The Impact of Multicultural Training on the Cultural Competency Levels of Resident Advisors

A dissertation presented to
the Graduate Faculty of
the University of Southern Indiana

In partial fulfillment
of the requirements for the degree
Doctor of Education in Educational Leadership

Heidi L. Tasa
May 2025

The Impact of Multicultural Training on the Cultural Competency Levels of Resident Advisors

By: Heidi L. Tasa

May 2025

Submitted in Partial Fulfillment of the Requirements for the Doctor of Educational Leadership degree.

Approved:

Dr. Elizabeth Wilkins, Ph.D., Assistant Professor, Teacher Education
Committee Chair

Dr. Robin Carroll, Ed.D., Assistant Professor, Teacher Education
Committee Member

Dr. Elise Murray, Ed.D., Assistant Professor, Teacher Education
Committee Member

Dr. Elizabeth Wilkins, Director of Doctoral Programs

Dr. Michael Dixon, Dean of Graduate Studies

Abstract

US universities are becoming more diverse within the areas of race, gender, socioeconomic status, and ability (US Department of Education, 2022). Moreover, studies have revealed that university members lack cultural competency or the ability to effectively navigate an intercultural environment, even noting the presence of bias within higher education, contributing to student isolation and attrition (Enyeart Smith et al., 2017; NCES, 2022; Rodriguez-Izquierdo, 2022; Sandell & Tupy, 2015; Sheridan, 2001; Sierra-Huedo & Nevado-Llopis, 2022; Wolf, 2016). Much of the available literature has examined the cultural competency of university students, faculty, or leadership (Booker et al., 2016; Chen & Yang 2022; Hudson, 2020 Rodriguez-Izquierdo, 2022; Sandell & Tupy, 2015; Sierra-Huedo & Nevado-Llopis, 2022). Little to no research has been conducted on university staff, particularly resident advisors who uniquely serve as both university students and staff. The present qualitative study investigated the impact of multicultural training on the cultural competency of public university resident advisors as well as identified factors that influence said impact. Thirty-one workbooks taken from a multicultural training session for training improvement were used. Two major findings were revealed: a dominant stagnation in cultural competency levels of participants after multicultural training and a dominant accepting view of culture. This research contributes to the importance of resident life in cultural competency development and its relation to students' sense of belonging and academic success. It is recommended that future studies examine the effects of longitudinal multicultural training on the cultural competency levels of resident advisors.

Keywords; cultural competency, multicultural training

Acknowledgments

I have been blessed with a loving family that taught me to celebrate differences and solidarity. I remember growing up in a place where everyone was like me in appearance, beliefs, but not always thoughts. My mother would read me stories about the Festival of Colors in India and show me images in books of families that resembled mine in some ways and differed in others. This love of people continued to grow. Thank you to my high school French teacher, Mrs. Pam Summers, who introduced me to the French language and culture. My love of both sent me to France to study and teach. There, I learned about French culture and in the process more about my own culture. I then moved to the greater Boston area, where most of my students were first-generation immigrants from Haiti. The French culture connected us, but I admired the sense of family and support of the Haitian people. I served as an English teacher and resource for local Haitian families but found myself on the receiving end of service. This same experience has happened countless times throughout my life. Most recently, I have worked with Chinese students and learned more about their humility, respect, and dedication. I want to thank Dr. Elizabeth Wilkins for her support in growing my cultural competency and the humility with which she leads. Most of all, I want to thank all of those who have shared their culture with me and extended me grace along the way.

Dedication

I dedicate my dissertation to my late mother, Jacqueline, whose strength, sacrifice, and empathy continue to inspire me each day. I also dedicate this work to my children. Flower, who opens my eyes to the world each day, and Enali, whose strength amazes and humbles me. Thank you to my sister, Heather, for her support and encouragement. Thank you to my husband, Randy, for believing in me when I doubted myself and for carrying me in so many ways throughout this journey. Thank you to my dear colleagues and friends for their love and support. A special thank you to Whitney for sharing her amazing Canva skills and to Mark for always providing sound advice. Thank you to my doctoral bestie, Tayler, whose friendship I will be forever grateful. Thank you to all those who have shared their culture with me. This work is dedicated to those who are scholars in their families and communities.

List of Tables

List of Figures

Chapter 1: Introduction

Introduction to the Problem

The university population has become increasingly diverse within the areas of race, gender, socioeconomic status and ability (US Department of Education, 2022). Studies have revealed that university members lack cultural competency or the ability to effectively navigate an intercultural environment, even noting the presence of bias by student, faculty, leadership, and resident advisors within higher education, contributing to student isolation and attrition (Enyeart Smith et al., 2017; Rodriguez-Izquierdo, 2022; Sandell & Tupy, 2015; Sheridan, 2001; Sierra-Huedo & Nevado-Llopis, 2022; Wolf, 2016). These attrition rates are noted by the concerning on-time graduation rate for undergraduates (NCES, 2022). These deficiencies elicit a need for cultural competency training in higher education.

Literature has shown that the best practice for cultural competency growth is multicultural education, particularly in the forms of multicultural experiences and self-awareness investigation (Feize & Gonzalez,2018; Glickman, 2015; Havis, 2019; Kondor et al.,2019; Lambert Snodgrass et al., 2018; Makaiau and Freese, 2013). Numerous studies have examined the impacts of multicultural education on the cultural competency levels of students, particularly pre-service teachers, but far less research has been done on the impact of multicultural training on staff in higher education, particularly student staff (Rodriguez-Izquierdo, 2022; Sandell & Tupy, 2015; Sheridan, 2001; Sierra-Huedo & Nevado-Llopis, 2022). This gap in research serves as the catalyst for this study.

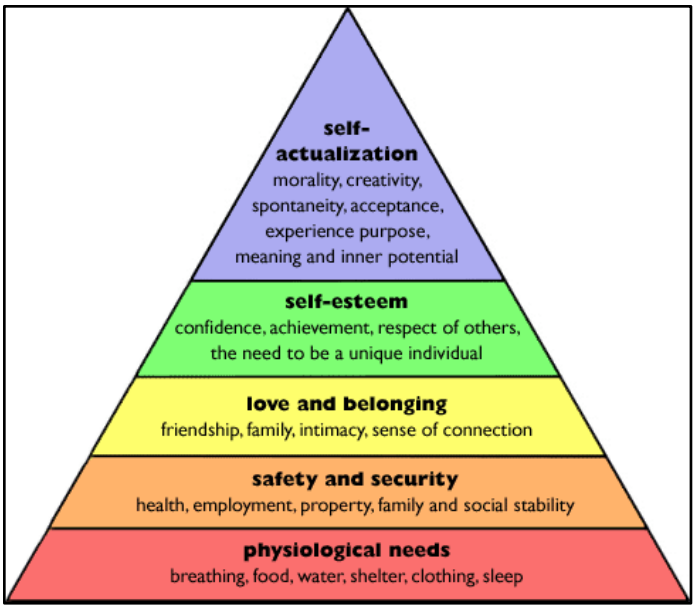
Comeaux and colleagues (2021) conducted a critical review of the literature, examining the cultural competency training of resident advisors. Their initial article search examining cultural competency training in higher education yielded 2,300 articles. When the inquiry was reduced to student affairs professionals, there were only 45 studies. Anecdotally, this was also true in my research, as the majority of studies focused on the cultural competency development of students, particularly pre-service teachers. Little to no research was done on the impact of multicultural training on the cultural competency levels of resident advisors.

Uniquely enough, resident advisors hold both the position of student and staff. Moreover, they play an integral role in the lives of students who reside on campus, often serving as the first person of support (Arvidson, 2003; Melear, 2003; Tribbensee & Mc Donald, 2009; Scheuermann, 2013). Additionally, researchers have deemed residential housing to be an impactful place of learning that mimics the larger campus climate (Hurtado, 2001; Howard & Kerr, 2019). Researchers in student affairs have identified a need for resident advisors to be culturally competent due to the expansiveness of their roles in students' lives (Barr, 1993; Howard-Hamilton & King, 2000; Pope & Reynolds, 1997). Pope and Reynolds (1997) argued that multicultural competence was a necessity for student affairs professionals. The researchers identified 29 characteristics of a multicultural student affairs professional. It is for these reasons that resident advisors will serve as the participants of my study.

Currently resident advisor training focuses on safety more than cultural competence (Koch, 2012; Twale & Muse, 1996). The lack of research regarding resident advisors as well as the need of these individuals to be culturally competent is the reason the researcher chose them to be the participants in this study. The purpose of this case study will be to examine the impact of multicultural training on the cultural competency levels of resident advisors at a small public university in the Midwest. This is done in an attempt to respond to students' need for a sense of belonging just behind safety on Maslow's Hierarchy of Needs. See the hierarchy below.

Figure 1

Maslow's Hierarchy of Needs



Note. Maslow's Hierarchy of Needs is displayed with the most essential needs listed at the bottom of the pyramid and the most facultative at the top of the pyramid. From "A Theory of Human Motivation," by H. Maslow, 1943, Psychological Review, 50, p. 370.

A sense of belonging can be used to improve student success, academic achievement, and student persistence (Freeman, 2007; Maslow, 1943; Osterman, 2000; Strayhorn, 2018; Wenger 1998). A sense of belonging has been proven to be paramount to student success.

Purpose of the Study

The purpose of this study will be to examine the impact of multicultural training on the cultural competency levels of resident advisors at a small public university in the Midwest. This study will add to the current literature on cultural competency in higher education that exists primarily about students and faculty but will fill in the research gap found in examining university staff, particularly resident advisors (Enyeart Smith et al., 2017; Rodriguez-Izquierdo,

2022; Sandell & Tupy, 2015; Sheridan, 2001; Sierra-Huedo & Nevado-Llopis, 2022; Wolf, 2016). The intent of this study is to share best practices in multicultural training.

Background

Class Diversity

Originally, universities in the US were reserved for the Christian clergy who were predominately male (Perkin, 1997). Later, higher education was a sort of gentlemen's club reserved for the wealthiest of young men (Wechsler, 1997). Over the years legislation like The Morrill Act of 1862, the Higher Education Act of 1965, and the use of subsidized loans, improved the federal funding of higher education pursuits, allowing for low-interest loans and federal work-study programs (Labaree, 2017; Mirzoyan, 2020; Mumper, 1991). These changes led to increases in students from lower-economic backgrounds.

Ability Diversity

President Lincoln was the first to normalize the education of those with diverse abilities by founding the Columbia Institution for the Deaf and Dumb (Madaus, 2011). The National Deaf-Mute College enrolled its first student in 1864, by 1866 the school had twenty-five students (Gallaudet, 1983).

The 1944 GI Bill increased funding for veterans, many of whom were disabled. (Strom, 1950). In 1973, Section 504 of the Rehabilitation Act improved campus access, addressed discrimination, and increased the population of university students with disabilities (Bailey, 1979; Scales 1986). In 1990, the Americans with Disabilities Act led to more improvements and increased public awareness of those with disabilities. In 2008, students with learning disabilities accounted for 3.3% of college freshmen. In 2019, 21% of undergraduates reported having a disability (NCES, 2023). Twenty percent of students from the institution to be studied requested

an accommodation. This number represents a 3% increase in accommodation requests within the last year. (university diverse abilities director, personal communication, November 11, 2024). This indicates that this population is increasing nationally and within the institution to be studied.

Gender Diversity

Before the World Wars, women's roles in American colleges were mostly non-existent (Gordon, 1997, p.136). During the Victorian Era (1837-1901), some believed that a college education could ruin the health of women or worse yet, diminish the academic rigor for men (Wechsler, 1997). Most women during this time did not attend college, but those who did mostly attended women's colleges like Wellsley, Radcliffe, and Mount Holyoke (Thelin, 2011). Between the World Wars, women made up about 40% of undergraduate enrollment.

The 1964 Civil Rights Act called for equal treatment of minority groups, including women (Tuttle, 2004). In 1972, Title IX of the Education Amendments provided legal protection for employees and students in educational spaces. Today, women make up 58% of the undergraduate population in the US (US Department of Education,2022). This indicates a strong shift to an active female collegiate student body. It is important to note that little information is present about the role of Black women in higher education, as they have effectively been effaced from history within higher education, often being absorbed in White women's history and that of Black males.

During the Pre–Victorian Era, it was a rarity for a Black woman to be admitted to a public university, and if they were, they often faced persecution (Gordon,1997). Gregoria Fraser, a young Black woman, entered Syracuse University in 1901 as a music student. The dean of the school told her that "dishwashing and scrubbing floors would make her hands unfit for piano practice" (Gordon, 1997, p. 148). When Ms. Fraiser shared, she had not done any of those things,

the chair of the music department told her that “ambition was a dangerous thing; some had to be hewers of wood and drawers of water" (Gordon, 1997, p. 148). Unfortunately for Ms. Fraiser, the mainstream students were also unwelcoming; the only students who spoke to her were German, Jewish, or Catholic. In 1900, Black women made up less than half of all African American college students (Anderson, 1997).

Black women made up 14% of American master's degree recipients in 2022 (US Department of Education). These numbers demonstrate an increase in the presence of Black women in American universities.

Racial Diversity

Before the Civil War, only vocational and secondary schools were available to African Americans. After the Emancipation Proclamation, Black colleges in Atlanta, Washington, DC and other sites opened their doors between 1865-1867. In 1900, there were only 750 Black students in the country (Perkins, 1997). In 1938, 97% of Black college students were in segregated colleges. Post WWII Black veterans received GI Bill benefits, increasing the overall number of Black students (Thelin, 2011). Additionally, 2021 enrollment data shows students of color make up 49% of the nation’s undergraduate students, while higher education faculty remained predominantly White (US Department of Education, 2022).

The presence of diversity in class, ability, gender, and race demonstrates a need for cultural understanding by those in higher education. This need could be fulfilled through multicultural training.

Rationale

Statement of the Problem

The need for cultural competency may be present, but research has identified a lack of cultural competency in higher education (Booker et al.,2016; Chen & Yang 2022; Enyeart et al.,2017; Gonzales et al., 2021; Luster et al, 2021; Hudson, 2019).

Research has found that most students initially tested at the minimization level of cultural competency before any multicultural education (Rodriguez-Izquierdo, 2022; Sandell & Tupy, 2015; Sierra-Huedo & Nevado-Llopis, 2022). This stage of development minimizes cultural differences (Bennett, 1993).

Some education students reported an inability to understand the culture of the students during a field experience (Yan et al., 2009). Other education students have demonstrated an initial prejudice toward multicultural education (Akcaoglu, 2021). Additional studies have identified racial and other biases present among faculty and leadership in higher education (Booker et al.,2016; Chen & Yang, 2022). The inefficiencies in cultural competency in higher education and their linked effects to a sense of belonging and student success, necessitates the need for practices that increase cultural competency (Dotz & Mazzoli Smith, 2023; Pedler et al., 2021). Multicultural training addresses these deficiencies and promotes a sense of belonging and along with-it student success (Freeman, 2007; Maslow, 1943' Osterman, 2000; Strayhorn, 2018; Wenger 1998). Student success has directly been linked to a sense of belonging.

Best Practices

Studies have shown that multicultural education is a key component in cultural competency growth (Banks & Banks, 2004; Gay, 2004, Ladson-Billings, 2005; Nieto, 2023). J.A. Banks (2004) defined multicultural education according to five dimensions: (a) *content integration*—integrating a variety of historical perspectives into the curriculum (b) *knowledge construction*—an awareness of the influence of cultural frames on the interpretation of content

(c) *prejudice reduction*—the act of fighting stereotypical images of cultural groups (d) *equity pedagogy*—pedagogies designed specifically to create equity among students; and (e) *empowering school culture*- promoting the empowerment and self-efficacy of all students. These five dimensions work to promote cultural competency growth. Multicultural education can be conducted through coursework, community programs or life experiences.

Studies have identified best practices in multicultural education to be those of multicultural experiences and self-awareness investigation (Feize & Gonzalez,2018; Glickman, 2015; Havis, 2019; Kondor et al.,2019; Lambert Snodgrass et al., 2018; Makaiau and Freese, 2013). Lambert Snodgrass and colleagues studied undergraduate students before and after a service-learning project. They found that 76% of the class increased their cultural competency by one level after completion of the service-learning project. Kondor and colleagues (2019) studied pre-service teachers before and after completing an exchange tutoring program in a local urban school. The above researchers found that students went from the defense stage of cultural competency to the acceptance stage after completion of the program.

Gap in Research

Much of the available literature has examined the cultural competency of university students, particularly pre-service teachers before and after multicultural education of some sort, be it a class or other multicultural education experience (Rodriguez-Izquierdo, 2022; Sandell & Tupy, 2015; Sierra-Huedo & Nevado-Llopis, 2022). Other studies have concentrated on studying faculty or university leadership (Booker et al., 2016; Chang & Yang 2022; Hudson, 2020; Lacerenza et al., 2017; Maikaiau & Freese, 2013). Little to no research has been conducted on university support staff, particularly resident advisors who uniquely serve as both university student and staff.

Resident Advisors

Resident advisors (RAs) began as far back as the Middle Ages when poorer students came to European universities and needed housing and guidance (Cowley, 1934). In the Oxford model, faculty served as resident advisors. This tradition was originally used in the American colonies. The ever presence of faculty soon became a source of student resentment, and university officials were forced to abandon faculty members as resident advisors and use students instead.

In the 1913 case of *Gott v. Berea*, the court found that the university acts in *loco parentis* (Melear, 2003). This was in response to the expulsion of students from the university after they dined at an establishment that was not approved by the university. This court case pushed colleges to hire residential staff to maintain order outside the classroom. Colleges maintained the in loco parentis (or role of the parent) status until the 1960s when it was overturned by the groundbreaking case. *Dixon v. Alabama State Board of Education* (1961).

In this case, students were expelled for participating in a civil rights protest. This case set a precedent, excluding the university and in correlation, the resident advisors (RAs) from a parent role in students' lives (Melear, 2003). This change would reshape the face of the RA role.

This change in statute changed the face of the resident advisor's (RA) role from disciplinarian to mentor (Arvidson, 2003; Melear, 2003). Legislative changes in the 1970's to 1990's pushed RAs to also focus on safety concerns. The Family Educational Rights Act (FERPA) provided privacy for student records while the Clery Act of 1998 required timely warnings announcing campus crimes. These new statues required RAs to be increasingly responsible for the well-being of their residents (Tribbensee & Mc Donald, 2009; Scheuermann, 2013). These changes transformed the role of the RA yet again. Blimling (2010) summed up the role of RA as "student, role-model, mediator, campus resource, trained observer, community builder, group facilitator, counselor, and administrator" (p.33). This role has become increasingly challenging in the face of America's struggle with class and multicultural differences (American Association of Colleges & Universities, 2002). The terms "resident advisor" and "resident assistant" have been used interchangeably but both indicate the resident assistant as an advisor encompassing all the roles as explained by Blimling as: "student, role-model, mediator, campus resource, trained observer, community builder, group facilitator, counselor, and administrator" (p.33). The importance of this role and the diversity of university students demonstrate an essential need for cultural competency of resident advisors.

University of Study

At the university being studied, 60% of students live within residential housing (personal interview, university housing director, January 17, 2025). These include apartments with a communal kitchen, single apartments, and shared one-room spaces. Over 70% of students live within a shared room space. The RAs are required to be on call every other evening and every other weekend. They respond to emergency situations like resident conflict and resident health concerns, among other issues. The RAs are required to attend monthly staff meetings, complete two, two-day training sessions, and hold monthly activities for the residents on their floor. Similar duties and expectations are found regionally for resident advisors. See table below for a description of their role and training throughout the region.

