mystery and but after I started studying Chinese in really understanding Chinese culture and, you know, going over there. I began to understand that you know what it means to have another culture. I am like, oh, like they're different than me, like, you know, I think I'd like to understand why they're different and understand why they are the way that they are so I think that would maybe not affect my work itself, it could affect my relationship with the people.

Finn was a Biology and Chinese major senior, and he traveled to China during a summer and believed he was aware of the differences well at that time. He also acknowledged he was starting to think about some deep-meaning questions like why there was this difference when he did the reflection paper to compare the two cultures.

All these six interviewees from the experimental group pointed out that they had some changes about the consciousness of the cultural difference between cultures, except one who had a rich cross-culture experience before. The reflection paper prompted with

the connecting one's own culture can be an explanation to understand their positive perception about their changes.

Control Group Interviewees' Perception About Differences Across Cultures

In contrast to the experimental group, only one of the six participants in the control group indicated he had definitely improved his awareness of the differences across cultures since taking the course. Others denied this or remarked vaguely about this improvement.

Brooks mentioned his big change before and after taking the course and indicated that he can see the difference and similarities across the cultures:

One thing I would say is when I first like when we first started this semester, I was very kind of stubborn in the way that I my approach to it because I think. And this is, this might. I do not know if other people would say this about American culture, but I feel like we get kind of a sense of stuck in our own culture because we don't want to diversify as much and it was really uncomfortable for me to kind of break-through that ceiling of allowing these other ideas and the other culture into my own culture if that makes sense.

Brooks was an electrical engineering major. He self-criticized his ethnocentrism and his fear of getting out of his comfort zone before taking the course. He was not very sure about whether this was about his own culture or not. He reflected and started recognizing other cultures.

Other students in the control group did become aware of cultural differences, but were not able to elaborate further. Bill responded the learning experience helped him "definitely aware of the differences across cultures," but he did not give any explanation

after the comment. Kyle stated that this learning experience helped some with understanding the difference across the cultures. He said, “learning these culture things make me look at things differently,” and he also did not talk much about this remark. Eileen mentioned this learning experience kind of reminded her of the values she learned in multi-cultural surroundings she grew up in and commented that “It is a reassuring to reminding me of these values and make me understand history and can appreciate the art, more aware of the other cultures in the world.”

Both May and Rose denied improvement or any changes in their awareness of different cultures. They both believed they already had the consciousness of this difference, and Rose stressed that this learning experience only reinforced her awareness instead of changed her view.

The six interviewees in the control group, unlike their counterparts in the experimental group, were not very confident about their changes in the understanding of the cultural differences.

Awareness of Other Cultures

Understanding other cultures means gaining beliefs, assumptions, behaviors, and perspectives of the people from other cultures, which can lead to changes in the way one thinks and sees self and others. As Chen and Starosta (1998) ascertained, understanding another culture can be achieved from the conventional norms, direct experience with culture and scholarly analysis in a book or a course.

Table 17 shows that one of the participants from the experimental group believed that he had no change of the view about Chinese culture. Another one indicated a little bit of change. Four other interview participants from the experimental group showed they

have improved in understanding other cultures to a different degree. They expressed their views about their improvement of the understanding of other cultures in different ways.

Table 17

Perceived Change in One's Understanding of Other Cultures

Self-perception	Number of Participants in Experimental Group	Number of Participants in Control Group
Definitely No change	1	3
Maybe a little bit change	1	2
Definitely change	4	1

Experimental Group Interviewees' Perceptions about Awareness of Other Cultures

Finn and Jane both were Chinese language learners, and they demonstrated they have learned a lot of knowledge about Chinese culture from their own previous learning experience or this course.

Chinese culture emphasizes relax and slowing down in the ancient culture instead of nowadays; Chinese is so foreign in language at first glance; but in fact, deep meaning behind the things, implications. Have no change of my view of other culture as I already know a lot about Chinese as learned Chinese for three years.

(Finn)

A little bit change, maybe, learned a lot of history, more interested in history, could affect my future work and life, understand people well; it could affect my future better understand the older culture; connect with people better. (Jane)

Finn once again stressed he started thinking about the deep meaning behind the Chinese culture information he learned before, but he did not change his view about other cultures. Jane indicated a little change by referring to her increased interest in history,

and she believed the understanding of other cultures will have an impact on her future work and life.

Similar to Jane, Gloria, Doug, Alice, and Vivian all believed they had some change about the understanding of Chinese culture. Gloria acknowledged that she did not know Chinese culture attached so much importance to the value of peaceful inner mind, which helped her understand other cultures well and also aroused her interests in all other cultures.

I realized that being peace and relaxed is important, and more interested in other cultures, more curious about other cultures. (Gloria)

Doug believed the understanding of other cultures will have an impact on his future work and life, especially the relationship with people: “Definitely, affect my relationship with people.” Alice also commented her understanding of other cultures will influence her future work and life:

Yes, clients, friends and co-workers from different backgrounds or different cultures I may encounter, I need understand them well. So, this change will affect my future work and life.

Vivian was very positive about her learning about the Chinese culture and believed that will be infused in her future work and life: “Yes. I’ve learned a lot about Chinese culture. Will take this culture knowledge with me into my future work and life.”

Five out of six interviewees were positive about their change of the view about other cultures and further acknowledged the significance of the awareness of other cultures in their future work and life.

Control Group Interviewees' Perception of Their Awareness of Other Cultures

As shown in Table 17, three interview participants from the control group indicated they had not improved their understanding of other cultures in different ways. Two indicated a little bit of change, and one indicated change of the view about other cultures.

Eileen, May, and Rose all believed they had not much change in their view about other cultures. Eileen did not indicate any change of her views about other cultures and believed what the reflection paper helped her with was to reinforce her understanding of the multi-culture which she experienced when she was young:

The class and reflection papers has reminded me of the values I learned in multicultural surroundings I grew up. It is a reassuring to remind me of these values of meditation and relax; understand history and can appreciate the art, more aware of the other cultures in the world.

May showed she was more aware of Chinese culture, loved all cultures, appreciated different cultures, but she indicated she had no change of the view about other cultures:

I have become more understanding more aware of what other people what they view and like Chinese, they have different religion ... and you know my way is not the only way. But I think in the American culture, religion is an important aspect. Just I have become more aware of other culture and what they live by.

Rose also denied the change of the view about other cultures but acknowledged the reinforcement because she already could see the difference due to her background of the mixture of Latino and American. She emphasized the view that everyone had about

different cultures: “And so It is just not a really the change, would just be the reinforcement of that like

Bill also already had the idea about the variety of sub-cultures in each culture: hence, he could see the similarities in both cultures. He indicated he may have a little bit of change about his view of other cultures or Chinese culture:

This class has helped me deepen my understanding of Chinese culture and how Chinese culture is deeply rooted in calligraphy and I never thought about it ... and It is really helped me learn a lot about, you know, another culture and I really like learning about other cultures. But maybe only a little bit changes of the view about the other culture.

Kyle indicated he had a little bit of change of view about other cultures. He cited the example of the richness of Chinese culture and philosophical ideas in Daoism, which were something he did not expect to affect him in his worldview:

... nothing is as meaningful as like how the Chinese culture in this class was portrayed a lot of things. Everything means something. Daoism philosophy idea helped me to be a complete person, do not have to be black or white, one has to have both. This definitely changed the way I look at things.

Brooks indicated his change of the view about the other cultures, as he understood Chinese culture much deeper and believed this learning was more important than he thought before:

I see them (other cultures) deeper than I've ever. It is just because It is the first time, I have looked into it but I definitely have found these other cultures to be really beautiful in their own ways. There are very different than I am used to, but I

think what I've learned is that You know, learning about these other cultures might be more important than I thought, you know, I might have thought that it would be kind of a trivial not important task. But I think that It is very important in broadening yourself as a human being to just understand other people's experiences and their lifestyles. I think that that can make you a more complete person because you can take things from every culture around the world, and you will find a good, a good thing to add to your own self, which can make you a more disciplined and diverse person.

All participants, whether from the experimental or control group, acknowledged Chinese culture was one of the other cultures. Five out of six interviewees from the experimental group were positive about their view change about other cultures. In contrast, only one in six interviewees from the control group indicated a change of view about other cultures. The one in the experimental group denied the perception change due to his rich experience with other cultures which had shaped his view about other cultures. Similarly, there were two interviewees in the control group denied the perception change. The other five interviewees from the experimental group acknowledged their change of views to a different extent and indicated they benefited from this course learning experience. On the contrary, only one interviewee from the control group acknowledged his change of the view about other cultures.

Awareness of One's Own Culture

Cultural awareness is critical for any communication, and this awareness involves awareness of one's own culture of values, beliefs, and perceptions (Quappe & Cantatore, 2005). In this way, we need to take a step back to examine ourselves and then have the

opportunity to realize the impact that our culture has on our behavior, avoiding the misinterpretation of other's behavior. Accordingly, understanding one's own culture is central to developing cross-cultural awareness.

Experiment Group Interviewees' Self-perception of Their Own Culture

As shown in Table 18, one of the participants in the experimental group indicated that they definitely changed, while four reported they might have changed a little bit of their view about their own culture. One of them indicated no change.

Table 18

Perceived Change of Understanding of One's Own Culture

	Participants in experimental group	Participants in control group
Definitely No change	1	4
Maybe a little bit change	4	1
Definitely change	1	1

Alice believed that she shifted her view about her own culture, as she just realized her culture was not everything in the whole world. “To not stay in my own little bubble and stay in my head and be like, oh, all I know about is American culture like that is such a small part of the world.”

Jane reflected that she appreciated her own culture more and changed a little bit about her view about her own culture. It really did help me understand my own culture better, especially because I do not know, like, um, I think of the first reflection papers, I thought that was a really interesting paper to write because I really had to sit back and think, like, how is this affecting my life and the people around me. So yeah, I would, I would definitely say it helped me understand my own culture better.

Doug also confirmed his slight change of the view about his own culture, and he verbalized “(I am) more conscious of how (American culture) so much different from the rest of the world.” Finn reflected and indicated he did not have any change of view about his own culture “(American culture is) a different culture, American does not change their lifestyle to achieve health like Chinese. Just make connections, no change of view about American culture.”

Four out of these interviewees from the experimental group were positive about their change about the understanding their own culture, however, not to a great extent. Only one of them strongly believed that she had changed her view of her own culture and found her own culture was not the only culture in this world.

Control Group Interviewees’ Self- perception of Their Own Culture

Both Eileen and Kyle in the control group expressed that they have never “paid attention to” or “thought about” their own culture. Kyle later added that he “may change a little (of his view about his own culture), hopefully want to try to (learn)...” He commented that the reflection paper did not help him with his understanding about his own culture:

Better understand like the way the Chinese things where It is like there's certain culture like the cultural aspects that we will go over it would help me understand that better. But I do not think it really helped me understand anything about my culture.

Rose also showed no change of her view about her own culture, whether American culture or Latino culture in which she grew up. May did not comment on her change of view about her own culture, she just felt American culture is “simple.” Bill

responded vaguely about his change of view about his culture: “Maybe. Varieties of American culture can be seen as sub-culture, which is same as Chinese culture.”

Brooks commented he changed his view about his own culture and decided he had changed from being comfortable with his own culture to identifying some weaknesses of his own culture:

I bet, I bet I feel more comfortable kind of coming out of my comfort zone more now. And I feel like before I would have been more stubborn and stuck up in my own keep it the way I've always done it. I think American culture is just like that. We're very stubborn.

Most of the interviewees from the control group did not have much awareness about their own culture. Some of them neglected their own culture as they took it for granted: some of them did not realize their own culture until they were interviewed; and others believed they just had the same view about their own culture as they did prior to this learning experience. Self-awareness is directly related to cross-cultural awareness (Hammer, 1987). In any cross-cultural encounter, individuals will bring their own values, opinions, and even biases into their relationship with others. They may treat others from their own perspective if they did not know their own values and opinions were different from others. Accordingly, failing to be conscious about one's own culture will lead to the failure in cross-cultural interaction.

Table 19 is a joint display of quantitative analysis, qualitative analysis, and mixed-methods inferences.

Table 19*Joint Display of Participants' Change of Cross-cultural Awareness per Intervention Effect*

	Quant Findings	Qual Findings	Mixed-Methods Inference
Experimental group vs. Control group	A significant higher difference between two groups on their post-test ratings adjusted for the pre-test ratings.	Control group. Vague expression. "maybe. varieties of American culture can be seen as sub-culture, which is same as Chinese culture." Less positive. "But I don't think it really helped me understand anything about my culture." Experimental group. More positive. "It really did help me understand my own culture better." Less hesitant. "definitely, affect my relationship with people."	Even though the quantitative findings about the differences of cross-cultural awareness between two groups was negligible, it was explored further with adjusted pre-test ratings and qualitative interview and some nuances about the change was found. Interviewees from experiment group used more positive expressions, talked less hesitantly or vaguely than those from control group about their improvement of cross-cultural awareness.
Experimental group	A significant higher difference between pre- and post-test ratings is revealed. The post rating is significantly higher than the pre-test rating. Mean difference = 3.68	Deeper understanding. "I think it made me really think about it in a deeper way. It definitely did help, and it made me become more aware of, how many differences there were..." More conscious. "I'm just more conscious of how (my culture is) like so much different from the rest of world. So that's not something I usually think about, it is like how like what I think is different from like someone from China would think. So, I guess now like my main difference from now versus before would just be that I feel like I'm more willing to understand what other people are, more willing to understand their ideas	Six of six interviewees' perceptions about their change of cross-cultural awareness level were positive and findings from quantitative data can be supported further with qualitative interview from interviewees' personal perception of their change match up to the instrument results.