The resident advisor (RA) role was compared to two other institutions in the region. Similar qualifications, job descriptions, training, and conflicts were recorded. Please see the table below for specific information about each institution.

Table 1

Regional Resident Advisor Role and Training

	Regional Institution A	**Institution of Study**	**Regional Institution B**
Institution Type	Private	Public	Public
Student Pop.	5,454	4,026	20,400
Res. Pop.	1,000	840	8,160
RA Duties	Personal, community, and leadership development, safety	Conflict resolution, policy implementation, reporting, community development, student support, and safety	Community development, emergency and safety implementation, administrative duties (policies, student engagement activities etc.)

RA Requirements	Full time status, good academic standing, (2.75 minimum GPA), resided in residence hall for at least two semesters prior	18 years old by the hire date, 12 on campus credit hours (completed and passed), 2.00 GPA (cumulative), good disciplinary standing prior to the date of hire, able to read, write, understand, and speak the English language	Hold at least a 2.5 cumulative grade point average. Must complete EDHI 200 with an earned grade of B or higher prior to the first day of employment (cannot be employed and enrolled). Be in good academic and conduct standing with the Housing and Residence Life Office and the University. Be able to work the entire academic year as specified by the contract. Maintain no less than 12 and no more than 18 credit hours each semester. Have completed at least 27 credit hours by the contract start date. Completed living at least two semesters in the university's residence halls by the contract start date. Successful completion of a background check.
Compensation	100% Room Credit (regardless of location); Stipend $1200 per semester (semesters 1-2) and $1300 per semester (semesters 3 or more).	free room and board (meal plans- 19 meals a week), (1st and 3rd shifts), leadership opportunities, and resume experience.	Full room and board. Stipend of $1,300 per year (paid in installments every two weeks).

Training Sessions	Summer course of 4 hours, training 8-9 days prior to resident move-in fall, on-going training every week throughout the semester, training 2-3 days prior to resident move-in in the winter.	Fall semester, about a week and a half of training, Spring semester training a week's worth of training	A course of 30 hours before beginning, 8 hrs. of training before each semester, monthly training sessions
Training Type	Ethics, community building, mental health, cultural competence, conflict management, teamwork, policy, emergency and safety, reporting, mediation	Policy, reporting, campus and local resources, team building, cultural competency, emergency	Safety, emergency, cultural competency, community building (culture), policy, student development
Main Conflicts	Roommate issues, cleanliness, hygiene, bullying	Roommate issues, hygiene, cleanliness, cultural conflict, alcohol, fights etc.	Roommate issues, cleanliness, policy breaking, bullying

Note. Both private and public, small, and midsize institutions saw similarities in the resident advisor role. Most of the training of resident assistants is done within a few hour sessions. Cultural competency was covered in these trainings, but no longitudinal training was given with this specific purpose.

Theoretical or Conceptual Framework/Theoretical Foundations

Intercultural Development Continuum (IDC)

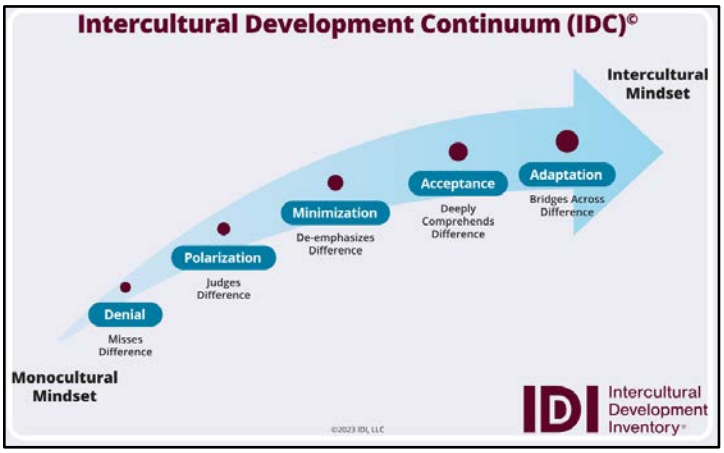
The researcher will be using Hammer's (1998) Intercultural Development Continuum (IDC), the modified extension of the Developmental Model of Intercultural Sensitivity (DMIS) as the theoretical framework.

To explain the IDC, one must first understand the Developmental Model of Intercultural Sensitivity (DMIS). The DMIS represents a grounded theory based on constructivist perception and communication theory (, 2017). The DMIS assumes that individuals construct boundaries of

"self" and "others" that guide an individual's experience within intercultural contexts. This perception then influences an individual's communication within social contexts. There are six stages of intercultural development. Defense, denial, and minimization represent the most ethnocentric (centered on the self) perceptions, while acceptance, adaptation and integration represent the most ethnorelative (centered on the other) stages of development. The IDC changes the DMIS but describes the stages on a continuum instead of a progressional line. The two stages of defense and integration are removed from the continuum; polarization is added. The minimization stages serv as the mid-way point between monocultural and intercultural competency. Adaptation serves as the final stage of cultural competency (Bennet,2017). See Figure 2 for a visual representation of this framework.

Figure 2

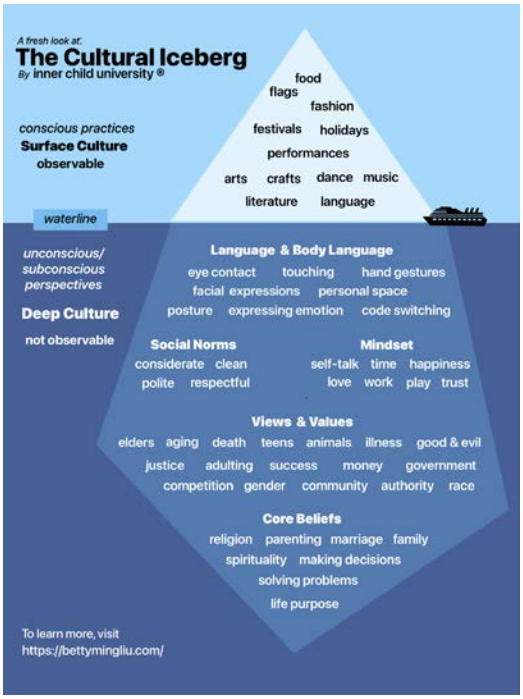
The Intercultural Development Continuum



From *Intercultural Development Continuum* by Intercultural Development Inventory, 2023. https://www.idiinventory.com/idc

Figure 3

Hall's Cultural Iceberg Model



From Halls Cultural *Iceberg*, by *the British Columbia Council for International Education*, 2024.

Note. Figure 3 displays the superficial components of culture and those deeper, internal components.

Research Questions

(1) What is the impact of multicultural training on cultural competency levels of resident advisors? (2) What factors influence the impact of the training on resident advisors?

These questions will be used to promote best practices in multicultural training for improving cultural competency in university staff. The questions will be answered by comparing participants' pre-training and post-training responses and aligning them to the cultural competency levels established by Hammer's Intercultural Development Continuum (2012). These results will reveal the apparent impact of training on the cultural competency levels of resident advisors.

Research Methods

This study will use the qualitative case-study method. Case study designs are used to answer questions about the case being studied in its natural context (Hancock, 2021; Yin, 2018). The participants of this study will be a cohort of 34 first and second-year resident advisors at a small predominantly white institution in the Midwest, all 18 years of age and older. These participants underwent a multicultural training session as a part of the university's training improvement plan in August of 2024. This study will use the pre- and post-reflective journals collected by the university officials. The homogeneous method of sampling was used to gain participants for this improvement plan. The housing director served as the gatekeeper providing participants for this training (Creswell & Guetterman, 2019). Additionally, steps were taken by the internal university team to remove the power dynamics of the training by asking the housing

director not to attend the session, so participants would not fear judgement by their employer. The removal of power dynamics is essential to the comfortability of study participants (Denzin & Lincoln, 2011). This study will examine the completed reflective journals before and after a multicultural training session introducing self-awareness and multicultural experiences. Participants of the training were asked not to supply their names. The researcher will assign aliases before the analysis stage to ensure greater reliability of data (Creswell & Guetterman, 2019). The aliases will maintain the anonymity of participants.

Definition of Terms

culture

the totality of the values, beliefs, practices, customs, and social behavior of a particular nation or people (Sue & Sue, 2012, p. 7).

cultural competency

the awareness, knowledge, and skills needed to function effectively with culturally diverse populations (Sue & Sue 2012, p. 697h).

cultural humility

lifelong process of self-reflection and self-critique whereby the individual not only learns about another's culture, but one starts with an examination of her/his own beliefs and cultural identities (Tervalon & Murray-Garcia, 1998, p. 117).

ethnocentric

the assumption that one's own culture is central to all reality (Bennett, 1993, p. 30).

monoculturalism

the belief that one's own culture and cultural values are superior to others, and using one's own cultural standards to judge other culture (Sue & Sue 2012, p. 697o)

multiculturalism

a philosophical position and movement that assumes that the gender, ethnic, racial, and cultural diversity of a pluralistic society should be reflected in all its institutionalized structures but especially in educational institutions, including the staff, norms and values, curriculum, and student body (Banks, 2016, p .2).

multicultural education

an educational reform movement and a process whose major goal is to change the structure of educational institutions so that male and female students, exceptional students, and students who are members of diverse racial, ethnic, language, and cultural groups have an equal chance to achieve academically in school (Banks, 2016, p. 13)

multicultural experience

exposure to or interactions with elements or members of a different culture(s) (Maddux et al., 2021, p. 345)

intercultural competence

the awareness, knowledge, and skills needed to function effectively with culturally diverse populations (Sue & Sue, 2012, p. 697h).

self-awareness

self-reflection entails truthfully taking stock of one's emotions, beliefs, values, thoughts, and actions and how those impact the self and others (Sue & Sue 2012, p. 697h).

Summary

In conclusion, as US universities become more and more diverse, so does the need for diversity (Enyeart Smith et al., 2017; NCES, 2022). Without intervention, bias has been reported within higher education causing student attrition and isolation (Enyeart Smith et al., 2017;

Rodriguez-Izquierdo, 2022; Sandell & Tupy, 2015; Sheridan, 2001; Sierra-Huedo & Nevado-Llopis, 2022; Wolf, 2016). Moreover, considerable research has been done examining the cultural competency levels of university students, faculty, and leadership, but very little investigation has occurred in regard to university staff, particularly resident advisors (Booker et al., 2016; Chang & Yang 2022; Hudson, 2020; Lacerenza et al., 2017; Maikaiau & Freese, 2013 Sierra-Huedo & Nevado-Llopis, 2022). Best practices of multicultural experiences and self-awareness investigation will be used. This qualitative study will examine the impact of multicultural training on the cultural competency levels of resident advisors, addressing the aforementioned research gap. Moreover, it will be used to recommend best practices for cultural competency growth.

Chapter 2: Literature Review

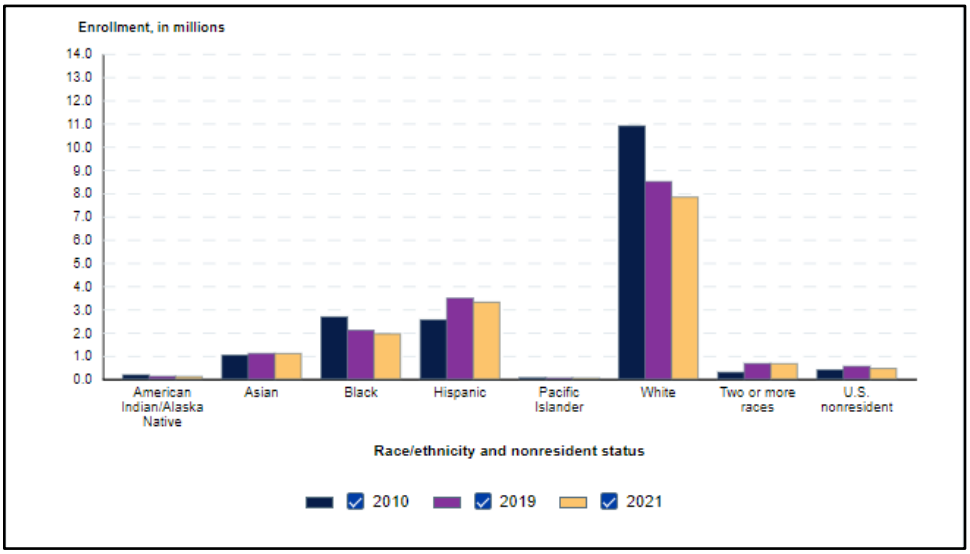
This chapter attempts to answer the pre-stated research questions: (1) What is the impact of multicultural training on cultural competency levels on the cultural competency levels of resident advisors? (2) What factors influence the impact of the training? To respond to these questions, this chapter looks at the current literature examining cultural competency within higher education. Moreover, it examines the historical background and development of multicultural education which has been identified as an effective measure of improving cultural competency (Banks & Banks, 2004). The evolution of the role of the resident advisor is also explored, as this group will serve as the population of the study. Best practices are identified, gaps in research are outlined and factors affecting cultural competency growth are identified. Finally, this chapter examines widely used assessment tools like the Developmental Model of Intercultural Sensitivity (DMIS) and Intercultural Development Continuum (IDC) and describes the theoretical frameworks to be used in this study.

Background and Rationale

Originally, the main purpose of US universities was to educate young men for the clergy (Thelin, 2011, Labree, 2019). Over the last four centuries, the purpose of the university and the student body has expanded. In 2022, there were six fields of study (liberal arts and sciences, general studies, humanities, health professions, and business) offered in the US to male and female students of differing ability and economic means (NCES, 2023). Recent data show an increase in racial, gender, ability, and economic diversity among US undergraduates (US Department of Education,2024). See Figure 4 for the current trends in the racial and ethnic makeup of US undergraduate students.

Figure 4

National Undergraduate Enrollment per Race and Ethnicity



Note. Data are for the 50 states and the District of Columbia.

From, *Spring 2011, Spring 2020, and Spring 2022, Fall Enrollment Component* by the U.S. Department of Education, National Center for Education Statistics. 2022. https://nces.ed.gov/fastfacts/display.asp?id=98

The figure above shows the growing trends in racial diversity at the university level. American Indian/Native American remains very low and fairly steady in this trend. Asian student enrollment has remained fairly steady since 2010, while Black student enrollment has seen a slight decrease. The group with the highest decline is that of White students. Hispanic student enrollment demonstrates the largest growth. Students with two or more races have doubled in size from 2010-2019 and remain steady when recorded in 2020.

In terms of gender, the number of female undergraduates has been increasing since 1970. In 1980, female students began outnumbering male students slightly. This trend is predicted to continue with the ratio of male to female undergraduates being 57% female to 43% male (US Department of Education, 2017). In 2020, 6.7 million men (about twice the population of

Oklahoma) and 9.2 million women (about half the population of New York) were enrolled in undergraduate studies. In 2023, 5.5% of college students identified as non-binary (American College Health Organization, 2024).

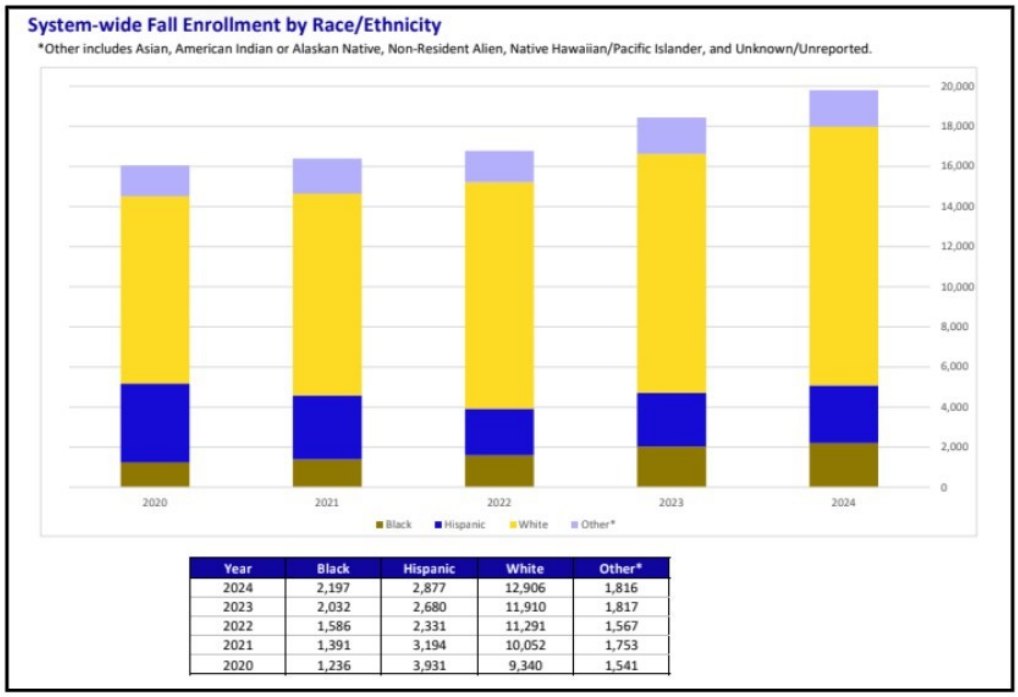
Just as the gender make up became diversified among US undergraduates, so did the economic make up of these students (NCES, 2023). An NCES (2023) report revealed that nearly three-quarters of students received some type of financial aid between 2019-2020. In 2020, 21% of undergraduates in the US reported having a disability (NCES, 2023).

The increase in class, ability, gender, and racial diversity indicates an increase in cultures present on campus. This cultural presence, in turn, creates an inherent need for cultural understanding to promote a sense of belonging which in turn helps with the attrition rates in the US. According to a 2022 NCES report, 67% of the US's undergraduates in the public sphere graduate within a 6-year time period. Per a 2023 Gallup poll, a quarter of enrolled students cited a lack of belonging and feelings of being discriminated against as reasons to leave (Marken, 2024). The same trends in the diversity of its students were present in the institution to be studied. The institution to be studied is a small public institution in the Midwest.

Though the racial and ethnic make-up of students remains predominately White, from 2020-2024 the institution saw considerable increases in racially underrepresented students. See Figure 5 for a visual representation.

Figure 5

Institutional, Racial, and Ethnic Trends in Undergraduate Enrollment



Year	Black	Hispanic	White	Other*
2024	2,197	2,877	12,906	1,816
2023	2,032	2,680	11,910	1,817
2022	1,586	2,331	11,291	1,567
2021	1,391	3,194	10,052	1,753
2020	1,236	3,931	9,340	1,541

Note. This figure demonstrates the racial and ethnic make-up of undergraduates at a small, public university in the Midwest from 2020-2024. From *US Department of Education, National Center for Education Statistics, Integrated Postsecondary Data System (IPEDS), 2004-2020*.

In the above figure, considerable increases for White, Black, and Hispanic students were accounted for between 2020-2024. Black student numbers increased by 1,681students. White student numbers increased by 3,000 over the four-year period. Students of other ethnic make-up increased by 275, and Hispanic students decreased by 1,054 students. These increases represent a significant amount of diversity within this university's undergraduate population (US Department of Education, 2024).

Institutionally, the number of accommodation requests for students with diverse abilities increased by 89% over the last four years (director of diverse abilities, personal communication,

November 19, 2024). At this institution, the ratio of males to females is almost at 50%, the male undergraduates outnumbering the female undergraduates by 252 students. In terms of graduation rates, only 25% of this institution's undergraduates graduate on time. The institutional withdrawal survey also indicated a lack of belonging as a primary cause for student withdrawal. Eighty percent of the students who withdrew were not a part of any club or organization and 79% of those students had never attended an on-campus activity.