	Quant Findings	Qual Findings	Mixed-Methods Inference
		versus my ideas.”	
Control group	No significant difference on their pre and post-test ratings. Mean difference = 1.81	Reassure. “It is a reassuring to reminding me of these values and make me understand history and can appreciate the art, more aware of the other cultures in the world.” A little bit of change. “This class has helped me deepen my understanding of Chinese culture and how Chinese culture is deeply rooted in calligraphy and I never thought about it ... and It is really helped me learn a lot about, you know, another culture and I really like learning about other cultures. But maybe only a little bit changes of the view about the other culture.” No change. “Better understand like the way Chinese things where it is like there's certain culture the like the cultural aspects that we will go over. It would help me understand that better. But I don't think it really helped me understand anything about my culture.”	Some of interviewees acknowledge their experience of learning lend support to their understanding of different cultures and Chinese culture but they held less positive view about the improvement of understanding of their own culture. These qualitative data can be used to explain the limited change of the participants’ level of cross-cultural awareness assessed by the quantitative data.

Summary

This study investigated (a) the effects of the experimental intervention, connecting one's own culture in their reflection on cultural topics, on possibly changing participants' levels of cross-cultural awareness; and (b) how learners who enrolled in a culture class perceived their changes in cross-cultural awareness.

The quantitative data analyses for the effects of the experimental intervention yielded results indicating (1) there is a significant difference between the groups in the experimental condition and the no-experimental condition adjusted for the pre-test ratings after the one semester-long learning experience; (2) there is a significant difference between pre and post-test gains among those connecting to their own culture in their reflection after the one semester-long experimental intervention; and (3) there is no significant difference between pre- and post-test gains among those not connecting to their own culture in their reflection after the one semester-long learning experience. These results imply that those who connected to their own culture experienced greater increase in cross-cultural awareness over the semester. On the contrary, those who did not connect to their own culture failed to gain a major increase in cross-cultural awareness over the semester. Overall, while the results were not in line with Hypothesis 1 of the study concerning the difference on cross-cultural awareness between the intervention group and the control group, the findings supported Hypothesis 2 and Hypothesis 3 with regard to change versus no change of cross-cultural awareness over the semester for the intervention group and the control group, respectively.

The qualitative data analyses findings from semi-structured interviews gave voice to student participants and shed deeper understanding of the effect of intervention from

quantitative data. Open-coding and constant comparison of the interview transcripts identified the self-perception related to participants' change of cross-cultural awareness level. The emergent themes implied that interviewees from experimental groups were more positive about their changes of the awareness of difference across cultures, awareness of their own culture, and awareness about other cultures, specifically Chinese culture in the present investigation.

CHAPTER V: DISCUSSION

This study investigated (a) whether an intentionally designed intervention in a culture course could increase cross-cultural awareness among college students in America, and (b) how these participants perceived their change of cross-cultural awareness. The study used an embedded mixed-methods design with a quasi-experimental design to examine the impact of the intervention on the development of cross-cultural awareness. The quantitative data analysis was used to compare the increase of cross-cultural awareness within and between the experimental group and the control group. The qualitative analysis of the data was intended to further elaborate upon and enhance the understanding of the influence of intervention on the participants and their own perception of their change of cross-cultural awareness.

Integration of the quantitative and qualitative results in this study pointed toward the value of intentional instructional strategy design of reflection on cultural topics. The individuals in the experimental group who did reflection papers on the cultural topics with the required component of making connection to their own culture showed much more progress on their cultural awareness, and individuals in the control group who did

the same reflection papers without a comparison with their own culture showed much less progress.

This chapter discusses the main findings and the implications based on the data analyses in Chapter IV by referring to the relevant theoretical and empirical literature.

Discussion of Findings

Statistical Difference on Post-test Between Groups

Comparing the post-test ratings between the experimental and control groups, the results failed to indicate there was a significant difference in the post-test ratings between the experimental group and the control group. The mean post-test rating in the experimental group was slightly higher ($M_{\text{experimental}} = 66.76$, $SD = 6.92$) than that of the control group ($M_{\text{control}} = 64.89$, $SD = 7.24$). Adjusted for the pre-test rating, a significant difference was revealed. Hypothesis 1 of the study was supported statistically.

Before the implementation of the experimental intervention, the control group participants' cross-cultural awareness rating was slightly higher than their counterparts from the experimental group. But at the end of the intervention, the control group participants' cross-cultural awareness rating was lower than the experimental group's rating. With adjusted pre-test ratings, the intervention of connecting one's own culture to reflect indicates the impact on the increase of cross-cultural awareness.

In addition, qualitative data from the interviews indicated that there were some differences between participants' self-perceptions about their own change of cross-cultural awareness. The experimental group participants were more positive over control group participants about their changes in their cross-cultural awareness when they were

interviewed. The interview data in this study were collected to explain the effectiveness of the intervention within the survey in this mixed-methods study.

This finding is consistent with the theoretical research by Baker (2012), Liaw (2006) and Bennett et al. (2003). Baker highlighted that cross-cultural awareness is related closely with the development of an individual's understanding of one's own culture and consciousness of the differences between one's own and others' cultures. Bennett ascertained that reflection is critical in students' development of awareness of their own culture and understanding the differences between cultures. Liaw (2006) also ascertained that a comparison approach which cultivates awareness of similarity and difference could enhance intercultural awareness. More students who connected their own culture to write the reflection paper acknowledged their progress in cross-cultural awareness when they were interviewed, and better gains were found in their questionnaires against their counterparts who did not do so.

The finding is also similar to the empirical research finding by Demetry and Vaz (2017). In their study, they compared the changes in students' intercultural sensitivity between the students in America at home and students who studied abroad in Thailand. Both groups were given the intervention of a designed course with various activities to promote intercultural learning. Though different samples and interventions were utilized in their study, the result was similar to the present study indicating a mixed result with the insignificant difference on quantitative instrument and a greater difference from student interviews.

Additionally, this finding is an evidence to support Knutson's (2006) model to cultivate cross-cultural awareness in foreign language classrooms. In his model, he

stressed the principle that students cannot understand another culture without considering that of their own. In the present study, when students connect their own culture to reflect on the cultural topics, they thought more of their own culture, which ultimately facilitated their understanding of other cultures.