Cultural Competency

The concept of cultural competency first began in the 19th and 20th centuries with the concept of *cultural relativism* (Boa, 1911; Benedict, 1934; Dewey, 1939; Malinowski, 1922). Cultural relativism is the examining culture within its own context, without judgement and comparison to one's own culture. Cultural Anthropologist Franz Boa (1911) first brought the concept to life when he argued against the belief of inferior races and cultures. This idea grew in popularity and became widely supported by numerous anthropologists of the time.

Global conflicts in the 1940's-1960's necessitated the need for cultural understanding and effective communication across cultures (Hall, 1959; Goffman, 1959; Hofstede, 1960; Sapir,1949; Straus, 1955). After his service in WWII, Edward Hall (1959) developed cultural communications concepts such as *high-context* (cultures basing communication on body language tone, and context) and low-context cultures (explicit, verbal communication) to facilitate global relations. During this time, other researchers examined the cultural influence on communication (Goffman, 1959; Hofstede, 1960; Sapir,1949; Straus, 1955). Sapir (1949) believed that language was a result of culture, and that language can explain the behaviors of people as a product of their culture. Sapir established the concept of ethnolinguistics (the study

of language and its connection to cultural behavior). The above theories of communication were important to understanding cultural differences and mitigating the day's global conflicts.

The Civil Rights Movements in the 1960s and 1970s brought attention to the need for cultural understanding, especially when serving the needs of those marginalized by race and ethnicity (Comas-Diaz, 2000; Sue et al., 1982; Sue & Sue, 1997; Sue & Sue, 2003). During this time many researchers did not study minoritized groups in depth but focused on general concepts of cultural understanding.

In 1986 Bennett coined the term intercultural sensitivity and outlined it as the sensitivity towards other cultures. He developed a continuum of sensitivity towards other cultures from an ethnocentric beginning to an ethnorelative end. These include the earliest stages of denial (of differences), defense (against difference), minimization (of difference), and the later stages of acceptance (of difference) adaptation (of difference), and integration of differences. This idea represented constructionist view of culture and brought attention to cultural understanding.

Cross and colleagues (1989) expanded the definition of cultural competency to include the ability to adapt to another culture as a means of serving severely emotionally disturbed children of racial minorities. Cross and researchers defined culture from a continuum of destructiveness like the education reforms for Native American children (Wilkinson, 1980).

Cross and colleagues (1989) defined distinct stages of cultural competency. The early stages include *cultural incapacity* (the inability to understand culture), *cultural blindness* (the denial of cultural differences), *cultural pre-competence* (the realization of the need of cross-cultural understanding), *cultural competence,* (the acceptance and respect for cultural difference), and finally *cultural proficiency* (advanced skill in cultural competency) (pp.13-17). These terms describe the prescribed mind set when treating culturally diverse children.

The frameworks of cultural understanding as developed by Bennett (1986) and Cross (1989) were instrumental in studying the concepts of cultural competency and are still used in studies today.

The 1990s and 2000s brought reform and an introspective view of culture (Bennett,1993; Crenshaw, 2010; Tervalon & Garcia, 1998; Gorski, 2016). In 1993, Bennett defined the term culturally competent as the ability to adapt to other cultures and integrate another's culture into one's own. In 1998, Tervalon & Garcia proposed cultural humility (the lifelong commitment to social justice through self-reflection and the redressing of power imbalances) as a better goal in multicultural medicine education. In the 2010s, Kimberle Crenshaw's concept of intersecting identities (race, gender, class etc.) gained popularity. The call for equity in healthcare, education, and other societal systems gained steam.

Today, a focus on global competence, particularly in the fields of education and social justice has become prominent (, 2009; Gorski, 2016; Miller, 2014; Zhai & Zhang, 2016). For example, Gorksi (2016) reiterated the importance of social justice efforts within the definition of cultural competency. He argued that the concept of equity should replace culture, so that efforts are made to address structural inequities among diverse student bodies.

Most recently there has been a political shift, calling for the neutrality of viewpoints and a push toward intellectual freedom (Indiana Senate Enrolled Act 202; Texas Senate Bill 17; Florida Senate Bill 266). For example, Indiana's Senate Enrolled Act 202 (2024) promotes neutrality in student and employee recruitment and classroom content. This bill is similar to bills in other states like Texas's Bill 17, and Florida's Bill 266 that promote neutrality and limit the discussions and funding of diversity, equity, and inclusion efforts, focusing on the merit of the individual.

The above articles explain the evolution and current state of cultural competency today. These concepts were born of the need for cultural understanding within the national and global settings and have evolved to encompass differing viewpoints of equity.

Multicultural Education

It is difficult to discern the beginnings of multicultural education in the United States, but arguments can be made for its origins being rooted to the exchanges of European travelers and indigenous peoples (Banks, 1995; Ladson-Billings, 1995). John Dewey (1916) first brought the concept of multicultural education to light when he argued for a democratic and multicultural education.

European immigrant waves from the 1920s to the 1940s changed the social structure in the United States, initiating the intergroup movement of the 1940s (Grant, 2012). Initially, immigrants continued to live in small cultural communities, speaking their own language. At the end of World War II, Americans were urged to sympathize with each other and co-exist, especially when it came to education.

The Civil Rights Movement of the 1960s brought attention to the need for cultural sensitivity when teaching an increasingly diverse population and the inclusion of diverse perspectives in history (Decosta, 1984; Guttman, 2004, McCormick, 1994). It also brought several landmark court decisions like Brown v. Board of Education (1954) that overturned the idea of “separate but equal” (Grant 2012). The Civil Rights Act of 1964 banned discrimination in employment and public spaces and promoted the equity of all Americans.

In the 1970s, ethnic studies (the study of experiences, perspectives, and histories of people of color) increased in popularity but not opposition (AACTE, 1973; Banks & Banks,1979; Prichard, 1970). Often two sets of textbooks were printed, one that included ethnic

studies in the North and one that did not in the South (Grant, 2012). Contrastingly, many colleges implemented ethnic studies as a part of the curriculum (Yang, 2000). James A. Banks (1979) argued that ethnic studies should help students take personal and public action to solve racial and ethical problems within society. Banks and his colleagues of the American Association for Teacher Education's (AACTE) Commission on Multicultural Education (1973), influenced multicultural education by sharing the sentiment, "no one model American," created to promote a multicultural perspective of America in American education.

The 1990s and 2000s further encouraged social equity (Gollnick & Chinn, 1994; Banks and Banks, 2204; Uribe, 1994). Gollnick and Chinn (1994) first coined the expression *multicultural education to* encompass minoritized groups in reference to race, gender, exceptionality, and social class. Eventually, Uribe (1994) advocated for meeting the needs of LGBTQ+ students. Later Banks and Banks (1995) proposed the inclusion of equity-based pedagogy in multicultural education reform. Banks and Banks advocated for new school policies, community input, and a diverse staff reflecting the demographics of our society. J.A. Banks (2004) defined multicultural education according to five dimensions: (a) *content integration*—integrating a variety of historical perspectives into the curriculum (b) *knowledge construction*—an awareness of the influence of cultural frames on the interpretation of content (c) *prejudice reduction*—the act of fighting stereotypical images of cultural groups (d) *equity pedagogy*—pedagogies designed specifically to create equity among students (e) *empowering school culture*-promoting the empowerment and self-efficacy of all students. Finally, Kaplan and Leckie (2009) eventually brought to light the importance of meeting the needs of English language members. Moreover, they advocated for the professional development of teachers.

Each of the articles contributed to the development of the concept of multicultural education. Each subsequent generation added to it and prescribed different pedagogical strategies to improve cultural competency.

On the campus to be studied, multicultural education can come in the form of coursework, professional development, and on-campus multicultural programming. This programming includes multicultural displays across campus and multicultural activities such as guest speakers and celebrations. For example, during Latinx History Month, a Latinx artist came to explain his art in relation to the Day of the Dead, while skull cookies could be decorated to add to the Day of the Dead Altar present at the university's altar displayed at the student union.

Resident Advisors

The resident advisor (RA) role has evolved significantly over time and continues to play a vital role in American universities (Cowley, 1934; Bliming & Miltenberger, 1990; Melear, 2003). Resident advisors began as far back as the Middle Ages when poorer students came to European universities and needed housing and guidance (Cowley, 1934). In the Oxford model, faculty served as resident advisors. This tradition was originally used in the American colonies. The ever presence of faculty soon became a source of student resentment and university officials were forced to abandon faculty members as resident advisors. The Morrill Act of 1862 (allocating land to colleges) and the increase of women students who "couldn't fend for themselves" colleges catapulted increased need of student support services (Blimling & Miltenberger, 1990, p. 19). The solution to this need was the creation of resident advisors, who reside with students and help them navigate their social and personal development (Rentz, 1994). Women were not the only residents who could not fend for themselves. In the 1913 case of *Gott v. Berea*, the court found that the university acts in *loco parentis* (Melear, 2003). This was in

response to the expulsion of students from the university after eating outside of the college approved eateries. To maintain order outside of the classroom, there was a push for colleges to hire residential staff. This staff enforced the policies of the university.

Colleges maintained the in loco parentis status until the 1960s (Ardvison, 2003; Melear 2003, Rentz. 1994). The groundbreaking case that ended this status was that of *Dixon v. Alabama State Board of Education* (*1961*). In this case, students were expelled for participating in a civil rights protest. This case concluded that colleges "could not condition a student's educational experience" (Melear, 2003, p. 129.) This ruling superseded the previous loco parentis ruling.

This change in statute transformed the face of the resident advisor's (RA's) role from disciplinarian to mentor (Arvidson, 2003; Melear, 2003). Legislative changes in the 1970s to 1990s pushed RAs to also focus on safety concerns. The Family Educational Rights Act (FERPA) provided privacy for student records while the Clery Act of 1998 required timely warnings for campus crimes. These new requirements required RAs to be increasingly responsible for the well-being of their residents (Tribbensee & Mc Donald, 2009; Scheuermann, 2013). RAs were also responsible for the physical safety of their residents.

In 2002, a case was filed against Ferrum College personnel, including an RA. for the suicide of Michael Frentzel, after college officials did not correctly intervene in Frentzel's attempts at self-harm (*Schieszler v. Ferrum College*). This incident further explains the importance and gravity of this RA's role in the life of the resident. "RAs frequently are the first to intervene" and "...often respond long after administrators and other professionals have left campus for the day or week" (Boone et al.,2016; Letarte, 2013). This includes Title IX (sexual harassment and similar incidents) cases. Blimling (2010) summed up the role of RA as "student,

role-model, mediator, campus resource, trained observer, community builder, group facilitator, counselor, and administrator" (p.33).

In conclusion, this role has evolved over time and become increasingly challenging in the face of America's struggle with class and multicultural differences (American Association of Colleges & Universities, 2002). The expansiveness of the role of RAs merits the need for cultural competency training (Chun & Evans, 2016).

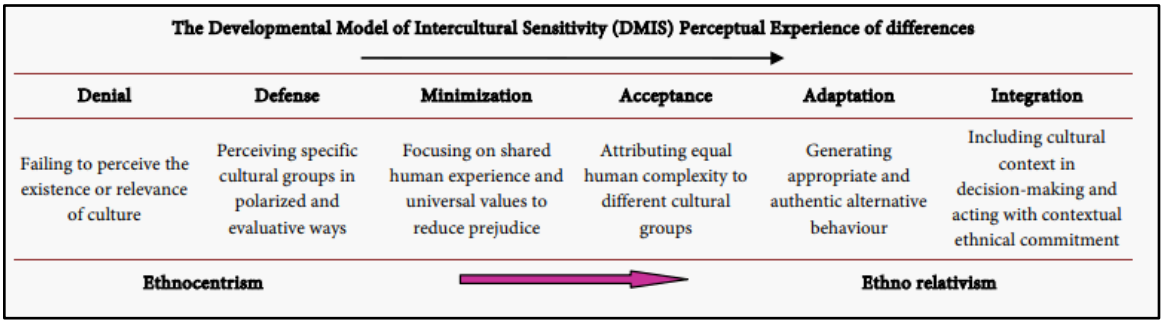
Theoretical Frameworks

Developmental Model of Intercultural Sensitivity (DMIS)

Several models of cultural competency exist, but the Developmental Model of Intercultural Sensitivity (DMIS) and the Intercultural Development Continuum (IDC) remain the most popular (Bennett, & Hammer 1993;1998; Cross, 1989. Bennett (1993) created the Developmental Model of Intercultural Sensitivity. The DMIS represents a grounded theory based on constructivist perception and communication theory (Bennett, 2017). It assumes that reality is constructed through perception. The DMIS also assumes that individuals construct boundaries of "self" and "others" that guide an individual's experience within intercultural contexts. There are six stages of intercultural development. Defense, denial, and minimization represent the most ethnocentric (centered on the self) perceptions, while acceptance, adaptation, and integration, represent the most ethnorelative (centered on the other) stages of development. Bennett's model has been widely used in numerous studies measuring cultural competency. See Figure 6 below for a visual representation of the DMIS model.

Figure 6

The Developmental Model of Intercultural Sensitivity



Note. Frameworks indicate one's orientation towards other cultures with the least orientation represented on the left of the scale and the most orientation at the right of the scale. From A, M.J. Benntt (1986). "A Developmental Approach to Training for Intercultural Sensitivity," by M.J. Bennett, 1986, *International Journal of Intercultural Relations*, *10*(2), 179-195.

The above figure shows the evolution of cultural competency from an ethnocentric mindset (a mindset centered towards one's own culture) to a more ethnorelative mindset (a mindset centered towards others). This evolution begins with a failure to perceive differences in the *denial* stage and ends with the inclusion of cultural context at its ending stage of *integration*.

Intercultural Development Continuum (IDC)

Additionally, Bennett and Hammer (1998) introduced the Intercultural Development Inventory Continuum (IDC) as an extension of DMIS. This model measures cultural competency from the monocultural mindset to the intercultural mindset. To explain the IDC, one must first understand the DMIS. The DMIS represents a grounded theory based on constructivist perception and communication theory (Bennett, 2017). It assumes that reality is constructed through perception. The DMIS also assumes that individuals construct boundaries of "self" and "others" that guide an individual's experience within intercultural contexts. There are six stages of intercultural development: defense, denial, minimization, acceptance, adaptation, and

integration. Defense, denial, and minimization represent the most ethnocentric (centered on the self) perceptions of culture while acceptance, adaptation, and integration represent a cultural mindset open to others.

The Intercultural Development Continuum is an expanded version of the Developmental Model of Intercultural Sensitivity. The IDC represents cultural competency through a continuum moving from a monocultural mindset to an intercultural one. In the denial phase, an individual denies cultural differences. The stage of polarization judges another's culture often harshly from the perspective of their own culture. Minimization minimizes differences in culture and serves as a transitionary stage. This stage indicates a basic understanding of cultural differences but focuses on the common ground between cultures. For example, a person in the minimization stage may say that two different groups have different religions traditions, but both believe in the same God. This is the most prominent stage of pre-invention with 60% of participants scoring at this level before multicultural training (IDI, LLC). Comments like this negate individual experiences others may have experienced like trauma, misogyny or racism (Bennett, 1993). The acceptance stage represents a deep understanding of cultural difference, and adaptation allows an individual to bridge cultural differences to navigate multicultural settings. These later stages of cultural development represent the most intercultural mindsets. This model has been used in numerous studies to measure the cultural competency of participants. See Figure 2 for a visual representation of the IDC model.

The IDC model shows the evolution of cultural competency on an upward continuum in contrast to Cross's (1989) linear one. Here the evolution of cultural competency begins at a *monocultural* mindset and ends with a multicultural mindset. Here evolution begins at *denial* but

ends at adaptation. *Integration* is absent but is encompassed by the description of *bridging across cultural differences.*

Cultural Competency Assessment Tool

As important as one's cultural competency is, so in turn, are the tools used to assess it. The primary tool for measuring cultural competency is the Intercultural Development Inventory created by Bennett and Hammer (1998). Since then, revisions have been made and debated as to its validity has arisen.

Intercultural Development Inventory (IDI)

There exist several tools for examining the cultural competency of participants, but the most popular one is the Intercultural Development Inventory (IDI), constructed by Bennett and Hammer (1998).

The IDI is a fifty-question test that assesses cultural disengagement, which is the degree to which an individual or group experiences a sense of disconnection from a primary cultural community. This measure has been used nationally and internationally to test a variety of participants' cultural competency. The IDI's validity has been tested (much done by external researchers) in over 10,000 participants. It continues to be widely used in a variety of settings (Acheson, 2019).

Cultural Competency Levels in Higher Education

Studies examining the growth of cultural competency in higher education have principally included students. It was found that most students initially tested at the minimization level of cultural competency (Rodriguez-Izquierdo, 2022; Sandell & Tupy, 2015; Sierra-Huedo & Nevado-Llopis, 2022). Once again, this is the stage of cultural competency that minimizes cultural differences and concentrates on the sameness of individuals. Studies examining the cultural competency levels of resident advisors are scarce. Similarly limited are studies focusing

on the cultural competency levels of graduate students in student affairs, as resident advisors work within the student affairs division. This stage of development minimizes the cultural differences between oneself and others. After multicultural experiences, students tested at a higher level of cultural competency. The following section describes the cultural competency of students within and outside the confines of student affairs.

Sandell and Tupy (2015) used an IDI to assess the cultural competency of college sophomores and juniors entering a multicultural course. When students were asked to qualify their own intercultural competence, participants presumed that their level of cultural competency was much higher than their actual orientation. Most participants rated their own cultural competency as ethnorelative (being open and accepting of other cultures). Though, 56% of students entered the course at the level of minimization.

Correspondingly, Rodriguez-Izquierdo (2022) examined the cultural competency of first and fourth-year university students. IDI results revealed that 69% of first-year students and 67% of fourth-year students scored within the minimization stage of cultural competency. This study was done outside the examination of multicultural education work. The idea was to understand undergraduates' cultural competency levels, independent of multicultural education work.

Sierra-Huedo and Nevado-Llopis (2022) surveyed university students before and after a semester-long study-abroad experience. Researchers found that the majority of students tested within the minimization category of cultural competency before their study-abroad experience. After the study-abroad experience, students improved their scores by 4.45 points, moving most to the acceptance level of cultural competency in which participants acknowledge and respect cultural differences (Bennett, 2017).

These studies have increasingly offered insights into cultural competency across various levels of undergraduate studies. Students in these studies scored within the minimization level without the intervention of some type of multicultural education. This level of cultural competency deemphasizes cultural difference and fails to recognize the life experiences of individuals such as racism, misogyny and the like (Cross, 1989). Without work in multicultural education, it appears as though a majority of college graduates would lack the skills necessary to effectively work with others from different cultures as they fail to recognize oppression and trauma in their students which may prevent a sense of belonging for students.

The few studies centered on graduate students majoring in student affairs and professionals working within student affairs. The study found that these individuals are aware of diversity-related issues but lack the knowledge and skills to effectively navigate a multicultural environment (Castellanos et al., 2007; King & Howard Hamilton, 2003). Such studies suggested the use of concrete frameworks when examining the cultural competency of these groups. The concept of an awareness or acknowledgement of cultural differences, but the lack of skills to navigate a multicultural environment is indicative of the acceptance level of cultural competency (Bennett, 2017). The acceptance stage of cultural competency surpasses the minimization stage in that these individuals acknowledge cultural differences. That being said, at this stage of development individuals have not yet accessed the adaptation stage of cultural competency that permits one to bridge cultural differences to effectively navigate a multicultural environment.

King and Howard-Hamilton (2003) examined the cultural competency levels of 84 graduate students, 39 student affairs staff, and eight diversity educators. The study used surveys to collect participant information. One survey was the Multicultural Competencies for Student Affairs Preliminary Form (MCSA-P) instituted by Pope & Muller (2000). This survey assesses

cultural competency in terms of awareness, knowledge, and skills. Across all three groups, the participants scored higher in awareness than the higher ordered thinking categories of knowledge and skills. Once again, the skills mentioned above are indicative of the acceptance stage of cultural competency.

Factors Affecting Cultural Competency

Previous literature reveals that identity directly affects cultural competency levels. Participants with minoritized identities, particularly those of color, displayed higher levels of cultural competency (Mueller & Pope, 2003; Pope & Mueller, 2005; Sheridan et al., 2001; Watt, 2007; Wilson, 2013). Women tend to score higher than men in cultural competency. Research participants with less conservative affiliations also scored higher in their cultural competency levels. Income also affects cultural competency levels. Those who came from low-income families exhibited a higher level of cultural competency. Members of the LGBTQ+ communities also scored higher than heterosexual individuals.

Watts and colleagues (2004) found similar trends between cultural competency levels and demographic information. They used the Social Response Inventory (a 48-item inventory, often used to examine the cultural competency levels in American university students) to examine the cultural competency levels of 483 resident advisors at four different regional universities. The study found that those participants with underrepresented identities had greater levels in cultural competency. See Tables 2 and 3 for an illustration of this correlation.

Table 2

Cultural Competency Levels of RAs per Three Demographics

TABLE 1
MEANS AND STANDARD DEVIATIONS: NONSTANDARDIZED SRI SCORES AND DEMOGRAPHIC VARIABLES

Variable	N	M	SD	t	f
Sex*					
Males	214	228	27.26	-4.63***	
Females	241	239	22.27		
Political Orientation*					
Left (Far L.-Liberal)	138	244	24.58		19.545***
Middle (Middle)	141	231	25.66		
Right (Cons.-Far R.)	107	226	21.61		
College*					
SE1	80	225	29.48		6.049***
MW2	122	243	24.86		
MW3	142	230	20.97		
SW4	139	234	24.87		

Note: SRI Standardized scores can range from 48-336.
*$p < .05$; **$p < .01$; ***$p < .001$

Note. This table represents the number of participants (N), average mean (M) of participants, and the standard deviation of the group (SD), the t-statistic (t), and the f-value (f). The Social Response Inventory was used to determine students' cultural competency. From "Assessment of Multicultural Competence Among Resident Advisors," by S. Watt, M. Howard- Hamilton, and E. Fairchild, 2004, *Journal of College and University Student Housing, 33*(1), p.33. Copyright 2004 by Association of College & University Housing.

Table 3

Cultural Competency Levels of RAs per Seven Demographics

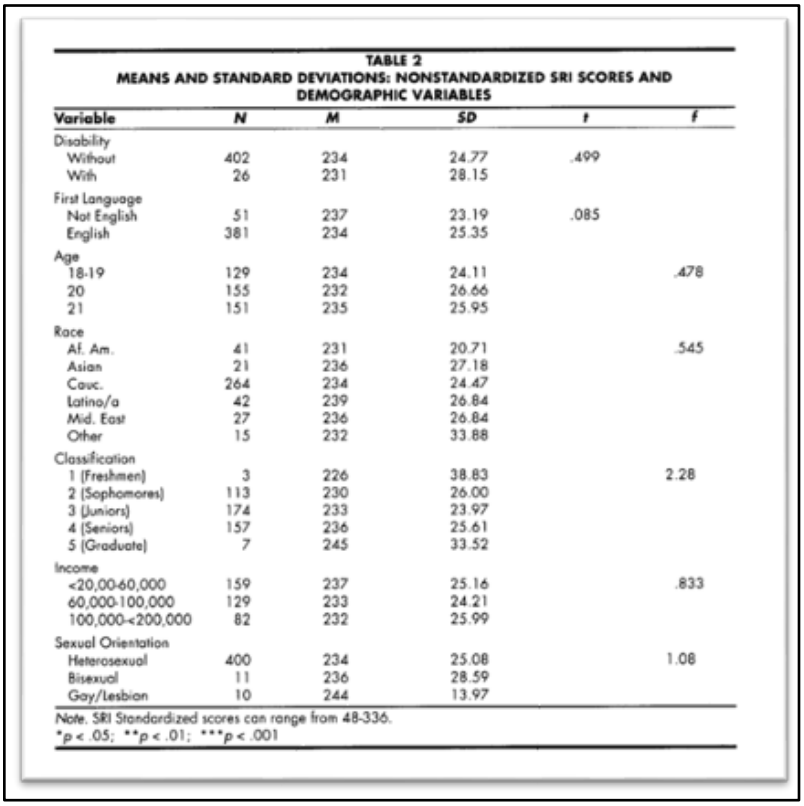


TABLE 2
MEANS AND STANDARD DEVIATIONS: NONSTANDARDIZED SRI SCORES AND DEMOGRAPHIC VARIABLES

Variable	N	M	SD	t	f
Disability					
Without	402	234	24.77	.499	
With	26	231	28.15		
First Language					
Not English	51	237	23.19	.085	
English	381	234	25.35		
Age					
18-19	129	234	24.11		.478
20	155	232	26.66		
21	151	235	25.95		
Race					
Af. Am.	41	231	20.71		.545
Asian	21	236	27.18		
Cauc.	264	234	24.47		
Latino/a	42	239	26.84		
Mid. East	27	236	26.84		
Other	15	232	33.88		
Classification					
1 (Freshmen)	3	226	38.83		2.28
2 (Sophomores)	113	230	26.00		
3 (Juniors)	174	233	23.97		
4 (Seniors)	157	236	25.61		
5 (Graduate)	7	245	33.52		
Income					
<20,00-60,000	159	237	25.16		.833
60,000-100,000	129	233	24.21		
100,000-<200,000	82	232	25.99		
Sexual Orientation					
Heterosexual	400	234	25.08		1.08
Bisexual	11	236	28.59		
Gay/Lesbian	10	244	13.97		

Note. SRI Standardized scores can range from 48-336.
*p < .05; **p < .01; ***p < .001

Note. This table represents the number of participants (N), average mean (M) of participants, and the standard deviation of the group (SD), the t-statistic (t), and the f-value (f). Once again, the Social Response Inventory was used to measure cultural competency. From “Assessment of Multicultural Competence Among Resident Advisors,” by S. Watt, M. Howard- Hamilton, and E. Fairchild, 2004, *Journal of College and University Student Housing, 33*(1), p.33. Copyright 2004 by Association of College & University Housing.

In conclusion, a correlation between unrepresented identities is linked to higher levels of cultural competency as [represented in the tables above.

Best Practices

To enhance students' cultural competency, studies have identified effective practices in multicultural education (Feize & Gonzalez,2018; Glickman, 2015; Havis, 2019; Kondor et al.,2019; Lambert Snodgrass et al., 2018; Makaiau and Freese,2013). Those noted were multicultural experiences and self-awareness investigation. Each of these strategies is highlighted below.

Multicultural Experiences

Lambert & Snodgrass et al. (2018) examined the cultural competency of undergraduate students before and after an agricultural social justice course with a service-learning component. Researchers gave students an IDI within the first three weeks of the course and within the final two weeks of the course. The study found that 76% of participants moved forward on the spectrum of cultural competency growth from the first assessment to the second.

Likewise, Kondor et al. (2019) studied preservice teachers who participated in a tutoring program with students from local urban elementary schools. Participants met one-on-one with students and their families once a week for ten weeks. Before participation in the tutoring program, participants revealed an orientation toward a color-blind (ignoring the cultural aspect of race) philosophy of culture. The preservice teachers maintained that parents from diverse backgrounds were challenging. These participants did not accept students' vernacular and often ignored the input or questions of parents. These behaviors of defense and denial indicate an ethnocentric view of culture (Bennett, 1993). By the end of the tutoring experience, participants cited their belonging to a dominant culture and their inability to fully understand the challenges faced by minoritized students. This reflection indicates acceptance and a shift toward an ethnorelative level of cultural competency. This was not the only study noting a change in mindset of university students.

Furthermore, Glickman and colleagues (2015) conducted a study of two graduate student cohorts. One cohort completed an online cultural diversity module while the other cohort participated in the module as well as a six-week global immersion experience in Malawi. The study found that the students who completed the module as well as the global immersion experience in Malawi scored higher in emotional resilience (the ability to remain resilient in the face of new experiences) and perceptual acuity (the ability to accurately perceive different aspects of an environment).

Haber and Getz (2011) examined the cultural competency levels of graduate students majoring in student affairs before and after a two-week study abroad experience in Quatrai. Students completed reflections before and after their trip. These reflections were analyzed by Papadopoulos and colleagues (2006) model of cultural competence. Analyses revealed students' cultural awareness, knowledge, sensitivity, and competence had increased.

Though assessing different populations of students, these articles signal the importance of multicultural experiences in increasing cultural competency. Continued interaction with others from a different culture allows not only observations but the opportunity to listen and exchange. It appears as though multicultural experiences may be a very effective step to growing one's competency.

Self-Awareness Investigation

In addition to multicultural experiences, self-awareness investigation has also been attributed to growth in cultural competency (Feize & Gonzalez 2018; Havis, 2019; Makaiau & Freese 2013). Self-awareness investigation involves the examination of one's identity within the context of the larger society. This examination usually includes a study of one's own privileges and biases.

Feize & Gonzalez (2018) and Havis (2019) examined dialogue journals from undergraduate students enrolled in a multicultural course. The authors found that students' initial comments remained in the ethnocentric stage of cultural competency development, often containing remarks that were defensive of their own culture. This type of defense is indicative of the polarization level of cultural competency which serves to defend one's own culture as a way of preserving one's original concept of themselves and others (Bennett, 2017). The instructors of the courses used self-reflection components to teach multicultural education. By the end of the course, student journal entries revealed acceptance of privilege and the validation of other cultures. This acceptance indicates a shift towards an ethnorelative view of culture, most likely on the acceptance level as an individual in this stage has a non-judgmental conception of culture, one culture being as valid as the other (Bennett, 1993). Additional studies have examined growth through self-reflection.

Makaiau and Freese (2013) studied 117 of their high school and university students in a study examining the effects of self-study on cultural competency and multicultural acceptance. The authors used a personal-constructivist collaborative approach and used content focused on disrupting socially constructed ideas of race, culture, and ethnicity. Self-reflection journals revealed that self-study changed students' prior stereotypical views and gave them a greater awareness of privilege and marginalization.

Kunz (2024) conducted a study examining 20 higher education support professionals before and after a 24-hour multicultural training which included an additional five hours of service learning and three one-hour debrief/coaching sessions, focused on open-ended sharing. The Intercultural Development Inventory (IDI) was administered before and after the training session. Analysis of both IDIs revealed an increase in cultural competency of one level by 50%

of participants, but most participants did not access the level of adaptation, the stage indicating the use of skills to adapt to culture (Bennett, 2017). This change represents a considerable gain in cultural competency.

Similarly, Mitchell and Westbrook (2016) conducted a study of a 10-day trip to Spelman College and Morehouse College as part of a minority-serving institution's graduate course. The students completed pre-trip readings, writing and research. This type of coursework left room for the ability of the student to define and share their own experiences. The trip contained historical site visits and student panel discussions. The study found that students had increased their cultural awareness and knowledge but saw the lowest gain in skills after this trip. This type of cultural awareness is most likely indicative of the acceptance stage, as a deeper cultural awareness develops, but an inability to bridge cultural barriers still exists (Benett, 2017).

These studies parallel the importance of self-awareness within a societal context. Before being forced to examine one's cultural identity, participants often demonstrate an ethnocentric view of culture. After multicultural experiences, students were able to reflect on their identity in society and shift toward a more ethnorelative view of culture. Self-awareness investigation seems to be a significant step in growing cultural competency.

The Intercultural Development Inventory LLC as founded by Hammer, founder of the Intercultural Development Continuum, asserts that cultural competency growth normally requires 3-5 months of conscience effort (coursework, multicultural experiences, self-awareness investigation, among other work) to improve one's cultural competence (IDI, 2024).

Cultural Competence Training of Resident Advisors

Specific literature about resident advisors was difficult to find. The closest category was that of student affairs graduate students. Previous literature has found that the concepts of cultural competency trainings in student affairs lack substance, without being tied to fundamental frameworks (Flowers, 2003; Pope et al.,2019; Mitchell & Westbrook, 2016). Research reveals that the objectives of these training courses were ill defined and remained vague, asking for an improvement in cultural understanding. Most of these studies focused on graduate student requirements and were fulfilled by one multicultural course (Comeaux et al., 2021). A lack of substance was repeated throughout the literature. Flowers (2003) conducted a survey of 53 student affairs graduate programs. The study found that 74% had a required diversity course only being defined as a course that promoted a multicultural view of culture and history. Similarly, Pope and Mueller (2005) examined 147 student affairs faculty members and found that the student affairs programs included a diversity course broadly aimed at addressing diversity in the United States.

The above studies bear witness to the vagueness of course content and the degree to which student affairs graduate students study cultural competency; both appear to be at a minimum of clarity and breadth of time.

As resident advisors serve as university employees their training differs from that of students. Resident advisors are more likely to undergo diversity training instead of multicultural course work. Diversity training became popular after the 1965 anti-discriminatory order (Dobbin & Kalev, 2013). In time, diversity training has moved away from compliance to a smarter business approach (Anand & Winters, 2008; Cox & Blake, 1991; Starck, et al., 2021). Today, diversity training is a multibillion-dollar industry (Paluck, 2006; Pendry, et al., 2007). Much of the literature in this domain has shown that diversity training has produced little to no change in cultural competency (Bezrukova et al., 2016; Chang et al., 2019; Kalev et al., 2006).

Predispositions

Literature insists that diversity training produces the most changes in those whose attitudes are already open to the viewpoints of others (Chang et al., 2019; Onyeador et al., 2020). Chang and colleagues found that those who completed diversity training improved their attitudes toward inclusive practices supporting women in the workplace. Predisposed societal norms can influence beliefs, attitudes, and behaviors toward underrepresented groups (Crandall et al., 2018; Miller & Prentice, 1996). Studies have revealed that common cognitive processes like system justification, loss aversion, motivated reasoning, can affect the impact of diversity training (Jost & Banaji, 1994; Jost et al., 2009; Knowles et al., 2014; Phillips & Lowery, 2020; Spears & Haslam, 1997). For example, stereotypical predispositions have affected girls 'performance in math, African American standardized test scores, and the severity of punishment for Black students (Chinn et al,2020; Riddle & Sinclair, 2019). The above represents individual factors impeding cultural competency growth, but a lack of organizational concentration in diversity also affects the effectiveness of diversity training.

Studies have shown that women and people of color have higher cultural competencies than White males (Castellanos, 2007; King & Howard-Hamilton, 2003; Wilson, 2017). Wilson (2007) studied 167 student affairs professionals using the Multicultural Competencies for Student Affairs Preliminary Form 2 (MCSA-P2) and found that marginalized groups had higher levels of positive attitudes towards multicultural issues.

Iverson & Seher (2017) also studied graduate students using the MCSA-P2. Results of this service once again indicated that women scored higher in multicultural competence than men. Students of the lesbian, gay, bisexual, transgendered, queer, plus (LGBTQ+) community scored higher on the MCSA-P2 than their heterosexual counterparts. These studies support previous findings of the same type (Mueller& Pope, 2003; Wilson, 2013).

Higher levels of cultural competency are in part due to the practice of code-switching (Crumb et al, 2023; McCluney et al., 2021; Stewart, 2022). “Code-switching may involve adjusting one’s appearance, style of speech, behavior, and expressions to optimize the comfort of others in exchange for fair treatment, advancement, and employment opportunities” (Crumb et al., 2023, p. 233). Code–switching can occur in a variety of settings including the workplace and educational environments in which one is minoritized by race, gender, and the like (Crumb et al., 2023).

In higher education today, behavioral expectations are based on standards of Whiteness (Haskins & Singh, 2015). Instances of code-switching were noted in higher educational environments, ranging from a woman of color straightening her hair to appear “whiter” to Black women educators, monitoring their voice to remove any accusations of anger or intimidation often used to stereotype Black women (Cartwright et al., 2018; Erby & Hammond, 2020). These practices by minoritized individuals inherently lead to higher levels of cultural competency. Unfortunately, stereotyping like those endured by Black women educators can also be perpetuated in diversity training.

Deemphasis of Organizational Responsibility

Research reveals that most diversity training focuses on the growth of the individual not on the organization (Charlesworth & Banaji, 2022; Salter et al., 2018; Wetherell & Potter, 1992). Diversity training often focuses on the idea of a few bad apples can affect an organization while it is known that stereotypes are rooted in society's institutions. This type of diversity training can actually increase automatic stereotyping, discount discrimination, and even legitimize unfair practices (Duguid & Thomas-Hunt, 2015; Gundemir & Galinsky, 2018; Kaiser et al., 2013; Kirby et al., 2015). The above literature has shown that a lack of organizational responsibility can directly affect the effectiveness of diversity training. The same can be said for the often-used one size fits all approaches.

Deemphasis on Social Identities

A one size fits all approach can ignore the realities of majority and minority identities, often lumping different minoritized identities of race, ethnicity, gender, sexuality, or ability into one boat (Bezrukova et al., 2012 Brown & Jacoby-Senghor, 2022; Iyer, 2022; Lowery, et al.., 2007; Morrison, et al., 2011; Phillips & Lowery, 2020; Plaut et al., 2011). For example, referring to “people of color” blurs the lines of historical inequities. The African American experience is not the same as the Asian American experience. Nor is it the same experience for African American females or those with non-binary gender identities. Although many minoritized groups may have common experiences of discrimination, their group histories, the way in which inequities and inequalities manifest, and possible strategies for solving them can be very different (Martin & North, 2022). For example, acknowledging and discussing intergroup differences is an effective way to reduce bias and increase empathy toward racial minorities (Apfelbaum et al., 2016; Gundemir et al., 2019; Martin & Gundemir, 2023; Ragins & Ehrhardt, 2021; Rattan & Ambady, 2013; Richeson & Nussbaum, 2004; Sasaki & Vorauer, 2013; Todd & Galinsky, 2012).

Often, diversity training is geared towards reducing discrimination by White participants. White participants often find multicultural concepts as exclusionary or attacking, often reducing their support of efforts in diversity (Plaut et al., 2011; Yogeeswaran & Dasgupta, 2014).

On the other hand, diversity programs may put pressure on minoritized individuals to share their “stories” of discrimination, causing these participants to withdraw from the training (Oneyeador et al., 2024). Asking an individual with a diverse ability to explain workplace discrimination can unnecessarily embarrass the individual and cause them to withdraw emotionally from training. The pressure to speak on behalf of a whole group can also cause emotional shutdown. In short, diversity training focusing on a one size fits all approach can promote the perpetuation of bias which can negatively affect the impact of diversity training (Apfelbaum et al., 2008; Apfelbaum et al., 2012; Knowles et al., 2014; Ray & Purifoy, 2019). Studies indicate that those from minoritized identities people of color, women etc. tend to score have higher scores in cultural competency than non-minoritized individuals. This is due in part to the adaptation of minoritized individuals to the dominant culture (Friedlaender, 2018).

A color-blind (the denial or minimization of racial differences) mentality is becoming more of the norm in our society (Diggles, 2017; Hardy & Laszloffy, 2008; Sue et al., 2007). This can be indicative of the minimization stage of cultural competency (Bennett, 2017). This mentality can be harmful as it can function as a micro aggression or unintentionally discriminate people of color (Sue et al., 2007). Furthermore, color blindness can prevent advances in social justice as color blind individuals will often not support racial equity due to an inability to recognize it (Wise, 2010). Correspondingly, color blindness can lead to engagement and retention issues as people of color may not feel validated or understood in the workplace (Sue et al., 2007).