Significant Difference on Pre- to Post-test in Experimental Group

In quantitative analysis, the post-test ratings in the experimental group show statistically significant increase over their pre-test ratings, which supports Hypothesis 2 of the study. In qualitative analysis, the interviewees all were very positive about their increase in their understanding of the differences across cultures, understanding of their own culture, and other cultures. Some of the students also indicated their change of self-awareness and a deeper understanding about the importance of people's relationships. They have clear awareness about their own culture in contrast to other cultures.

The changes of experimental group participants' post-test ratings over their pre-test rating might imply that the intervention was effective to impact on the participants' cross-cultural awareness level. Relative to the participants in the experimental group, the meaning of this finding in the intervention effects can be interpreted as the positive effect of the intervention on the experimental group students. Those students who were exposed to the intervention of connecting to their own culture while reflecting on cultural topics improved on their level of cross-cultural awareness. As mentioned in Chapter III, in the experimental group there were some students from the Honors College who may have been more serious about their learning and did the reflection paper effectively. Therefore, even though this group of students did not show a high level of cross-cultural awareness before the intervention, they revealed a greater increase in their level of cross-cultural

awareness after their intentional learning and reflection. This intervention worked well with those who took it seriously. In addition, the qualitative portion of this study also enabled the researcher to identify some positive learning outcomes.

This finding is also aligned with the relevant literature on the development of cross-cultural awareness or intercultural competence. Su (2008) employed an ethnographic interview with college students and proved the learning target culture and viewing one's own culture in a new way enabled the development of cross-cultural awareness. Different from the present study, in addition to the pre-post questionnaire and interview, her study also used other ways to collect data, including classroom observation and oral and written reports. Another difference from the present study is the sample in Su's study involved the EFL students in Taiwan, while the present study used the sample from a culture course in an American college. Manjet et al. (2017) and the research by Rodríguez and Puyal (2012) both indicated the employment of different classroom strategies like reading literature, interactive activities enhanced the development of cross-cultural skills or intercultural competence. Manjet et. al (2017) designed an intervention of an intercultural reading program among secondary school students and collected data via a self-developed questionnaire. Rodríguez and Puyal(2012) collected data via class observation and used the intervention of having students read literary texts in English. Though different interventions or strategies were employed, the results of these studies all point to the value of these interventions in a classroom setting. Different from the present study, all of these studies were conducted in a language learning context rather than a culture learning context.

No Difference on Pre- to Post-test Within Control Group

Comparing the post-test ratings and pre-test ratings in the control group, the quantitative data analysis results indicate that there is no significant difference. This is consistent with Hypothesis 3. In the qualitative interview, some students indicated their increase in the understanding of differences and other cultures, but a couple of the participants from this group showed they “had never thought about their own culture,” which demonstrated that they were not well aware of the existence of their own culture.

The meaning of this finding can be understood as (a) natural result that there appeared an absence of significantly greater changes in the control group participants’ cross-cultural awareness level, and (b) a reinforcement of the positive effect of the intervention on the experimental group students from the opposite side. Those participants from the control group who did the reflection without connecting with their own culture did not reveal a significant improvement in their level of cross-cultural awareness. One of these participants in the control group who did not do any reflection paper also revealed no change in her increase of cross-cultural awareness.

In addition, the slightly (statistically insignificant) greater gains in the control group’s ratings ($M = 1.81$, $SD = .65$, $p = .12$) on the cross-cultural awareness can be explained by the culture course itself and the regular reflection paper participants completed. The regular class instructions with discussion about the cultural topics included a variety of cultural learning opportunities for the development of cross-cultural awareness. Fantini (2009) noted that the culture knowledge learning enhanced the development of cross-cultural awareness. Karabinar and Guler (2013) also indicated the understanding of cultural knowledge promoted the learners’ understanding of the cultural

differences. Boud et al. (1996) noted that reflection is an effective way of learning from experience. Reflection is a self-focused, self-critical, exploring, and iterative process; it is the interaction with one's thought, action, and the potential concept framework with an aim to change and examine itself (Nguyen et al., 2014). The reflection of the content learned in this culture class facilitated the understanding of these culture differences and other cultures. This was also coherent with interviewees' self-perceptions in the control group about their consciousness in the culture differences and understanding more about other cultures. There were a couple of participants from the control group who occasionally did the comparison between the culture they learned and their own culture on some cultural topics, which were not required, when they did their reflection papers. This conduct might have helped to lead to the slight gains in this group.

Limitations and Implications for Further Study

In addition to the five potential limitations discussed in Chapter III, five other major limitations emerged at the point when the data collection was wrapped up. The first emergent limitation is relevant to the intervention. In an attempt to balance the assignments for participants from both groups, all participants were asked to write reflection papers with different prompts on a regular basis. Even though the control group participants were not required to connect to their own culture, some of them did this occasionally and without being prompted. A consequent issue of such design is that the intervention may have contributed to the finding that the intervention did not show significant results. Lynch (2000) noted that whether reflection can work depends on who does it and how they do it. To address this design flaw, future research might assign an innovative task equivalent to the intervention to the control group rather than writing a

reflective paper. In addition, reflection topics in the intervention might be chosen more carefully considering the feasibility of connecting one's own culture. Baker (2015) explicated that the comparison of cultural topics focusing on simplistic national representation or overgeneralized statements would not help to facilitate the development of cross-cultural awareness. Accordingly, selecting appropriate topics for reflective paper writing might be an important consideration for future researchers.

The second limitation is the survey effect. Using the same survey to measure the same participants within a short interval of time can cause two consequences. Losing participants was one consequence, as some participants were tired of doing the same survey after only three months and decided not to do it again. The second consequence was the internal validity threatening. A few participants' post-test ratings were lower than their pre-test ratings, which revealed a negative gain on the survey after intervention. Coen et al. (2005) stated the increased number of surveys the participants take may lead to the more negative response in participants' ratings on the scale. Therefore, the longer period of time to implement the intervention could be an option for future research, which might decrease the survey effect.

The third limitation is about the sample. The size of the sample was small due to circumstances beyond the researcher's control. Therefore, cautions should be used for generalization of the study results. The choice of sample is very restricted in this design due to the initial intention to overcome the instructor effect and balance the size of the two groups. The only Honor's section (all students in this section have a GPA higher than 3.2) was assigned to the experimental group, even though there were some students in the control group from the Honors College due to their own schedule restriction. The

consequence was that there were more students from the Honors College in the experimental group than in the control group. Future research might be conducted with a larger sample to better represent the population across the experimental group and the control group. Samples in both groups might be balanced better in terms of the students' academic capability even though it is not clear whether their academic performance would influence their ratings on cross-cultural awareness.