Often White individuals can exhibit elements of colorblindness due to lack of exposure to racial oppression and the fear of being viewed as racist if they were to recognize racial differences (Diggles, 2017; Hardy & Laszloffy,2008). Color-blind mentality can exist within individuals of color as well. For example, President Barack Obama (2006) exhibited color blindness when he wrote, ". . . what ails the working-class and middle-class Blacks and Latinos is not fundamentally different from what ails their White counterparts..." (245). In this comment, President Obama failed to recognize the historical oppression of the Black and Latinx experience. This is simply an example of a comment containing an element of color blindness, not an evaluation of President Obama. In short, a one-size fits all approach lacks the individuality needed to make true progress in cultural competency.

Vagueness of Content

Diversity training tends to focus on general ideas of bias but does not address deeper issues that can impede diversity efforts (Flowers, 2003; Pope et al.,2019; Mitchell & Westbrook, 2016; Roberson et al., 2003). For example, diversity training tends not to discuss specific organizational issues. For example, addressing bias does not touch the need for inclusive interviewing questions or diverse employee recruitment efforts. Moreover, general diversity training cannot encompass deeper issues of employee retention like mentoring or accommodations for those with diverse abilities.

Brevity of Time

Literature reveals that most diversity training spans less than one day, and this brevity in time may be to blame in its ineffectiveness (Bezrukova et al., 2016; Drsicoll & Field, 2007; Samuel, 2014). When Samuels (2014) asked participants if three hours was long enough to induce change, 100% of participants responded, "No." Moreover, short term diversity programs tend not to have a lasting effect on participants (Dobbin & Kaley, 2016; Noe, 2010). The best

training programs are said to be made over a significant period of time (Bezrukova et al., 2016; Campbell et al., 2016; Goldstein et al., 2018).

Bezrukova and colleagues (2016) conducted a study analyzing over 260 studies examining diversity practices. The researchers determined the impact of diversity training over time. Overall, the study found that diversity training led to small changes in knowledge but very little change to behavior or attitude over time. The study also concluded that training was more effective when paired with other kinds of diversity initiatives like recruitment over an extensive period of time.

Chang (2019) examined the impact of a voluntary one-hour online training intended to promote the inclusion of women in the workplace. The study found that this training had no significant impact on behaviors but did have a positive impact on attitudes towards the inclusion of women. The authors concluded that the one-time diversity trainings, typical in the US, are not effective to behavioral changes on their own.

Gap in Research

As previously mentioned, many of the studies examining cultural competency used students, mostly pre-service teachers, as participants (Rodriguez-Izquierdo, 2022; Sandell & Tupy, 2015; Sierra-Huedo & Nevado-Llopis, 2022). For example, Comeaux and colleagues (2021) conducted a critical review of the literature examining the cultural competency training of resident advisors. The researchers identified the gap in research as the majority of literature regarding cultural competency development is focused on students and faculty within the higher education realm. Their initial search examining cultural competency training in higher education yielded 2,300articles. When reduced to student affairs professionals, only 45 studies were found.

Anecdotally, this was also true in my research, as the majority of studies focused on the cultural competency development of students, particularly pre-service teachers.

Summary

The literature has revealed that cultural competency has evolved to include several underrepresented groups, including, most recently, the LGBTQ+ community (Bennett, 1986; Cross, 1989; Gorski, 2016). The most widely used tool to examine cultural competency is the Intercultural Development Inventory (Hammer, 2012). The idea uses Hammer's (2012) Intercultural Development Continuum (the evolutionary continuum evolving from a monocultural mindset to that of a multicultural mindset). to examine cultural competency levels. Literature supports multicultural education as the primary tool for cultural competency growth (Rodriguez-Izquierdo, 2022; Sandell & Tupy, 2015; Sierra-Huedo & Nevado-Llopis, 2022). Within this tool, best practices were defined as multicultural experiences and self-awareness components (Feize & Gonzalez,2018; Glickman, 2015; Havis, 2019; Kondor et al.,2019; Lambert Snodgrass et al., 2018; Makaiau and Freese,2013). Literature has examined university students and faculty but has not done many studies examining the impacts of multicultural training on the cultural competency levels of university staff.

These findings reveal a lack of cultural competency within higher education and a lack of literature examining the cultural competency of university resident advisors (Comeaux,2023; Rodriguez-Izquierdo, 2022; Sandell & Tupy, 2015; Sierra-Huedo & Nevado-Llopis, 2022).

Chapter 3: Methodology

American campuses are becoming more and more diverse. In the 2019-2020 school year, 21% of undergraduates reported having a disability (National Center of Education Statistics, 2023.) Additionally, 2021 enrollment data shows students of color make up 49% of the nation's undergraduate students while higher education faculty remained predominantly White (United States Department of Education, 2022). The above changes within our society and within higher education indicate an apparent need for cultural competency within the university setting. The purpose of this study is to examine the impact of multicultural training on the cultural competency levels of resident advisors at a small university in the Midwest.

There is sufficient research regarding the impacts of multicultural education on students and teachers within higher education, but little information regarding university staff (Feize & Gonzalez,2018; Glickman, 2015; Havis, 2019; Kondor et al.,2019; Lambert Snodgrass et al., 2018; Makaiau and Freese,2013). For this reason, resident advisors (of at least 18 years of age) were chosen to represent the duality of students and staff. Furthermore, research has shown multicultural education to be the best practice for improving cultural competency levels (Feize & Gonzalez, 2018; Glickman, 2015; Havis, 2019; Kondor et al.,2019; Lambert Snodgrass et al., 2018; Makaiau and Freese, 2013). Previous studies regarding student affairs majors revealed that only one broadly defined diversity course was required for this major (Flowers, 2003; Kunz 2024; Mitchell & Westbrook, 2016; Pope, 2019). Much of resident advisor training focuses on safety and conflict resolution, not cultural competence (Koch, 2012; Twale & Muse, 1996).

Universities use assessment programs to improve the quality of chosen programs (Creswell & Guetterman, 2019). At a small university in the Midwest, one of the programs

assessed is the multicultural training of resident advisors. Resident advisors undergo a training session of four hours and are asked a series of reflective questions before and after the training sessions. The workbooks remain anonymous and are collected to determine the effectiveness of the training program. These results are shared with the administrator, and improvement plans are made for the multicultural training.

Due to the duality of participants (both university students and employees) and the ability to answer the initial research questions (1) What impact does multicultural education have on the cultural competency levels of those in higher education? (2) What factors impact these results? The documents from this project will be chosen as the topic of this study.

Research Design

Type

The case study method was used to examine the impact of multicultural training on the cultural competency levels of resident advisors. All resident advisors are at least 18 years of age. Case study designs are used to answer questions about the case being studied in its natural context (Hancock, 2021; Yin, 2018). This is the perfect design as the researcher is examining resident advisors within their annual training session. Additionally, steps were taken by the internal university team to remove the power dynamics of the training. Those in charge of the training asked the housing director not to attend the session, so participants would not fear judgement by their employer. The removal of power dynamics is essential to the comfortability of study participants (Denzin & Lincoln, 2011). By removing the housing director, students did not have to worry that their statements could be held against them by their employer. The workbooks were collected by assigned numbers to protect the anonymity of participants. The workbooks contain no identifying information.

Workbooks were collected by the training facilitator and given to the responsible university employee who used them to compile an improvement plan for this training. The training facilitator is a member of the student affairs team, serving as the university's director of the Career Center. He is a White cisgender male and a former special education teacher. He used training materials based on the University of Michigan (2022) Lansing diversity, equity, and inclusion resources. The trainer previously worked and currently works in a multicultural environment. The trainer returned these to the student affairs secretary who kept them in a locked filing cabinet until the international student coordinator from the Global Diversity Department used them for the internal improvement assessment plan. With permission of university officials, the documents will be given to the researcher. Please see the appendix for these letters. The use of documents allows the researcher to address specific research questions (Creswell & Guetterman, 2018; Hancock, 2021). In this instance, the documents referenced are Resident Advisor training workbooks. These documents were used to answer research questions (1) How does multicultural training impact the cultural competency levels of resident advisors? (2) What factors impact these results?

The researcher used the framework analysis method when analyzing the workbooks. Framework analysis consists of two major components: creating an analytic framework and applying this analytic framework (Ritchie & Spencer, 1994). These two components containing five steps: (a) data familiarization; (b) identifying a thematic framework; (c) indexing all study data against the framework; (d) charting to summarize the indexed data; and (e) mapping and interpretation of patterns found within the charts. The researcher conducted data familiarization by conducting two initial readings of the workbooks. First, the researcher read the documents to assess content. Then, the researcher will write notes in the margins. Hammer's (2012)

Intercultural Development Continuum (IDC) was used to connect the responses of participants. This continuum explains the evolution from a monocultural mindset to that of a multicultural mindset within five stages: denial, polarization, minimization, acceptance, and adaptation. The university trainer shared that a series of multiple-choice questions were given before and after the training to identify cultural competency growth. In addition to these multiple-choice questions, the demographics (age, race, gender etc.) of and written perspective of the participants were included. The third phase of this process connected the workbook responses to the IDC to determine the participants' cultural competency levels before and after the multicultural training session. A chart was used to explain the cultural competency makeup of the resident assistant cohort. The chart identified how many participants were in the minimization stage etc. The demographic was charted and aligned with each stage of cultural competency. In this way, the researcher was able to determine if any demographic identifier corresponds with any particular level of cultural competency. The training's impressions were charted to identify common themes revealed as best practices. The documents will stay in a locked filing cabinet during the study and three years after it is completed. The three-year storing method is a recommended practice among researchers (Schreier et al.,2006).

Research Questions

The research will examine the following research questions:

(1) How does multicultural training influence the cultural competency levels of resident advisors at small universities in the Midwest?

(2) What factors influence the impact of the training on resident advisors?

Research Procedures

Participants

Each year, the participating university asks each office to conduct an improvement plan for one of its objectives. One of the primary objectives for the Office of Global Diversity is to provide multicultural training for university students and staff. For this reason, the Office of Global Diversity has used the multicultural training of resident advisors as the improvement project on its current three-year cycle. Previous literature has examined the cultural competency of university faculty and students but has very little information about university staff (Feize & Gonzalez, 2018; Glickman, 2015; Havis, 2019; Kondor et al., 2019; Lambert Snodgrass et al., 2018; Makaiau and Freese, 2013).

It is for that reason the researcher chose to assess the workbooks of resident advisors (at least 18 years of age) who underwent this multicultural training as they represent both the student and staff population. There were 34 participants, with varying levels of resident advisor experience. This type of participant selection is part of criterion sampling. Criterion, purposive, and convenient sampling were used to choose participants. “Criterion sampling involves selecting cases that meet some predetermined criterion of importance” (Patton, 2002, p. 238). Criterion sampling can be useful for identifying and understanding cases that are information rich (Patton, 2002). In this instance, resident advisors were chosen for participants because they represent apparent gaps in literature regarding university staff. As mentioned earlier, studies have examined students in depth but staff far less (Feize & Gonzalez, 2018; Glickman, 2015; Havis, 2019; Kondor et al.,2019; Lambert Snodgrass et al., 2018; Makaiau and Freese, 2013). The dual nature of resident advisors being both students and staff would allow us to identify general best practices for improving cultural competency within the greater higher education context.

Additionally, this selection is purposive as resident advisors were previously a part of t Global Diversity assessment improvement plan. Purposive sampling is “used to select respondents that are most likely to yield appropriate and useful information” (Kelly, 2010, p. 317) and is a “way of identifying and selecting cases that will use limited research resources effectively” (Palinkas et al., 2015, p. 533). This is particularly true as resident advisors represent students who are thoroughly studied within the confines of cultural competency gains and staff who have not been participants in many university studies involving cultural competency. Thirty-four secondary documents represent a feasible number because some documents may not be rich in content. Experts promote the use of 8-20 documents (Creswell & Guetterman, 2019; Creswell & Poth, 2015; Patton, 2015). Following these procedures will increase validity.

Participants were asked to examine a social identity wheel indicating the following: ethnicity, socioeconomic status, gender, sex, sexual orientation, national origin, first language, presence of a disability, age, religion, and race. They were asked to identify how many underrepresented and represented identities they had out of 11. For example, a participant might have observed that they were both female and had a diverse ability, so they would have put down 2/11 on their workbook, indicating two underrepresented identities. Three participants did not complete this section of the workbook and were thus removed from the analysis, resulting in 31 records to examine.

Data Collection

The Office of Global Diversity conducts a yearly improvement program to assess its effectiveness. This office's Fall 2024 improvement Project was to assess the effectiveness of its multicultural training of resident advisors. The office provided multicultural training containing a self-awareness component and a multicultural experience, both promoted as best practices (Feize

& Gonzalez, 2018; Glickman, 2015; Havis, 2019; Kondor et al.,2019; Lambert Snodgrass et al., 2018; Makaiau and Freese, 2013). The training took place within four hours in the morning on a particular Tuesday in August.

As an employee of this university, ease of access was also a deciding factor. “Researchers purposefully sample individuals or sites based on membership in a subgroup that has defining characteristics” (Creswell & Guetterman, 2019, p. 208). Once again, resident advisors were used because they represent university staff who are often absent from the current literature of cultural competency examination in higher education. Moreover, the housing director served as a gatekeeper, locating the resident advisors (Hammersely & Atkinson, 2007). The housing director did not attend the session, to ensure a safe environment without fear of retribution. Additionally, the facilitator of the training session was not an employee of the Office of Global Diversity, attempting to remove bias (Creswell & Guetterman, 2019). The removal of power dynamics is important to the reliability of participant responses (Creswell & Guetterman, 2019; Patton, 2022).

The training facilitator, a member of the student affairs team, provided resident advisors who were at least 18 years of age with an anonymous workbook using a numbering system. The students were informed that the answers to these workbooks would remain anonymous but would be used for assessment purposes. See the workbook attached to the appendix. Anonymity is important to ensure the reliability of participant responses. Furthermore, "documents represent a good source for text (word) data for a qualitative study (Creswell & Guetterman, 2019). The current workbooks allow participants to openly respond to data that is uninterrupted by the researcher. They provide the advantage of being in the language and words of the participants, who have usually given thoughtful attention to them. They are ready for analysis...” (Creswell &

Guetterman, 2019, p.223). Unfortunately, there are issues of reliability when relying on self-reporting data, as participants may not be completely honest (Creswell & Guetterman, 2019). To ensure the reliability of participant responses, triangulation of data was used within the workbooks. Multiple-choice questions were used to determine resident advisor's cultural competency level before and after the training, while the longer open-ended questions were used to allow for the revelation of longer narratives. The same questions were given before the training and after the training, allowing for a true comparison.

Triangulation of documents, methods, or theories is important to the validity of the study. Social Sciences Research Laboratories (2018) expose six ways researchers can achieve this: methodical triangulation, data triangulation, investigator triangulation, theoretical triangulation, environmental triangulation, and multiple triangulations (Bans-Akutey & Tiiumb, 2021). Due to time constraints between the dissertation proposal and defense stage, as well as the use of secondary documents, the researcher will only be limited to data triangulation.

An in-depth survey to a larger group at another site could have been used as data triangulation, method triangulation, and environmental triangulation. It is true that mixed-method studies allow for a broader understanding of the topic at hand but are said to have competing ideologies that may oversimplify the data being analyzed (Adu et al., 2022; Mc Chesney & Aldridge, 2019). Time constraints between the dissertation proposal and defense would have made this a difficult process.

Finding another resident advisor group with a similar experience would have been a challenging task. Also, the time constraints would have been difficult to navigate and the compensation for survey participation would have been costly Conducting in-depth interviews could have also been valuable but then again, participants may not want to have an individual

conversation without the inherent anonymity of the study. Furthermore, the lapse in time could prevent participants from correctly recalling notable events or nuances of what they learned in the training itself.

The use of pre-tests and post-tests are rooted in best practices. Behavioral researchers most frequently use the one group pre-test post-test design to determine the effect of an intervention on a designated participant group (Cranmer, 2017). The researchers also utilize the design “to evaluate the effectiveness of educational programs, the restructuring of social groups and organizations, or the implementation of behavioral interventions” (Cranmer, 2017, p. 1114). The university uses these workbooks to improve the multicultural training of the resident advisors This training is done in an attempt to make the resident advisors more sensitive to the needs of their residents, including those minoritized by race, sexual orientation, gender identity, or disability. Moreover, the training is meant to give resident advisors the tools to effectively confront their own biases and those of others.

After the training was completed, the training facilitator collected the anonymous workbooks and kept them in a closed box until they gave them to a university employee to conduct their internal improvement assessment. The documents have been held and are currently held within a locked filing cabinet. With approval of university officials, the university employee will give these files to the researcher. See these approval letters in the appendix. The documents will stay in a locked filing cabinet during the study and three years after it is completed. The three-year storing method is a recommended practice among researchers (Schreier et al., 2006).

Data Analysis

The Framework Analysis Method was used to analyze data. Framework analysis is used to “identify, describe, and interpret key patterns within and across cases of and themes within the

phenomenon of interest" (Goldsmith, 2021, p. 2061). The Framework Analysis Method can provide clear structure for one's research as it is a straightforward and systematic approach can also allow for easy entry for novice researchers and ease of use in multidisciplinary and mixed-methods research teams (Gale et al., 2013; Parkinson et al., 2016; Ward et al., 2013). It is growing in popularity due to its use of explicit outlined steps ((Dixon-Woods, 2011; King & Brooks, 2018; Parkinson et al., 2016; Pope et al., 2019; Ward et al., 2013). These two major components occur through five steps: (a) data familiarization; (c) identifying a thematic framework; (3) indexing all study data against the framework; (d) charting to summarize the indexed data; and (e) mapping and interpretation of patterns found within the charts (Ritchie & Spencer, 1994). In Step 1, the researcher becomes familiar with the data, trying to obtain an initial understanding of it (Spencer et al., 2014). The researcher may start coding or writing notes in the margins to collect their thoughts (Goldsmith, 2021). They may even begin coding like themes. In the second stage, the researcher might highlight or take a tally of each repeated topic. "These themes and concepts are then grouped, ranked, or otherwise ordered in a way that helps the researcher address the focus of the study" (Goldsmith, 2021, p.2065).

An initial framework is tested and then refinements are made such as the renaming of components, the collapse of certain components, and the reordering of others etc. (Ritchie & Spencer, 1994). In this study, the researcher will tie and Hammer's (2012) Intercultural Development Continuum. This continuum explains the evolution from a monocultural mindset to that of a multicultural mindset within five stages: denial, polarization, minimization, acceptance, and adaptation. Stage 3 is done by connecting all the data of the study to the framework (Spencer at al., 2014). This process resembles the indexing process of a book. Finally, the charts will be compared; the notation of emerging patterns will be done. "Charting is an opportunity to revisit

and enhance earlier decisions around the appropriate units of analysis, the order of units of analysis and framework components, the appropriate level of data abstraction, and the adequacy of the framework for the data at hand" (Goldsmith, 2921, p.2068). These analytic structures will then be tied to Hammer's (2012) Intercultural Development Continuum framework. This continuum explains the evolution from a monocultural mindset to that of a multicultural mindset within five stages: denial, polarization, minimization, acceptance, and adaptation. The first step in the process was an initial reading of the findings. Notes were taken in the margins of the journals. The second phase began with the color coding of like-themes. The third phase encompassed the reduction of themes to five. From there, the themes and their narrative descriptions were tied to various parts of the theoretical frameworks. These steps were conducted by hand without the use of computer software.

Assumptions, Limitations, Scope, and Delimitations

Context

The study was conducted in a small midwestern university. At the institution being studied, 65% of students enrolled in the Fall of 2024 were White. 89% of students, faculty, and staff are White. Additionally, at the institution to be studied, there are currently have only a 49.7% fall-to-fall retention rate for minority students. See Figure 7 for a visual representation of the institution's student demographics.

The resident advisor group was chosen due to the duality of their position, being both students and staff. The literature has revealed a gap in the research involving staff. As this participant group was already participating in the university's improvement plan, it was a convenient group to sample.

Assumptions

Research shows that most participants tend to test at the minimization level before intervention (Rodriguez-Izquierdo, 2022; Sandell & Tupy, 2015; Sierra-Huedo & Nevado-Llopis, 2022). This stage indicates a basic knowledge of cultural differences but minimizes those differences. For example, a person at this stage may say that two different cultures discipline children differently but both love their children. The goal of most multicultural trainings is for students to have a deep understanding of different cultures and a great acceptance of those differences. This would be the acceptance stage. The final stage of cultural competence is the bridging of cultures to effectively navigate a cultural difference. Per the Intercultural Competency LLC (2024), who has catalogued countless cultural competency scores, a very small percentage of people score within this stage of cultural competency.

Ethical Concerns and Reciprocity

Some ethical concerns include the presence of power dynamics. University employees removed the housing director from the training so that resident advisors would not fear ramifications for their comments. The removal of power dynamics is essential to the comfortability of study participants (Denzin & Lincoln, 2011). Though the improvement plan is a part of this office's assessment report, the researcher was not involved in the training or the internal assessment project.

The anonymity of participants was a concern, with only 34 resident advisors. The researcher does not oversee these individuals or their supervisors in any capacity. Furthermore, the Director of Housing served as the project's gatekeeper, locating the resident advisors to participate in the training. Member checking was used when participants presented themselves anonymously through a numbering system. Researchers need to protect anonymity of participants by assigning numbers or aliases to them to use in the process of analyzing and

reporting data "(Creswell & Guetterman, 2019, p. 231). Moreover, the participant workbooks were assigned aliases. Reciprocity was inherently present as the training received assisted resident advisors in meeting the needs of their diverse group of residents. As these are secondary documents, there will be no explicit reciprocity from the researcher. The researcher will not compensate any university official for the use of these secondary documents.

Reflexivity and Positionality

As an employee of the university and a former faculty member, the researcher is well-known by the university faculty but not the staff and students. As dean of an office, the researcher has little direct contact with students and has not taught any resident advisors obtaining the training. Furthermore, the researcher does not oversee the resident advisors or their supervisors in any capacity. As a white female and a scholar in diversity, equity, and inclusion efforts, the researcher is familiar with the tenets of Hammer's (2012) intercultural frameworks in which this study is connected. Moreover, the previous literature review of multicultural training in higher education has left the researcher with a rather thorough knowledge of cultural competency. These experiences lead the researcher to believe the training being studied will positively impact the cultural competency of resident advisors. Moreover, the researcher has lived and worked abroad and believes in the importance of cultural competency. The use of secondary documents has allowed the researcher to remain as an observer without her views influencing the participants. The researcher will define a coding matrix and use the literal meanings of words to collect themes, so as not to make any personal inference

Validity

"Validity refers to the accuracy or truthfulness of a measurement" (Walonick, 2005, Chapter 3, Validity and Reliability Section, para 2). To ensure validity of the data, participants

are assigned a number and later a pseudonym to ensure anonymity. Researchers need to protect the anonymity of participants by assigning numbers or aliases to them to use in analyzing and reporting data. (Glesene, 2015) Before analysis occurs, each participant will be assigned an alias (Creswell & Poth, 2018). Additionally, steps were taken by the internal university team to remove the power dynamics of the training by asking the housing director not to attend the session, so participants would not fear judgement by their employer. The removal of power dynamics is essential to the comfortability of study participants (Denzin & Lincoln, 2011).

Self-reporting also presents concerns of validity as participants may overestimate their abilities (Creswell & Guetterman, 2019). In terms of cultural competency ratings, self-reporting has been known to be distorted because of concepts of privilege like whiteness, racism, patriarchy, and the like (Chung & Evans, 2017; Comeaux et al., 2021; Iverson& Seher, 2017). The literature also reveals a fundamental limitation of using self-reports as a means of measuring cultural competence; self-ratings were often distorted due to whiteness, racism, patriarchy, and so on, and do not reveal information about application or impact of one's knowledge and skills (Chung & Evans, 2017; Comeaux et al., 2021; Iverson& Seher, 2017). In other words, self-reporting one's own level of cultural competence is fundamentally flawed if not paired with other data

Though special care was taken to ensure the validity of results and the removal of power dynamics, as a researcher, the researcher has done an extensive literature review and has assumptions about the results. The researcher believes that the multicultural training will positively impact the cultural competency levels of resident advisors. Additionally, the workbooks contain self-reporting and is not always the most reliable measure as participants may not always be honest fearing that their results may have repercussions (Hancock, et al.,2015).

Nevertheless, the brevity of the training is not ideal per the literature (Hudson, 2022; Kondor 2019). Ultimately, a longitudinal study is needed to determine cultural competency growth. Three to five months of intentional work are usually required to obtain cultural competency growth (Hammer, 2012). Moreover, a mixed-methods approach would yield stronger results (Adu et al., 2022; Mc Chesney & Aldridge, 2019).

Further Implications

This study serves as an examination of an understudied group, university staff. It is recommended that future research be done to examine other university staff including support and professional staff. As previously mentioned, many of the studies examining cultural competency used students, mostly pre-service teachers as participants (Rodriguez-Izquierdo, 2022; Sandell & Tupy, 2015; Sierra-Huedo & Nevado-Llopis, 2022). This study was conducted in a Predominately White Institution (PWI) and therefore, many of the participants were White. Examining participants in a more diverse context would allow for the exploration of diversity as a factor of cultural competency growth. Furthermore, a longitudinal study with several types of data collection would be beneficial. For example, longitudinal workbooks with participants' reflections or individual interviews about participants' experiences could allow for greater understanding of the development of cultural competency. Longitudinal data allows the researcher to explain change over time, revealing repeated patterns (Creswell & Guetterman, 2019). Moreover, longitudinal data can reveal causal relationships as well as control for confounding variables, revealing reliable changes and possible best practices.

Chapter 4: Analysis and Results

This study answered the following research questions: (1) What is the impact of multicultural training on cultural competency levels of resident advisors? (2) What factors influence the impact of the training on resident advisors? Elements of the qualitative analysis, including pre and post training data are shared. Major and minor findings are highlighted and demonstrated visually. An interpretation of the findings as they relate to the chosen Intercultural Developmental Continuum frameworks and Hall's Cultural Iceberg are explained (IDI, 2024; Hall, 1976). Two major themes developed: a dominant accepting view of culture and a dominant stagnation in cultural competency levels. Minor findings included the following: a modest growth in cultural competency levels, a slight regression in said levels as well as the presence of a superficial view of culture.

Data Analysis

The researcher used the framework analysis method for ease of analysis. Framework analysis is used to "identify, describe, and interpret key patterns within and across cases of and themes within the phenomenon of interest" (Goldsmith, 2021, p. 2061) It contains explicit outlined steps (Dixon-Woods, 2011; King & Brooks, 2018; Parkinson et al., 2016; Pope et al., 2019; Ward et al., 2013). There are five steps in the framework analysis process: (a) data familiarization (b) identifying a thematic framework (c) indexing all study data against the framework (d) charting to summarize the indexed data (e) mapping and interpretation of patterns found within the charts (Ritchie & Spencer, 1994).

In the final stage, a chart was established, and all unique categories were entered. The categories with the most tallies were determined to be themes. In this research, each pre-and post-question response was recorded. Definitions of culture emerged identifying an accepting

view of culture as the dominant view followed by a superficial view of culture (Bennett, 2017; Hall, 1976). See the table below for a visual representation of these themes.

Table 4

Pre-Workshop Questions

Questions	Common Themes	Illustrations
In your opinion, what is culture? Explain with 2-3 examples.	beliefs, environment, customs, behaviors	One participant, we will call Ares, remarked, “Culture is a style and way of life, for some people like: clothing, food, and music.” Another participant, Andromeda, noted, "Culture is where people come from what language they speak, what food they eat.”

Please explain with 2-3 examples of how your culture compares with other cultures	customs, similarities, beliefs, and family	Andromeda, shared, “My culture shares a fashion with others.” Icarus stated, “Irish culture isn’t too different than the average White American.” Medea, acknowledged these differences by conceding, “My culture is a combination of many.” Apollo spoke to his family dynamics, stating, “We live with or close to family but leave home at 18.”
Please explain in 2-3 examples how you will handle cultural differences.	learn more, ask questions, understand the viewpoint of others, and talk.	Aphrodite confirmed this desire to learn more. She shared, “I acknowledge the differences and usually

look about videos to learn more."

Hesta shared a similar viewpoint. She commented, "I like to learn and hear about other people's cultures."

"With verbal communication...I talk slower."

Pandora expresses a similar train of thought when she said, "I talk out any differences."

Table 5

Post-Workshop Questions

Questions	Themes	Responses
What do you think about culture after completing the training?	different views, important to learn more, and more complicated than previously thought	Odysseus, one of our participants remarked the importance of the training by saying, “Everyone can have a different culture, and it’s important to learn about them,”
		Circe, recalled, “Everyone’s culture is different, and that’s what makes it beautiful.”
		Poseidon added, “I understand that not everyone is the same and most of us are different, and I have learned to embrace that, and learn.”

		Hephaestus shared, "Culture is a lot more dense than I first thought."
Have your beliefs about your culture in comparison to others changed after this training? If so, how?	Yes, responses composed 4/34 responses or ~20% of responses, no, 20/34 ~59%, and somewhat 9/34 ~27%.	One participant, Demeter recounted, "No, not really, I still think culture is important and unique." "No, but I have a much better understanding of how to respect one's culture," added Ares. "No, but I have been through diversity trainings multiple times," exclaimed Orpheus.
How will you handle cultural differences in the future?	respect, communication, and understanding	"Ask questions to know more," noted Aphrodite.

Hercules noted, “With calm and communication.”

Hesta, confirmed, “Trying my best to listen and understand.”

Another participant, Apollo, added, “I will take a step back and try to see where everyone is coming from.

“I will try to find common ground/a solution,’ Hera stated.

“Respect other people's cultures and understand where they come from,” remarked Odysseus.

What did you find most helpful about this training?	getting different perspectives, learning more about the topic, and getting strategies for handling things better	Hermes shared, “To learn how to handle problems with other cultures.” Pandora confirmed, “Seeing everyone’s perspectives.” “Finding more resources,” noted Hesta. Hercules, “The different group talks.” “It taught me how to handle things better and tips on how to interact with international students better” remarked Demeter. Ares shared, “The different strategies.”

Please list any suggestions you have to make improvement to this training.	blank, listed as N/A, or listed as don't' have any.	One participant shared, "I really like the people from different experiences talking about their experience. Another participant stated, "I really like the presentation." The final written comment included: "Get more diverse perspectives from students that have had experience and difficulty."

Major Findings

A Dominant Accepting View of Culture

The pre and post questions of the resident advisor's workbooks revealed a dominant view of culture that was accepting. In the table above responses referring to the environment, family, and beliefs are indicative of a deeper cultural level of understanding per Hall's (1976) Cultural Iceberg. See Hall's (1976) *Cultural Iceberg Model* in Figure 3.

These deeper core values of culture are often unconscious and unseen. A true sense of trust must be present for an individual to display these cultural criteria. Moreover, responses in

the workbook indicated a deeper level of cultural understanding. For example, Pre-Workshop Question 4: *Please explain in 2-3 examples how you will handle cultural differences* incited responses like Aphrodite's. She confirmed the desire to learn more. Aphrodite shared, "I acknowledge the differences and usually look about videos to learn more." Other resident advisors had similar responses. Hesta shared a similar viewpoint. She commented, "I like to learn and hear about other people's cultures."

Post-workshop questions also remained predominately accepting. When asked what they thought about culture after the training, several responses acknowledged an understanding of cultural differences. Odysseus, one of the participants, remarked on the importance of the training by saying, "Everyone can have a different culture, and it's important to learn about them." Circe, recalled, "Everyone's culture is different, and that's what makes it beautiful." Poseidon added, "I understand that not everyone is the same and most of us are different, and I have learned to embrace that, and learn." Hephaestus shared, "Culture is a lot more dense than I first thought."

These statements correspond to the acceptance stage of the Intercultural Development Continuum (IDC) (IDI, 2024). See the IDC Frameworks in Figure 2. Categories like *beliefs* and *self* are more representative of the acceptance stage of cultural competency. In this stage individuals have a deeper understanding of culture, beyond the simple concepts of food and music like that of the minimization stage. A person within the acceptance stage of cultural competency discriminates the deeper meanings of culture by constructing a kind of self-reflective perspective; people with this worldview are able to experience others as different from themselves, but equally valid (Bennett, 2004). In this stage of cultural competency development, individuals recognize and respect cultural differences, without judgement. Individuals within this

stage might say something like, “I don’t eat pork because of my religious beliefs, but you might, and that’s okay” (Bennett, 2017). This stage of cultural development lends itself to greater cultural understanding and communication among individuals from various backgrounds.

These responses also correspond to the dominant number of resident advisors scoring at the acceptance level both before and after the multicultural workshop. Seventeen out of thirty participants, or roughly 57% of participants scored within the adaptation level of cultural competency. This level of cultural competency is the highest level of achievement. It indicates a deeper cultural understanding accompanied with strategies to move beyond cultural barriers to effectively navigate a multicultural environment (Bennett, 2017). A person in this stage of cultural competency may understand the concepts of bowing in Japanese culture and correctly bow when interacting with Japanese friends. The scores of resident advisors within the acceptance and adaptation levels of cultural competency would explain the dominant responses within the acceptance stage of cultural competency.

Students were asked to complete the same multiple-choice questions after completion of the workshop. Four workbooks contained blank or dual responses and were removed from the final post-workshop cultural competency level results, resulting in 30 participant responses for this workbook section. Beyond the themes of superficial and accepting cultural views, there was also the presence of dominant stagnation, modest growth, and slight regression in cultural competency levels. Finally, there was a slight correlation between underrepresented identities and higher levels of cultural competency. See the table below for a visualization of these trends.

A Dominant Stagnation in Cultural Competency Levels

Table 6

Participants Stagnant in Cultural Competency Levels

Alias	YR	Pre CC-Levels	Post CC-Levels
Hera	2	Acc	Acc
Ares	2	Acc	Acc
Thesus	2	Acc	Acc
Orpheus	2	Acc	Acc
Hades	1	Acc	Acc
Demeter	1	Acc	Acc
Hermes	1	Acc	Acc
Aphrodite	1	Acc	Acc
Hesta	1	Acc	Acc
Persephone	1	Acc	Acc
Jason	1	Acc	Acc
Medea	1	Acc	Acc
Persus	1	Acc	Acc
Andromeda	1	Acc	Acc
Agamonenon	1	Acc	Acc
Eurydice	1	Acc	Acc
Hercules	1	Min	Min

Note. The table above shows the first year and second year resident advisors who did not grow in cultural competency but stayed within the minimization or acceptance level.

Results indicate that more than half of the participants did not change in cultural competency level as 17/ 30 participants scored within the acceptance level of cultural competency before and after the multicultural training. One participant (1/30) stayed within the

minimization level before and after the training. This is a total impact of 60% of participants staying at the same level of cultural competency. See the table below for a visualization of those results. Responses to the second open-ended question read: *(2) Have your beliefs about your culture in comparison to others changed after this training? If so, how?* indicate that *20*/34 ~59% said no; thus, supporting the dominant stagnation in cultural competency growth per participants' perceptions.

Minor Findings

Superficial Views of Culture

Pre-Workshop questions reviewed cultural views from participants that equated culture with *custom and similarities*, often emphasizing the most simplistic forms of culture like food or music. Equating culture with *customs* and with elements like *food,* and *music* are indicative of a minimization mindset. This mindset simplifies culture to very simple and enjoyable aspects of culture, not the more challenging aspects like conflict style etc. (Bennett, 2017). Over nine students mentioned the term food in their response to this question. One participant, Ares, remarked, "Culture is a style and way of life, for some people like: *clothing, food, and music*." Edward Hall (1976), an American anthropologist, and cross-cultural researcher likened culture to an iceberg. Per Hall, 10% of culture is what he calls conscious culture. This is culture seen at the surface of the iceberg model. This type of culture is easily observable and consciously done. An individual can explain how and why something is done. On the surface the most simplistic forms are revealed, things like food, music, and language.

Participants expressed such views of culture in their workbook responses. One participant, Ares, remarked, "Culture is a style and way of life, for some people like: clothing, food, and music." Another participant, Andromeda, noted, "Culture is where people come from,

what language they speak, and what food they eat." This is shown in Figure 7 of Hall's (1976) Cultural Iceberg below.

This surface view of culture can also be connected to the minimization level of cultural competency as evidenced in the Intercultural Development Continuum (IDC). Recall that the two stages of defense and denial represent a monocultural mindset while the stages of acceptance, adaptation, and integration represent an intercultural mindset (2017). The minimization serves as midway point between the monocultural and intercultural mindsets.

In the minimization level of cultural competency, an individual holds a superficial, often over simplified view of cultures. An individual at this stage tends to emphasize cultural similarities, not acknowledging the differences. For example, a person at the minimization level of cultural competency might say, "No matter what our religion, we are all children of God." This comment suggests a universal view of religion negating the idea of those who believe in no God or several gods." At this stage, an individual may also assume everyone has similar life experiences, ignoring things like trauma or racism.

A White female may say to her Black female colleague, "We have to work hard in a man's world, right?" This comment assumes that all women share the same lived experience of misogyny but forgetting that her Black colleague may have also known racism. This type of ignorance can actually oppress women of color. This type of ignorance has been prominent in White Feminism (Ortega, 2006). For example, White feminist movements have long ignored paid maternity leave because White women tend to have the financial means to stay at home, leaving other women of color to deal with their own maternity issues. This type of cultural understanding can prevent equity measures.

When asked how they would handle cultural differences, one of the most popular responses by resident advisors was *talk. The category of talk* represents more of minimization mindset of cultural competency. When we talk to someone it is more of an imposition than a discussion. This does not indicate an exchange or dialogue like a conversation does. Experts believe that conversation requires a coordination of beliefs and behaviors by the parties engaged (Clark et al., 20119; Jaques et al., 2019; Misyak et al., 2014; Rossignac-Milon et al., 2021). Meneleaus demonstrates this concept of talking instead of exchanging when he stated, “With verbal communication...I talk slower.” A coordination of beliefs indicates an exchange of core beliefs per Halls’ (1976) Cultural Iceberg, indicating a deeper understanding of culture. Pandora expressed a similar train of thought when she said, “I talk out any differences.” The lack of exchange, therefore, is indicative of a superficial view of culture as indicated by the minimization level of cultural competency (Bennet, 2017).

This superficial view of culture corresponds with a small number of resident advisors (RA’s) scoring at this level before the multicultural training. Recall that resident advisors were given five multiple choice questions to determine their cultural competency levels before the multicultural training. It was found that one second-year resident advisor and four first-year resident advisors (RAs) 5/30 or 17 % of participants entered the workshop with a cultural competency of minimization. See the results below.