Fourth, a further limitation is the reliance on only one instrument to assess the participants' development of cross-cultural awareness, and only one approach to collect the qualitative data. General utility of more evidence available from multiple instruments rather than a single rating from one instrument appears more effective. The study was restricted with the researcher's capacity to find other instruments to assess cross-cultural awareness. The measurement of the complicated intercultural competence requires to incorporate more than one approach to attain the best result (Fantini, 2009). For future studies, using the collected reflection paper together with interviews to do qualitative data analysis is a better option.

Last, the researcher as coder is also a source of confounding influence that threatens qualitative data. Although the researcher tried to be unbiased when coding and did a transparent explanation as to how the codes were arrived at, and such processes were described in great detail for readers. When interpreting the data, the researcher might bring their own subjectivity into the interpretation. The better choice for future research is to have two coders to work together.

Recommendations

Leaders in Higher Education

This study suggests that culture courses in higher education institutions can provide students opportunities to understand their own culture, other cultures, and also the differences across cultures in the classroom setting. It also suggests that educators, especially those who work with students in culture classrooms, should develop curriculum with an aim of developing students' ability to tackle the challenges of the diverse cultural context rather than just instilling culture knowledge.

Most of all, this process of incremental development of cross-cultural awareness can help higher education institutions develop culturally responsive leaders for the future. Leadership means "a process whereby an individual influences a group of individuals to achieve a common goal" (Northouse, 2010, p. 3). In order to attain this goal, in higher education settings, communication competence is crucial for leaders to influence the education policy positively (Cvancara, 2010). Communication competence is closely correlated with effective leadership as transformational leadership, which needs articulate visions and values to influence the followers to outdo their own self-interests (Lvina, 2015). Leaders in higher education need to share the objectives and negotiate with individuals from culturally different backgrounds, such as the invited scholars from other parts of the world, the international students, and also the faculty from a different culture. They need to take different perspectives in interaction with those who work with them as international partners in educational settings.

With cross-cultural awareness, leaders will be empowered to be aware of the diversity within their own and others' cultures; their own social identity within the

context of their own and others' cultures; their interaction effectiveness with others in a varied culture situation; and the need of taking different perspectives, understanding complexities, and implications of interaction. Being conscious of these will enable future leaders to make informed policy recommendations for internationalizing degrees and programs in their institutions and the whole higher education system. Accordingly, developing cross-cultural awareness among college students is critical to building a pipeline of effective global leaders.

Instructional Strategy Design

Developing different instructional strategies in culture courses would be another way to expand the present study. This study focused on one strategy of connecting to one's own culture in reflection activities on selected cultural topics. Future researchers can further improve the strategy design of innovative intervention derived from other disciplinary theories. If future research uses the intervention in this study, it is recommended to explore the effectiveness and feasibility of the related cultural topics for reflection. As suggested by Fantini (2009), the alignment of instructional objectives, course design, and implementation and assessment are greatly required in the development of intercultural competence. As the most important aspect of the intercultural competence, the development of cross-cultural awareness also needs the alignment of these components critically.

Intervention designed appropriately can be helpful to decide the more effective strategy in the development of cross-cultural awareness and eventually intercultural competence as a whole. It would be very beneficial to the future pedagogical strategies and the development of curriculum to achieve the effective and ineffective interventions.

Instructors

In English or American culture courses in the non-English countries, this study might be replicated. The instructors can employ the same strategy of connecting to one's own culture to ask students to reflect on the cultural topics when they have an aim to improve students' cross-cultural awareness in their teaching practice. The instructors may also compare the effectiveness of this strategy on students' cross-cultural awareness with their cross-cultural attitude. As suggested by Fantini (2000), both cross-cultural awareness and cross-cultural attitude are two dimensions of intercultural competence and both might be developed with this strategy. It also would be very productive for the development of pedagogical curriculum, especially for those liberal education courses which will give students the foundation students need in their college academic learning and also in their life after college.

Conclusion

In summary, this study shows the challenges and opportunities to develop students' cross-cultural awareness across the adult-aged college students in the US. The results indicate that the learning experience of connecting to one's own culture in reflection on cultural topics does contribute to increased cross-cultural awareness levels when students effectively complete their reflection paper.

Most educators recognize the pivotal value of cross-cultural awareness for the success of a full-fledged college student whether in the international context or multicultural reality inside a nation. Collaborative efforts between course education practitioners and postsecondary educational institution administrators are needed to facilitate the attainment of this goal.

As suggested by Kuchinke et al. (2014), cross-cultural development requires carefully designed interventions. The intentional design of a strategy in a course to raising cross-cultural awareness is definitely beneficial to lend learners the chance to acquire this soft power skill and prepare them to have a fluid transition between campus and job markets. Especially, it will help future leaders communicate well with culturally different subordinators. It is critical to develop effective cross-cultural leadership to manage the increasing diversity in the globalized world (Deng & Gibson, 2008). Such practice will ultimately help to enrich the undergraduate program in any higher education institutions, and it will be beneficial to these institutions to find effective pedagogical approaches to fostering the development of cross-cultural competence among college students.

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APPENDIX A-1: REFLECTION PROMPTS ON CULTURAL TOPICS

Cultural Topic	Experimental Group Prompt	Control Group Prompt
<p>Topic 1.</p> <p>Four Treasures of Traditional Chinese Study</p>	<p>Please write a reflection paper pertinent to the topic of “Four Treasures of Traditional Chinese Study” we discussed in class.</p> <p>The following components must be included in the paper:</p> <ol style="list-style-type: none"> 1) The specific topic description involved in the lecture. 2) Your reflection on and critique of the topic. <u>Please connect to your own culture in your reflection to identify the similarities and differences on this topic.</u> <p>Your reflection should be no less than 500 words in length. References are not included in the word count. (Double-spaced; 12 pt. Times New Roman font with 1” margins.)</p>	<p>Please write a reflection paper pertinent to the topic of “Four Treasures of Traditional Chinese Study” we discussed in class.</p> <p>The following components must be included in the paper:</p> <ol style="list-style-type: none"> 1) The specific topic description involved in the lecture. 2) Your reflection on and critique of the topic. <p>Your reflection should be no less than 500 words in length. References are not included in the word count. (Double-spaced; 12 pt. Times New Roman font with 1” margins.)</p>
<p>Topic 2.</p> <p>Styles of Calligraphy & Master Calligraphers</p>	<p>Please write a reflection paper pertinent to the topic of “Styles of Calligraphy & Master Calligraphers” we discussed in class.</p> <p>Following components must be included in the paper:</p> <ol style="list-style-type: none"> 1) The specific topic description involved in the lecture. 2) Your reflection on and critique of the topic. <u>Please connect to your own culture in your reflection to</u> 	<p>Please write a reflection paper pertinent to the topic of “Styles of Calligraphy & Master Calligraphers” we discussed in class.</p> <p>The following components must be included in the paper:</p> <ol style="list-style-type: none"> 1) The specific topic description involved in the lecture. 2) Your reflection on and critique of the