Table 7

Pre-Workshop Cultural Competency Levels of Minimization

Alias	**Yr**	**CC Level**
Paris	2	Min

Hercules	1	Min
Helen	1	Min
Prometheus	1	Min
Odysseus	1	Min

Note. Participants are listed, starting with those resident assistants in their second year, followed by those in their first year.

A Modest Growth in Cultural Competency Levels

Contrastingly, some growth occurred as 11/30 participants advanced from the acceptance stage of cultural competency to the adaptation stage, while 2/30 participants moved from the minimization stage to the acceptance stage. Remember that the acceptance and adaptation stages of cultural competency are considered multicultural views of cultural competency (Bennett, 2017). The acceptance stage of cultural competency is indicative of a deep understanding of cultural differences and non-judgmental views of culture (Bennett, 2017; Hall, 1976).

Adaptation is the final stage of cultural competency. This stage is indicative of a deep understanding of cultural differences accompanied by the ability to effectively navigate a multicultural environment. An example of a person with this level of cultural competency would be a US business professional, meeting colleagues from Japan. This professional realizes that direct confrontation is not appropriate in Japan, so he asks open-ended questions, encouraging feedback from his colleagues rather than just stating his views directly.

The table below indicates that 43% of participants were positively impacted by the multicultural training session as they moved cultural competency levels on the Intercultural Development Continuum (IDC). See the table below for the visualization of these results.

Table 8

Participant Growth in Cultural Competency Levels

Alias	YR	Pre CC-Levels	Post CC- Levels
Poseidon	1	Acc	Ad
Athena	1	Acc	Ad
Dionsyeus	1	Acc	Ad
Menelaus	1	Acc	Ad
Circe	1	Acc	Ad
Atlas	1	Acc	Ad
Icarus	2	Acc	Ad
Paris	2	Min	Acc
Helen	1	Min	Acc
Prometheus	1	Min	Acc
Odysseus	1	Min	Acc

Note. The above table demonstrates a growth in participants from the acceptance stage to the adaptation stage as well as a movement from the minimization stage to the acceptance stage.

Yes responses composed 4/34 responses or ~20% of responses, 9/34 or ~27% or participants responded with *somewhat*. It can thus be said that 13/34 or ~38% of participants indicated a change in their beliefs as a result of the training. These numbers add to the multiple-choice responses, identifying a growth in cultural competency.

A Slight Regression in Cultural Competency Levels

Regression was also present among participants: 2/30 or 7% of participants moved down on the continuum from the acceptance to the minimization stage. See Table 11 for a visualization of this regression.

Table 9

Participant Regression in Cultural Competency Levels

Alias	YR	Pre-CC Levels	Post CC-Levels
Hephaestus	1	Acc	Min
Apollo	1	Acc	Min

Note. The above table demonstrates a regression in participants from the acceptance stage to the minimization stage.

Correlation Between Underrepresented Identities and Higher Cultural Competency Levels

The blank responses were removed from the final total in each section; thus, percentages were used to simplify the results. The resident advisors (RAs) who attended the training were mostly first-year resident advisors who had completed at least 12 hours of university credits. Participants were asked to examine their social identities in terms of ethnicity, socioeconomic status, gender, sex, sexual orientation, national origin, first language, presence of a disability, age, religion, and race. They were then asked to calculate and list the number of minoritized and dominant identities. Three participants did not complete this section of the workbook and were thus removed from the analysis, resulting in 31 records to examine. Each workbook was examined to determine the number of underrepresented identities for each participant. For example, Each identity which did not represent the majority within society was deemed underrepresented and counted 11 underrepresented criteria. For example, Achilles stated that they represented 5 of 11 underrepresented identities.

Resident advisors who completed the workshop within the acceptance or adaptation level of cultural competency (29/30), tested within the ethnorelative or open view towards other cultures (Bennett, 2017). Once again, individuals at this level of cultural competency have a

deeper understanding of culture and view culture in a non-judgmental manner. Of those 29 participants, 19 of them had at least 2 underrepresented identities. Participants who completed the workshop at the minimization level of cultural competency (3/30 participants) had between 1 and 2 underrepresented identities. Minimization is the level of cultural competency that serves as a transition between the monocultural and intercultural levels of cultural competency. At this stage, cultural understanding remains superficial and often focuses on the similarities between cultures, negating the differences.

Summary

In conclusion, it was found that close to half of participants, 14/30 or ~ 44% were impacted by the multicultural training, experiencing either a growth (the experience of 11/30 participants) or regression (the experience of 2/ 30 participants) in cultural competency level. The remaining 18/30 participants remained stagnant in their cultural competency growth.

Moreover, 13/34 or ~38% of participants indicated a change in their beliefs of culture as a result of the training. Furthermore, workbooks revealed the presence of superficial and accepting views of culture as responses. Sixty responses equated culture as some sort of custom, while five responses revealed the desire to handle cultural differences with talking. These responses are indicative of a surface level understanding of culture and the minimization level (Bennett, 2017; Hall, 1976). Recall that the minimization level of culture often oversimplifies culture and emphasizes cultural similarities. Thus, responses within the minimization level of cultural competency represent 65 repeated responses.

The workbook responses also revealed an accepting view of culture, equating culture with beliefs and environments. There was a total of 65 repeated responses with these terms. These themes were accompanied by the volition of participants to handle cultural differences by

learning more, asking questions and understanding the viewpoints of others, representing 27 repeated responses by participants. This equates to 92 responses within the acceptance level of cultural competency. Remember that the acceptance level of cultural competency possesses a deeper level of cultural competency that recognizes cultural differences in a non-judgmental way (Bennett, 2017; Hall, 1976). This in comparison to the 92 repeated responses within the acceptance level, shows that most participants tested within the acceptance level of cultural competency as is supported by the multiple-choice questions, identifying 17/30 participants within the acceptance level of cultural competency.

Some participants indicated a desire to gain strategies. This desire is indicative of the adaptation or final level of cultural competency as it indicates actions needed to bridge cultural barriers (Bennett, 2017). This corresponds to the 7/30 participants who ended the multicultural training in the adaptation level of cultural competency.

Participants also shared that the most helpful aspects of the training were found in the guest students and faculty from various backgrounds. This type of exchange represents a multicultural experience.

Finally, it is important to note that those participants scoring within the highest levels of cultural competency, either the acceptance or adaptation stages of cultural competency, possessed at least two underrepresented identities.

Chapter 5: Conclusions and Discussions

Universities are becoming more and more diverse (US Department of Education, 2017). Experts agree that university members, particularly resident advisors, need cultural competency to effectively support university students. Moreover, cultural competency may be a link to reduce undergraduate attrition and improve students' sense of belonging.

This study examined the workbooks of resident advisors before and after multicultural training to respond to the following questions: (1) What is the impact of multicultural training on the cultural competency levels of resident advisors? (2) What factors influence the impact of the training on resident advisors? These questions compare this study's findings with that of previous literature, describe future implications for the domain of multicultural training, and cites recommendations for future research.

Major Findings

In response to the first research question: (1) What is the impact of multicultural training on the cultural competency levels of resident advisors? The dominant impact of the training was a dominant stagnation in cultural competency levels as well as a dominant accepting view of culture. See Table 8 for details.

Stagnation

Sixty percent (18/30) of the participants stayed within the same level of cultural competency before and after the multicultural training. Seventeen of 30 maintaining cultural competency levels at the acceptance stage and one participant maintaining the minimization level of cultural competency.

Participants' perceptions also indicated a stagnation in cultural competency levels. The second open-ended question read: (2) Have your beliefs about your culture in comparison to

others changed after this training? If so, how? yielded a majority (20/34) or 59% of no responses to this question.

Comparison to Current Literature

Similar results with little to no change in cultural competency were found in other short-term multicultural training sessions (Bezrukova et al., 2016; Pendry et al., 2007; Samuel, 2014). Interestingly, the majority of participants tested the acceptance level of cultural competency before the multicultural training. According to the Intercultural Development Inventory LLC, 2024) 65% of participants (among hundreds of studies) scored within the minimization level of cultural competency before intervention. This in fact may be due to the previous multicultural experience of participants who had lived within the residence halls for at least one year. In fact, researchers have found residential housing to be an impactful place of learning that mimics the larger campus climate (Hurtado, 2001; Howard & Kerr, 2019). This in essence serves as a multicultural experience within itself.

Accepting View of Culture

The responses of participants post multicultural training revealed a dominant view of culture that was accepting. When asked, “What do you think about culture after the training?” The most popular responses were those emphasizing the importance of learning more about different views and the complexities of the topic of culture. One of the participants, Crice, noted, “Everyone’s culture is different, and that’s what makes it beautiful.” “Everyone can have a different culture, and it’s important to learn about them,” remarked Odysseus. Poseidon shared, “I understand that not everyone is the same and most of us are different, and I have learned to embrace that, and learn.” “Culture is a lot more dense than I first thought.” emphasized Hesta.

When asked how they will handle cultural differences in the future, the most prominent answers contained respect, communication, and understanding. “Ask questions to know more,”

noted Aphrodite. Hercules shared, “With calm and communication.” Hesta, confirmed, “Trying my best to listen and understand.” Another participant, Apollo, added, “I will take a step back and try to see where everyone is coming from. I will try to find common ground/a solution,” Hera stated. “Respect other people's cultures and understand where they come from,” remarked Odysseus.

Responses like respect, understanding, and communication, correspond to the acceptance stage of the Intercultural Development Continuum (IDC) (IDI, 2024). In this stage individuals have a deeper understanding of culture, beyond the simple concepts of food and music like that of the minimization stage. A person within the acceptance stage of cultural competency discriminates the deeper meanings of culture by constructing a kind of self-reflective perspective; people with this worldview are able to experience others as different from themselves, but equally valid (Bennett, 2004). In this stage of cultural competency development, individuals recognize and respect cultural differences, without judgement. (Bennett, 2017). This stage of cultural development lends itself to greater cultural understanding and communication among individuals from various backgrounds.

These responses also correspond to the dominant number of resident advisors scoring at the acceptance level both before and after the multicultural workshop. Seventeen of thirty participants, or roughly 57% and 7/30 participants or approximately 23% of participants scored within the adaptation level of cultural competency. This level of cultural competency is the highest level of achievement. It indicates a deeper cultural understanding accompanied with strategies to move beyond cultural barriers to effectively navigate a multicultural environment (Bennett, 2017). A person in this stage of cultural competency may understand the concepts of bowing in Japanese culture and correctly bow when interacting with Japanese friends. The scores

of resident advisors within the acceptance and adaptation levels of cultural competency would explain the dominant responses within the acceptance stage of cultural competency.

Comparison to Current Literature

Similar studies have used reflective questions and found similar results. Feize & Gonzalez (2018) and Havis (2019) examined dialogue journals from undergraduate students enrolled in a multicultural course. The authors found that students' initial comments remained in the monocultural stage of cultural competency development often containing remarks that were defensive of their own culture. This type of defense is indicative of the polarization level of cultural competency which serves to defend one's own culture as a way of preserving one's original concept of themselves and others (Bennett, 2017). The instructors of the courses used self-reflection components to teach multicultural education. By the end of the course, student journal entries revealed acceptance of privilege and the validation of other cultures. This acceptance indicates a shift towards an intercultural view of culture, most likely on the acceptance level as an individual in this stage has a non-judgmental conception of culture, one culture being as valid as the other (Bennett, 1993).

Minor Findings

Acquisition of Different Perspectives

Additionally, when asked what they found most helpful about the training, the participants responded with the concept of getting different perspectives, learning more about the topic, and getting strategies for handling things better. Hermes shared, "To learn how to handle problems with other cultures." Pandora confirmed, "Seeing everyone's perspectives." "Finding more resources," noted Hesta. Hercules, "The different group talks." "It taught me how to handle things better and tips on how to interact with international students better," remarked Demeter. Ares shared, "The different strategies."

Comparison to Current Literature

Kunz (2024) conducted a study examining 20 higher education support professionals before and after a 24-hour multicultural training which included an additional five hours of service learning and three one-hour debrief/coaching sessions, focused on open-ended sharing. The Intercultural Development Inventory (IDI) was administered before and after the training session. Analysis of both IDIs revealed an increase in cultural competency of one level by 50% of participants, but most participants did not access the level of adaptation, the stage indicating the use of skills to adapt to culture (Bennett, 2017).

Similarly, Mitchell and Westbrook (2016) conducted a study of a 10-day trip to Spelman College and Morehouse College as a part of a minority-serving institution's graduate course. The students completed pre-trip readings, writing and research. This type of coursework left room for the student to define and share their own experiences. The trip contained historical site visits and student panel discussions. The study found that students had increased their cultural awareness and knowledge but saw the lowest gain in skills after this trip. This type of cultural awareness is indicative of the acceptance stage, as a deeper cultural awareness develops, but an inability to bridge cultural barriers still exist (Benett, 2017). See Table 10 for details.

Modest Growth in Cultural Competency

It has been revealed through the comparison of pre and post multiple-choice questions that there was a modest positive impact, as 43% of participants increased their cultural competency levels. Forty-seven percent of participants also acknowledged a change in their beliefs as a result of the multicultural training. Moreover, there was a dominant accepting view of culture as a result of the multicultural training. See the table below for a visualization of this growth.

Comparison to Current Literature

The previous literature found that after a multicultural experience students tended to test into the acceptance level of cultural competence (King & Howard-Hamilton 2003; Pope & Miller; Sierra-Huedo & Nevado-Llopis, 2022). Furthermore, Sierra-Huedo and Nevado-Llopis (2022) surveyed university students before and after a semester-long study-abroad experience. Before studying abroad, students tested within the minimization category of cultural competency. After, most moved to the acceptance level of cultural competency in which participants acknowledge and respect cultural differences (Bennett, 2017).

Such was the case in a study conducted by Lambert & Snodgrass et al. (2018). The authors examined the cultural competency of undergraduate students before and after an agricultural social justice course with a service-learning component. They gave students an IDI within the first three weeks of the course and within the final two weeks of the course. The study revealed that 76% of participants moved forward on the spectrum of cultural competency growth from the first assessment to the second.

Regression in Cultural Competency

Moreover, regression was also present among participants: 2/30 or 7% of participants moved down on the continuum from the acceptance to the minimization stage. Please see the tables below for a visual representation of these results. Please see the table below for the visualization of this regression. Please see Table 11 for details.

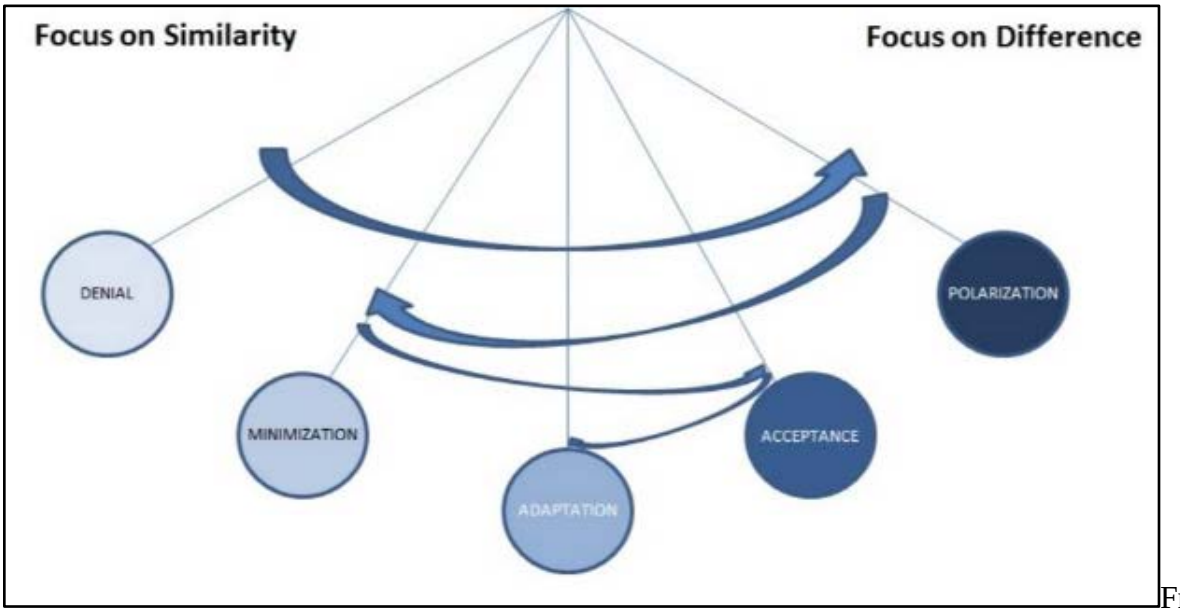
As previously mentioned, Intercultural Development Inventory (IDI) not only measures observed orientation (their actual level of cultural competency but participants' perceived orientation (their perceived or even wished level of cultural competency). This tends to differ by one developmental stage on the Intercultural Development Continuum (IDC) (IDI, 2024).

Comparison to Current Literature

Acheson & Schneider-Bean (2019) argue that true cultural competency is not linear in nature and can swing from the focus on cultural similarities to the focus of cultural differences on a pendulum. See the figure below for a visualization of this process.

Figure 7

Intercultural Development Continuum as a Pendulum



From "Representing the intercultural development continuum as a Pendulum: Addressing the Lived Experiences of Intercultural competence Development and Maintenance," by K. Acheson and S. Schneider-Bean, 2019, European J. Cross-Cultural Competence and Management, 5(1), p. 50.

These researchers gave the example of Sundae, an expat, who moved forward and back per her lived experiences. Per Acheson and Schneider-Bean (2019):

> Sundae's story highlights times when she caught herself swinging to polarization-reversal by romanticizing her new home ("What got loaded onto motorcycles seemed to be limitless… It felt exotic") and polarization-defense when she made more negative comparisons ("lower security measures at an amusement park resulting in an injury for my son or waiting for the internet technician to come back… for six weeks"). (p. 53).

At worst, diversity training has been shown to backfire in some cases by reinforcing stereotypes and prejudice among students (Robb & Doverspike, 2001) or creating new problems for the company (Kaplan, 2006), such as when air traffic controllers sued the Federal Aviation Administration because they had found diversity training traumatic (Epstein, 1994). These types of results can explain the experienced regression of some participants.

Factors Influencing Impact of Training

Research question (2) What factors influence the impact of training on residential advisors? revealed the factors that impacted the major and minor results: growth, stagnation, regression in cultural competency levels, as well as the accepting view of culture and the acquisition of different perspectives have several contributing factors. These factors include: the brevity of training time, the presence of best practices in cultural competency training, the presence of participant resistance, and the predisposition of participants.

The Brevity of Time

Per the IDI LLC (2024), it can take 3-5 months to see an improvement in cultural competency levels. This improvement is the result of volition and conscious effort, often accompanied by research, multicultural experiences, or self-awareness investigation. The training session itself was three hours in length which did not allow for what Kruse and colleagues (2018) call the five measures needed for cultural competency growth. These conditions include: (a) time to meet, learn, and process new learning (b) time to monitor, evaluate, and refine processes and practices across the campus (c) communication structures that support the work of cultural competency (d) a climate of trust and openness to improvement and learning supportive leadership and (e) access to expertise designed to support new individual and organizational learning.

Diversity training that is less than one day has been found to be to blame in its ineffectiveness (Bezrukova et al., 2016; Drsicoll & Field, 2007; Samuel, 2014). When Samuels (2014) asked participants if three hours was long enough to induce change,100% of participants responded, “No.” Moreover, short term diversity programs tend not to have a lasting effect on participants (Dobbin & Kaley, 2016; Noe, 2010). The best training programs are said to be made over a significant period of time (Bezrukova et al., 2016; Campbell et al., 2016; Goldstein et al., 2018).