Cultural Topic	Experimental Group Prompt	Control Group Prompt
	<p><u>identify the similarities and differences on this topic.</u></p> <p>Your reflection should be no less than 500 words in length. References are not included in the word count. (Double-spaced; 12 pt. Times New Roman font with 1” margins.)</p>	<p>topic.</p> <p>Your reflection should be no less than 500 words in length. References are not included in the word count. (Double-spaced; 12 pt. Times New Roman font with 1” margins.)</p>
<p>Topic 3. Chinese Names</p>	<p>Please write a reflection paper pertinent to the topic of “Chinese Names” we discussed in class.</p> <p>The following components must be included in the paper:</p> <ol style="list-style-type: none"> 1) The specific topic description involved in the lecture. 2) Your reflection on and critique of the topic. <p><u>Please connect to your own culture in your reflection to identify the similarities and differences on this topic.</u></p> <p>Your reflection should be no less than 500 words in length. References are not included in the word count. (Double-spaced; 12 pt. Times New Roman font with 1” margins.)</p>	<p>Please write a reflection paper pertinent to the topic of “Chinese Names” we discussed in class.</p> <p>The following components must be included in the paper:</p> <ol style="list-style-type: none"> 1) The specific topic description involved in the lecture. 2) Your reflection on and critique of the topic. <p>Your reflection should be no less than 500 words in length. References are not included in the word count. (Double-spaced; 12 pt. Times New Roman font with 1” margins.)</p>
<p>Topic 4. Chinese Traditional Calendar</p>	<p>Please write a reflection paper pertinent to the topic of “Chinese Traditional Calendar” we discussed in class.</p> <p>The following components must be included in the paper:</p> <ol style="list-style-type: none"> 1) The specific topic description involved in the 	<p>Please write a reflection paper pertinent to the topic of “Chinese Traditional Calendar” we discussed in class.</p> <p>The following components must be included in the paper:</p>

Cultural Topic	Experimental Group Prompt	Control Group Prompt
	<p>lecture. 2) Your reflection on and critique of the topic. <u>Please connect to your own culture in your reflection to identify the similarities and differences on this topic.</u></p> <p>Your reflection should be no less than 500 words in length. References are not included in the word count. (Double-spaced; 12 pt. Times New Roman font with 1” margins.)</p>	<p>1) The specific topic description involved in the lecture. 2) Your reflection on and critique of the topic.</p> <p>Your reflection should be no less than 500 words in length. References are not included in the word count. (Double-spaced; 12 pt. Times New Roman font with 1” margins.)</p>
<p>Topic 5. Chinese Writing System</p>	<p>Please write a reflection paper pertinent to the topic of “Chinese Writing System” we discussed in class.</p> <p>The following components must be included in the paper:</p> <p>1) The specific topic description involved in the lecture. 2) Your reflection on and critique of the topic. <u>Please connect to your own culture in your reflection to identify the similarities and differences on this topic.</u></p> <p>Your reflection should be no less than 500 words in length. References are not included in the word count. (Double-spaced; 12 pt. Times New Roman font with 1” margins.)</p>	<p>Please write a reflection paper pertinent to the topic of “Chinese Writing System” we discussed in class.</p> <p>The following components must be included in the paper:</p> <p>1) The specific topic description involved in the lecture. 2) Your reflection on and critique of the topic.</p> <p>Your reflection should be no less than 500 words in length. References are not included in the word count. (Double-spaced; 12 pt. Times New Roman font with 1” margins.)</p>
<p>Topic 6.</p>	<p>Please write a reflection paper pertinent to the topic of</p>	<p>Please write a reflection paper pertinent to the</p>

Cultural Topic	Experimental Group Prompt	Control Group Prompt
Chinese Calligraphy and Health	<p>“Chinese Calligraphy and Health” we discussed in class.</p> <p>The following components must be included in the paper:</p> <ol style="list-style-type: none"> 1) The specific topic description involved in the lecture. 2) Your reflection on and critique of the topic. <p><u>Please connect to your own culture in your reflection to identify the similarities and differences on this topic.</u></p> <p>Your reflection should be no less than 500 words in length. References are not included in the word count. (Double-spaced; 12 pt. Times New Roman font with 1” margins.)</p>	<p>topic of “Chinese Calligraphy and Health” we discussed in class.</p> <p>The following components must be included in the paper:</p> <ol style="list-style-type: none"> 1) The specific topic description involved in the lecture. 2) Your reflection on and critique of the topic. <p>Your reflection should be no less than 500 words in length. References are not included in the word count. (Double-spaced; 12 pt. Times New Roman font with 1” margins.)</p>
Topic 7. Chinese Calligraphy and Aesthetics	<p>Please write a reflection paper pertinent to the topic of “Chinese Calligraphy and Aesthetics” we discussed in class.</p> <p>The following components must be included in the paper:</p> <ol style="list-style-type: none"> 1) The specific topic description involved in the lecture. 3) Your reflection on and critique of the topic. <p><u>Please connect to your own culture in your reflection to identify the similarities and differences on this topic.</u></p>	<p>Please write a reflection paper pertinent to the topic of “Chinese Calligraphy and Aesthetics” we discussed in class.</p> <p>The following components must be included in the paper:</p> <ol style="list-style-type: none"> 1) The specific topic description involved in the lecture. 2) Your reflection on and critique of the topic

Cultural Topic	Experimental Group Prompt	Control Group Prompt
	<p>Your reflection should be no less than 500 words in length. References are not included in the word count. (Double-spaced; 12 pt. Times New Roman font with 1” margins.)</p>	<p>Your reflection should be no less than 500 words in length. References are not included in the word count. (Double-spaced; 12 pt. Times New Roman font with 1” margins.)</p>
<p>Topic 8. Chinese Calligraphy and Philosophy</p>	<p>Please write a reflection paper pertinent to the topic of “Chinese Calligraphy and Philosophy” we discussed in class.</p> <p>The following components must be included in the paper:</p> <ul style="list-style-type: none"> 1) The specific topic description involved in the lecture. 4) Your reflection on and critique of the topic. <p><u>Please connect to your own culture in your reflection to identify the similarities and differences on this topic.</u></p> <p>Your reflection should be no less than 500 words in length. References are not included in the word count. (Double-spaced; using 12 pt. Times New Roman font with 1” margins.)</p>	<p>Please write a reflection paper pertinent to the topic of “Chinese Calligraphy and Philosophy” we discussed in class.</p> <p>The following components must be included in the paper:</p> <ul style="list-style-type: none"> 1) The specific topic description involved in the lecture. 2) Your reflection on and critique of the topic. <p>Your reflection should be no less than 500 words in length. References are not included in the word count. (Double-spaced; using 12 pt. Times New Roman font with 1” margins.)</p>

APPENDIX A-2: GRADING RUBRICS

	EXCELLENT (5 Points)	GOOD (4 Points)	NEEDS WORK (3 Points)	POOR (1-2 Points)
1. The specific topic description involved in the paper.	Show full understandings of the topic by illustrating with accurate and sufficient examples and references.	Show extensive understandings of the topic, but examples and references cited are not always accurate or sufficient.	Show partial understandings of the topic, and there is a lack of accurate examples and references.	Show limited understandings of the topic, with no examples and no references included.
2. Reflect on topic and critique on the topic.	<ul style="list-style-type: none"> a. Comprehensively analyze the topic. b. Identify specific items to fully support analyses. c. Analyses and explanations are grounded on the literature with references. 	<ul style="list-style-type: none"> a. Appropriately analyze the topic. b. Identify specific items to well support analyses. c. Analyses and explanations are grounded mostly on the literature with references. 	<ul style="list-style-type: none"> a. Partially analyze the topic. b. Identify specific items to partially support analyses. c. Analyses and explanations are grounded partially on the literature with some but not sufficient references. 	<ul style="list-style-type: none"> a. Do not analyze or do not accurately analyze the topic. b. Do not identify or do not accurately identify specific items to support analyses. c. Analyses and explanations are rarely based on the literature with references.

APPENDIX B: SEMI-STRUCTURED INTERVIEW PROTOCOL

- (1) How is culture being portrayed to you in this course?
- (2) What are your impressions about your own culture in this course?
- (3) In what ways would you say that other culture is being expressed in this course?
- (4) Think about your views on your own culture now as compared to your views prior to this course, is there any change in your understanding of your own culture? Please explain your answer.
 - a. *(If students answered Yes to Question 4.)* Do you think these changes will affect you in your future work and life in this world?
- (5) Think about your views on other culture now as compared to your views prior to this course, is there any change in your understanding of other culture? Please explain your answer.
 - a. *(If students answered Yes to Question 4.)* Do you think these changes will affect you in your future work and life in this world?
- (6) You have written eight reflection papers on various cultural topics in this course:
 - a. do you think these activities helped you better understand your own culture? Please explain why or why not.
 - b. do you think these activities helped you better understand and respect other culture? Please explain why nor why not.

c. do you think these activities helped you become better aware of differences across cultures? Please explain why nor why not.

(7) Any other suggestions or comments about this learning experience?

APPENDIX C: FANTINI'S (2007) FACTOR ANALYSIS FOR AWARENESS

Table 6: Factor Analysis for Awareness

Awareness	Factor Loadings (Beginning of Service)	Factor Loadings (End of Service)
Aware of differences and similarities across my own culture and the host language & culture.	0.923	0.865
Aware of how varied situations in the host culture required modifying my interactions.	0.940	0.841
Aware of how host culture members viewed me and why.	0.892	0.715
Aware of myself as a culturally conditioned person with personal habits and preferences.	0.891	0.952
Aware of diversity in the host culture (such as differences in race, gender age).	0.950	0.845
Aware of the dangers of generalizing individual behaviors as representative of the whole culture.	0.936	0.876
Aware of my choices and their consequences (which made me less or more acceptable).	0.939	0.894
Aware of my personal values that affected my approach to ethical dilemmas and their resolution.	0.932	0.789
Aware of my hosts' reactions to me that reflected their cultural values.	0.968	0.892
Aware of how my values and ethics were reflected in specific situations.	0.972	0.887
Aware of varying cultural styles and language use, and their effect in social & working situations.	0.968	0.759
Aware of my own level of intercultural development	0.949	0.896
Aware of the level of intercultural development of those I worked with	0.968	0.876
Aware of how I perceived myself as a communicator, facilitator, or mediator, in an intercultural situation.	0.867	0.718

Note: From "Exploring and Assessing Intercultural Competence," by Fantini, 2007, p.

21).

APPENDIX D: CROSS-CULTURAL AWARENESS SCALE SURVEY

Rate yourself in each of the statements below (5 = strongly agree, 4 = agree, 3 = uncertain, 2 = disagree, 1 = strongly disagree). The questionnaire is designed to help you examine your cross-cultural awareness. There are no right or wrong answers. Please work quickly and record your first impression by indicating the degree to which you agree or disagree with the statement. Thank you for your cooperation.

Rate yourself in each of the statements below (5 = strongly agree, 4 = agree, 3 = uncertain, 2 = disagree, 1 = strongly disagree). The questionnaire is designed to help you examining your cross-cultural awareness. There are no right or wrong answers. Please work quickly and record your first impression by indicating the degree to which you agree or disagree with the statement. Thank you for your cooperation.

1. I am aware of differences and similarities across my own and other languages and cultures.

5 4 3 2 1

2. I am aware of my negative reactions to these differences (fear, ridicule, disgust, superiority, etc.).

5 4 3 2 1

3. I am aware of how varied situation in a different culture affects/alters/modifies my interaction with others.

5 4 3 2 1

4. I am aware of how I am viewed by members of another culture.

5 4 3 2 1

5. I am aware of responses to my social identity (race, class, gender, age, ability, etc.) within the context of my own culture.

5 4 3 2 1

6. I am aware of responses to my social identity (race, class, gender, age, ability, etc.) within the context of a different culture.

5 4 3 2 1

7. I am aware of diversity (such as differences in race, class, gender, age, ability, sexual orientation, etc.) within my own culture.

5 4 3 2 1

8. I am aware of diversity (such as differences in race, class, gender, age, ability, sexual orientation, etc.) within another culture.

5 4 3 2 1

9. I am aware of dangers of generalizing individual behaviors as representative of the whole culture.

5 4 3 2 1

10. I am aware of my choices and their consequences (which makes me either more or less acceptable to another culture).

5 4 3 2 1

11. I am aware of my own values that affect my approach to ethical dilemmas and their resolution.

5 4 3 2 1

12. I am aware of other culture member's responses to me that reflect their own cultural values (e.g., ethical frameworks embodying values, variations based on individual differences, etc.).
- 5 4 3 2 1
13. I am aware of how my values and ethics are expressed in specific contexts.
- 5 4 3 2 1
14. I am aware of differing cultural styles and language use and their effect in social and the work situations.
- 5 4 3 2 1
15. I am aware of the multiple perspectives, complexities, and implications of choices in intercultural and multicultural contexts.
- 5 4 3 2 1
16. I am willing to interact with members from other cultures (I did not avoid them or primarily seek out my compatriots).
- 5 4 3 2 1
17. I am willing to learn from people from other cultures, their language, and their culture.
- 5 4 3 2 1
18. I am willing to show interest in new cultural aspects (e.g., to understand the values, history, traditions, etc.)
- 5 4 3 2 1
19. I am willing to try to understand differences in the behaviors, values, attitudes, and styles of other cultures.

5 4 3 2 1

20. I am willing to adapt my behavior to communicate appropriately with members from other cultures (e.g., in non-verbal and other behavioral areas, as needed for different situations).

5 4 3 2 1

21. I am willing to deal with different ways of perceiving, expressing, interacting, and behaving.

5 4 3 2 1

22. I am willing to interact in alternative ways, even when quite different from those to which I was accustomed and preferred.

5 4 3 2 1

23. I am willing to deal with the ethical implications of my choices (in terms of decisions, consequences, results, etc.).

5 4 3 2 1

24. I am willing to suspend judgment and appreciate the complexities of communicating and interacting interculturally.

5 4 3 2 1

Below are demographic information questions.

All the information will be kept confidential. Your name will be replaced with a unique code once the data is entered into computer so no one can associate your name to your responses. Please complete all 10 questions below:

1. First name: _____ last name: _____

2. Email address: _____

3. Address (street, number, city, zip code, country): _____
4. Telephone: _____
5. My nationality is: _____
6. My native language is: _____
7. I also speak _____.
8. Gender: Male Female Other
9. What is your current age in years? _____.
10. Your major is: _____

APPENDIX E: IRB DOCUMENTS



INFORMED CONSENT DOCUMENT

Project Title: RAISING CROSS-CULTURAL AWARENESS AMONG UNDERGRADUATES THROUGH INTENTIONAL DESIGN IN A CULTURE COURSE IN THE US---A MIXED METHODS QUASI-EXPERIMENTAL DESIGN

Investigator: Hua Wang, Ed.D Program, email: hua.wang@wku.edu.

Faculty Advisor: Dr. Lester Archer, Educational Administration, Leadership & Research, lester.archer@wku.edu

You are being asked to participate in a project conducted through Western Kentucky University. The University requires that you give your signed agreement to participate in this project.

You must be 18 years old or older to participate in this research study.

A basic explanation of the project is written below. Please read this explanation and discuss with the researcher any questions you may have. If you then decide to participate in the project, please sign this form in the presence of the person who explained the project to you. You should keep a copy of this form for your records.

1. **Nature and Purpose of the Project:** This project is an EDD dissertation for the purpose of fulfillment the requirement of the doctoral degree in WKU. It aims to examine the development of cross-cultural awareness among undergraduates who enroll in a culture course in WKU.

2. **Explanation of Procedures:** A cross-cultural awareness questionnaire will be administrated to the participants at the 1st week of the Fall 2020 semester and at the 13th week of the semester through WKU Qualtrics survey software. The questionnaire will be on-line and take 15-20 minutes.

A one-on-one interview with some volunteers from the participants will be conducted during 14 - 16th week. It will take 50 minutes per person via Zoom.

3. **Discomfort and Risks:** There are no foreseeable risks, discomforts or inconveniences by participating this research study.

4. **Benefits:**

- All students participating the survey will get 5 credits from the course and they will have chance to win \$50 gift cards.
- All students taking part in the semi structured interview will get a \$20 gift cards per person.
- All participants will have an opportunity to reflect on your experiences.
- All participants will help to improve the program for future participants.

5. **Confidentiality:** We will do everything we can to protect your privacy. As part of this effort, your identity will not be revealed in any publications that result from this study. The information in the study records will be kept strictly confidential. Individual data will be stored securely and will be made available only to persons conducting the study. No reference will be made in oral or written reports that could link you to the study.



WKU IRB# 21-022
Approved: 11/19/2020
End Date: 5/01/2021
EXPEDITED
Original: 8/13/2020

Records will be viewed, stored, and maintained in private, secure files only accessible by the P.I. and advising faculty for three years following the study, after which time they will be destroyed.

6. **Refusal/Withdrawal:** Refusal to participate in this study will have no effect on any future services you may be entitled to from the University. Anyone who agrees to participate in this study is free to withdraw from the study at any time with no penalty.

You understand also that it is not possible to identify all potential risks in an experimental procedure, and you believe that reasonable safeguards have been taken to minimize both the known and potential but unknown risks.

Signature of Participant

Date

Witness

Date

- I agree to the audio recording of the research. *(Initial here)* _____
- I am willing to be contacted for an interview (of about 50 mins) to discuss my experience further: Yes No

THE DATED APPROVAL ON THIS CONSENT FORM INDICATES THAT
THIS PROJECT HAS BEEN REVIEWED AND APPROVED BY
THE WESTERN KENTUCKY UNIVERSITY INSTITUTIONAL REVIEW BOARD
Robin Pyles, Human Protections Administrator
TELEPHONE: (270) 745-3360



WKU IRB# 21-022
Approved: 11/19/2020
End Date: 5/01/2021
EXPEDITED
Original: 8/13/2020

WESTERN KENTUCKY UNIVERSITY

Institutional Review Board
Continuing Review Report



If this is your third year for your Continuing Review Request, please complete a new application.
Otherwise; DO NOT include the complete application in describing modifications and requests for additional time to collect data.

Name of Project: RAISING CROSS-CULTURAL AWARENESS AMONG UNDERGRADUATES THROUGH INTENTIONAL DESIGN IN A CULTURE COURSE IN THE US--A MIXED METHODS QUASI-EXPERIMENTAL DESIGN

Name of Researcher: Hua Wang

Department: Educational Administration, Leadership & Research

How many total subjects have participated in the study since its inception? #60

How many subjects have participated in the project since the last review? # 60

Is your data collection with human subjects complete? Yes No

1. Has there been any change in the level of risks to human subjects? (If "Yes", please explain changes on a separate page). Yes No
2. Have informed consent procedures changed so as to put subjects above minimal risk? (If "Yes", please describe on a separate page). Yes No
3. Have any subjects withdrawn from the research due to adverse events or any unanticipated risks/problems? (If "Yes", please describe on a separate page). Yes No
4. Have there been any changes to the source(s) of subjects and the Selection criteria? (If "Yes", please describe on a separate page). Yes No
5. Have there been any changes to your research design that were not specified in your application, including the frequency, duration and location of each procedure. (If "Yes", please describe on a separate page). Yes No
6. Has there been any change to the way in which confidentiality of the Data is maintained? (If "Yes", please describe on a separate page). Yes No
7. Is there desire to extend the time line of the project? Yes No
On what date do you anticipate data collection with human subjects to be completed? _____

I need change the benefits as below:

4. Benefits

All students participating the survey will get 5 credits from the course and they will have chance to win \$50 gift cards.

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