Bezrukova and colleagues (2016) conducted a study analyzing over 260 studies examining diversity practices. The researchers determined the impact of diversity training over time. Overall, the study found that diversity training led to small changes in knowledge but very little change to behavior or attitude over time. The study also concluded that training was more effective when paired with other kinds of diversity initiatives like recruitment over an extensive period of time.

Chang and colleagues (2019) examined the impact of a voluntary one-hour online training intended to promote the inclusion of women in the workplace. The study found that this training had no significant impact on behaviors but did have a positive impact on attitudes towards the inclusion of women. The authors concluded that the one-time diversity trainings, typical in the US, are not effective to behavioral changes on their own.

Unfortunately, the time constraint did not allow for the conditions above to be achieved. This could explain the large stagnation (18/30 participants) in cultural competency levels, and the dominant number of participants (20/30) ending the training at the acceptance level of cultural competency.

Best Practices in Cultural Competency Growth

The training contained two of the strategies deemed best practices in multicultural training including a multicultural experience and self-awareness investigation (Feize & Gonzalez,2018; Glickman, 2015; Havis, 2019; Kondor et al.,2019; Lambert Snodgrass et al., 2018; Makaiau and Freese,2013). Both of these strategies have proven instrumental in improving cultural competency levels.

Multicultural Experiences

Kondor and colleagues (2019) studied preservice teachers participating in a tutoring program with students from local, urban elementary schools. Participants met one-on-one with

students and their families once a week for ten weeks. Before participation in the tutoring program, participants revealed an orientation toward a color-blind (ignoring the cultural aspect of race) philosophy of culture, complaining that the students' parents were challenging. They deemed it difficult to understand the students' vernacular and often ignored the input or questions of parents. These behaviors of defense and denial indicate an ethnocentric view of culture (Bennett, 1993). By the end of the tutoring experience, participants admitted they belonged to a dominant culture and that their identity limited their ability to fully understand the challenges faced by underrepresented students. This reflection indicates acceptance and a shift toward an ethnorelative level of cultural competency. This was not the only study noting a change in mindset of university students.

Glickman and colleagues (2015) conducted a study of two graduate student cohorts. One cohort completed an online cultural diversity module while the other cohort participated in the module as well as a six-week global immersion experience in Malawi. The study found that the students who completed the module as well as the global immersion experience in Malawi scored greater in emotional resilience (the ability to remain resilient in the face of new experiences) and perceptual acuity (the ability to accurately perceive different aspects of an environment).

Haber and Getz (2011) examined the cultural competency levels of student affairs graduate students before and after a two-week study abroad experience in Quatrai.Students completed reflections before and after their trip. These reflections were analyzed by Papadopoulos and colleagues (2006) Model of Cultural Competence. Analyses revealed students' cultural awareness, knowledge, sensitivity, and competence had increased.

Though assessing different populations of students, these articles signal the importance of multicultural experiences in increasing cultural competency. Continued interaction with others from a different culture allows not only observations but the opportunity to listen and exchange. It appears as though multicultural experiences may be a very effective step to growing one's competency.

Self-Awareness Investigation

In addition to multicultural experiences, self-awareness investigation has also been attributed to growth in cultural competency (Feize & Gonzalez 2018; Havis, 2019; Makaiau & Freese 2013). Self-awareness investigation involves the examination of one's identity within the context of the larger society. This examination usually includes a study of one's own privileges and biases.

Makaiau and Freese (2013) studied 117 of their high school and university students in a study examining the effects of self-study on cultural competency and multicultural acceptance. The authors used a personal-constructivist collaborative approach and used content focused on disrupting socially constructed ideas of race, culture, and ethnicity. Self-reflection journals revealed that self-study changed students' prior stereotypical views and gave them a greater awareness of privilege and marginalization.

Kunz (2024) conducted a study examining 20 higher education support professionals before and after a 24-hour multicultural training which included an additional five hours of service learning and three one-hour debrief/coaching sessions, focused on open-ended sharing. The Intercultural Development Inventory (IDI) was administered before and after the training session. Analysis of both IDIs revealed an increase in cultural competency of one level by 50% of participants, but most participants did not access the level of adaptation, the stage indicating

the use of skills to adapt to culture (Bennett, 2017). This change represents a considerable gain in cultural competency.

Similarly, Mitchell and Westbrook (2016) conducted a study of a 10-day trip to Spelman College and Morehouse College as a part of a minority-serving institution's graduate course. The students completed pre-trip readings, writing and research. This type of coursework left room for the student to define and share their own experiences. The trip contained historical site visits and student panel discussions. The study found that students had increased their cultural awareness and knowledge but saw the lowest gain in skills after this trip. This type of cultural awareness is most likely indicative of the acceptance stage, as a deeper cultural awareness develops, but an inability to bridge cultural barriers still exists (Benett, 2017).

These studies parallel the importance of self-awareness within a societal context. Before being forced to examine one's cultural identity, participants often demonstrate an ethnocentric view of culture. After multicultural experiences, students were able to reflect on their identity in society and shift toward a more ethnorelative view of culture. Self-awareness investigation seems to be a significant step in growing cultural competency.

The Intercultural Development Inventory LLC as founded by Hammer, founder of the Intercultural Development Continuum, asserts that cultural competency growth normally requires 3-5 months of conscience effort (coursework, multicultural experiences, self-awareness investigation, among other work) to improve one's cultural competence (IDI, 2024).

Residential Life

The participants in this study had already lived within the residence halls for at least one year before training. This type of experience can be considered a multicultural experience. In fact, researchers have found residential housing to be an impactful place of learning that mimics the larger campus climate (Hurtado, 2001; Howard & Kerr, 2019). This in essence serves as a multicultural experience within itself.

Researchers found social learning to be one of the most effective ways of learning (Lave & Wenger 1991, Wenger 1998). Chen and colleagues (2011) examined communities of practice. The authors showed how organizational communities of practice (OCoP) are important for development of human capital resources through knowledge sharing at the organizational level.

Cheng and colleagues (2020) examined the holistic competencies of 211 university student residents in Hong Kong. The study found that residents who participated in hall activities had greater gains in the areas of justice, wisdom, courage, transcendence, and well-being than did those residents who did not participate in hall activities.

Participant Resistance

The regression in cultural competency levels may be attributed to participant resistance. It is important to note that predisposed societal norms can influence beliefs, attitudes, and behaviors toward underrepresented groups (Crandall et al., 2018; Miller & Prentice, 1996). Experts have concluded that common cognitive processes like system justification; loss aversion; motivated reasoning; and errors of perception, attention, learning, and memory can affect the impact of diversity training (Jost & Banaji, 1994; Jost et al., 2009; Knowles et al., 2014; Phillips & Lowery, 2020; Spears & Haslam, 1997).

Experts contend that for inclusive professional development training to work, it must focus on changing people's beliefs and giving them the skill to do so (Dixon et al., 2014; Berzukova et al., 2012; Anand & Winters, 2008; Lozano, 2014; Popli & Rizvi, 2016; Thelin, 2011). For example, when addressing the cultural aspects of race, it may be a challenge because the individual's beliefs may have been formed on misinformation.

It may very well be a question of race. Recall, that this is a predominatley White institution. When challenged, White fragility (White defensiveness) and immunity (to unfair

racial treatment) can become defensive and deflective (Abioye & Sasso, 2023). Moreover, attempts to change White pre-service teachers' racial attitudes and beliefs have been negligible or incremental (Larkin et al., 2016; Shah & Coles, 2020).

Salmond-Mc Hellen & Sasso (2024) studied White pre-service teachers and found that characteristics of White fragility stood as a barrier between the participants and cultural competency growth.

Additionally, when asked if their beliefs had changed after the multicultural training, 59% of participants said no, while the other 41% of participants said yes or somewhat. Although, the question asked about beliefs, one may infer that participants were being asked if they had improved their cultural competency levels. Admitting improvement would also be admitting insufficiencies in cultural competency, which may have deterred participants from answering. This resistance might very well explain the stagnation as well as regression in cultural competency levels.

Predisposition for Cultural Competency

In this study, those resident advisors who completed the workshop within the acceptance or adaptation level of cultural competency (29/30) tested within the ethnorelative or open view towards other cultures (Bennett, 2017). Once again, individuals at this level of cultural competency have a deeper understanding of culture and view culture in a non-judgmental manner. Nineteen of 29 participants at this level of cultural competency had at least two underrepresented identities.

Participants who completed the workshop at the minimization level of cultural competency (3/30 participants) had between one and two underrepresented identities. Minimization is the level of cultural competency that serves as a transition between the

monocultural and intercultural levels of cultural competency. At this stage, cultural understanding remains superficial and often focuses on the similarities between cultures, negating the differences.

Per the literature, the presence of underrepresented identities like race, sexual orientation, gender, and the like are considered aptitudes for cultural competency (Castellanos, 2007; Iverson & Seher, 2017; King & Howard-Hamilton, 2003; Mueller& Pope, 2003; Wilson, 2013; Wilson, 2017). In general, women tend to have greater cultural competency levels than men (Castellanos, 2007; King & Howard-Hamilton, 2003; Wilson, 2017). Furthermore, people of color have greater cultural competency levels than their White counterparts as do members of the LGBTQ+ community (Iverson & Seher, 2017; Mueller& Pope, 2003; Wilson, 2013).

For example, Wilson (2007) studied 167 student affairs professionals using the Multicultural Competencies for Student Affairs Preliminary Form 2 (MCSA-P2) and found that marginalized groups had higher levels of positive attitudes towards multicultural issues.

Additionally, Iverson & Seher (2017) studied graduate students using the MCSA-P2. Results of this survey once again indicated that women scored higher in multicultural competence than men. Students of the lesbian, gay, bisexual, transgendered, queer, plus (LGBTQ+) community scored higher on the MCSA-P2 than their heterosexual counterparts.

Studies indicate that those from minoritized identities, people of color, women etc., tend to score higher in cultural competency than non-minoritized individuals because many minoritized individuals adapt from a minoritized culture to a majority one within their daily lives (Friedlaender, 2018).

Significance

Results from this study reveal the importance of time and residential living in growing cultural competency levels.

Prevention of Stagnation of Cultural Competency Levels

Results from this study reinforce previous literature in the presence of a dominant stagnation in cultural competency levels after short-term diversity efforts. The majority of participants (17/30) scored within the acceptance stage of cultural competency before and after the multicultural training, while one participant scored at the minimization level, indicating no measurable growth. This constitutes 18/30 participants or 60% of participants. Similar results with little to no change in cultural competency were found in other short-term multicultural training sessions (Bezrukova et al., 2016; Pendry et al., 2007; Samuel, 2014).

Most participants enter pre-training at the minimization level (IDIC, 2024). The IDI LLC serves as a repository for hundreds of studies examining cultural competency levels in varying sectors, including higher education. They reported that 65% of study participants scored at the minimization level before intervention.

Sandell and Tupy (2015) examined undergraduate students before taking a multicultural course and found that 56% of students entered the course at the level of minimization.

Similarly, Rodriguez-Izquierdo (2022) examined the cultural competency of first and fourth-year university students. IDI results revealed that 69% of first-year students and 67% of fourth-year students scored within the minimization stage of cultural competency before multicultural training. This study found that 18/30 or 60% of resident advisors scored at the acceptance level of minimization.

Importance of the Intercultural Development Inventory (IDI)

The aforementioned studies used the Intercultural Development Inventory (IDI) to measure the cultural competency levels of participants (IDI, 2024). The IDI was developed by

Bennett and Hammer in 1998. Fifty-multiple choice questions were used to determine cultural competency levels, asking questions related to cultural perceptions, behaviors, and experiences. The Intercultural Development Continuum is used to measure cultural competency on said continuum from a monocultural view of culture to an intercultural mindset. Moreover, it has both construct validity (the ability of an instrument to accurately measure the theoretical concept it is intended to assess) and content validity (the ability of the measurement instrument to accurately and adequately measure the specific content it was designed to assess) (Emmert & Barker, 1989; IDI, 2024).

The Intercultural Development Inventory (IDI) has been validated cross-culturally using a variety of participant samples from different sectors across the globe (Hammer, 2011). The IDI LLC also sends a summary of the quantities analysis of the participants' results.

The IDI LLC warns against shortening the exam as its proven validity is rooted in the full-length inventory. This study used an abridged questionnaire asking for cultural perceptions, behaviors, and experiences, consisting of only five multiple-choice questions.

The Importance of Residential Life Experience

It may be very important to note that the previous multicultural experience of participants who had lived within the residence halls for at least one year, may have in fact impacted the cultural competency level of participants. Experts have determined that residential housing is known to be an impactful place of learning that mimics the larger campus climate (Hurtado, 2001; Howard & Kerr, 2019). This in essence serves as a multicultural experience within itself.

This type of learning can also be considered social learning, which is one of the most effective ways of learning (Lave & Wenger 1991, Wenger 1998). Chen and colleagues (2011) studied the concept of communities of practice. The authors showed how organizational

communities of practice (OCoP) are important for development of human capital resources through knowledge sharing at the organizational level.

Cheng and colleagues (2020) examined the holistic competencies of 211 university student residents in Hong Kong. The authors found that residents who participated in hall activities had greater gains in the areas of justice, wisdom, courage, transcendence, and wellbeing than did those residents who did not participate in hall activities.

The Importance of Multicultural Experiences

Resident advisors in this study also shared that the most helpful part of the training was the multicultural experience in which a variety of students came to share their experiences with the participants. Resident advisors met and spoke in small groups with the following individuals: (a) The director of the TRIO program and one of her students.

The TRIO program is a government-funded program that supports students from diverse backgrounds (low-income, first generation, students with disabilities etc.) (US Department of Education, 2025). (b) Members of the Black Student Alliance and Latino Alliance (c) Members of the LGBTQ+ Club (d) Two international students and the English as an Additional Language (EAL) professor. This information reinforces the importance of multicultural experiences. It also incites the recommendation for a longitudinal multicultural experience. A multicultural experience of this type should be added to the current trainings to maximize cultural competency growth.

This type of intervention can be seen as a multicultural experience. Recall that multicultural experiences are considered best practices in multicultural education (Feize & Gonzalez,2018; Glickman, 2015; Havis, 2019; Kondor et al.,2019; Lambert Snodgrass et al., 2018; Makaiau and Freese,2013).

When studying the cultural competency levels of undergraduate students before and after an agricultural social justice course with a service-learning component, Lambert & Snodgrass et al. (2018) saw improvements in cultural competency levels post course. Students completed the Intercultural Developmental Inventory (IDI) within the first three weeks of the course and within the final two weeks of the course. The authors determined that 76% of participants moved forward on the spectrum of cultural competency growth from the first assessment to the second.

Kondor and colleagues (2019) studied preservice teachers who tutored students from local urban elementary schools. Students, their families, and participants met once a week for ten weeks. Before participation in the tutoring program, participants exhibited color-blind behaviors (ignoring the cultural aspect of race). They deemed the students and their parents as "challenging." Often, they did accept students' vernacular and ignored questions and feedback from parents. Such behaviors are indicative of the defense and denial stages or a closed view of culture (Bennett, 1993). At the completion of this experience, participants acknowledged their belonging to the dominant culture group and their inability to fully understand the challenges faced by underrepresented students. This reflection indicates acceptance and a shift and a more open view of culture. This was not the only study noting a change in mindset of university students.

Glickman and colleagues (2015) studied two graduate cohorts. One cohort completed an online cultural diversity module while the other cohort participated in the module as well as a six-week global immersion experience in Malawi. Researchers found that the students who completed the module as well as the global immersion experience in Malawi scored greater in emotional resilience (the ability to remain resilient in the face of new experiences) and perceptual acuity (the ability to accurately perceive different aspects of an environment). These criteria fall within the acceptance stage of cultural competency (Bennett, 1993).

Haber and Getz (2011) examined the cultural competency levels of graduate students in student affairs before and after a two-week study abroad experience in Quatrai. Students completed reflections before and after their trip. After the trip, students' cultural awareness, knowledge, sensitivity, and competence had increased.

These studies note the correlation between multicultural experiences and cultural competency growth. Knowing the importance of multicultural experience in this study and others, it is recommended that all multicultural trainings should include a multicultural experience. Knowing that residential life serves in a multicultural training capacity, residential life can be maximized in this capacity. I would suggest to the housing director a longitudinal multicultural training program with opportunities for multicultural experiences. For example, resident advisors could serve as mentors to an international student over the space of a semester. Moreover, opportunities for weekly interactions and monthly social activities could be used to build rapport between mentors and mentees.

Further Recommendations

Due to the findings of stagnation and the dominant acceptance level of resident advisors pre training, it is recommended that the following changes be applied to the current multicultural training: (a) A longitudinal multicultural training program with a multicultural experience (b) Use of the Intercultural Development Inventory (c) A comparison group not living on campus

Longitudinal Multicultural Program

The IDI LLC (2024) insists that true cultural competency is a longitudinal process taking three to five months of consistent effort in multicultural education. Moreover, experts agree that it takes three to five months to improve in cultural competency.

Per the IDI LLC (2024), it can take three to five months to see an improvement in cultural competency levels. Kruse and colleagues (2018) advocate for five measures needed for cultural competency growth: (a) time to meet, learn, and process new learning (b) time to monitor, evaluate, and refine processes and practices across the campus (c) communication structures that support the work of cultural competency (d) a climate of trust and openness to improvement and learning supportive leadership and (e) access to expertise designed to support

new individual and organizational learning. All of which takes time. The best training programs are said to be made over a significant period of time (Bezrukova et al., 2016; Campbell et al., 2016; Goldstein et al., 2018).

Bezrukova and colleagues (2016) reviewed over 260 studies and found that time mattered. Short-term diversity programs led to small changes in knowledge but very little change to behavior or attitude over time. The study also found that additional measures like diversity initiatives and recruitment were needed over an extended period of time.

Chang and colleagues (2019) studied the impact of a voluntary one-hour online training intended to promote the inclusion of women in the workplace. The author found that this training had no significant impact on behaviors but did have a positive impact on attitudes towards the inclusion of women. The author concluded that the one-time diversity trainings, typical in the US, are not effective to behavioral changes on their own.

The brief timeframe of the study resulted in stagnation of cultural competency levels with 20/30 participants ending the training at the acceptance level of cultural competency.

Use of the Intercultural Development Inventory (IDI)

The Intercultural Development Inventory (IDI) was created by Bennett and Hammer in 1993. This is a 50 multiple-choice inventory that assesses cultural and behavioral adaptations. It has both construct validity (the ability of an instrument to accurately measure the theoretical concept it is intended to assess) and content validity (the ability of the measurement instrument to accurately and adequately measure the specific content it was designed to assess) (Emmert & Barker, 1989; IDI, 2024).

Cultural competency is measured per the Intercultural Development Continuum which measures cultural competency from a monocultural mindset to an intercultural one. The IDI also

measures perceived orientation (from the perception of the participant). This may even be an aspirational level of cultural competency. Direct Orientation (the actual orientation of participants) is also measured.

The IDI has been cross culturally validated. In a particular study the IDI was administered to 4,753 individuals from 11 different cross-cultural samples including: 230 managers from a wide range of countries, 150 members of a local church in the US, 2,693 students from a major US university, 1,850 high school students from eight different countries (Hammer, 2011). Researchers found the confirmatory factor analysis confirmed the orientations of cultural competency, and inter-scale correlations supported the developmental frameworks of the continuum.

When the IDI is used, IDI LLC summarizes data and provides a quantitative analysis of findings (IDI, 2024). Due to this validation and ease of access to results, the IDI should be used in future studies.

A Comparison Group Not Living on Campus

The resident advisors tested into the acceptance level of cultural competency before the multicultural training. This is a rarity as most participants in other studies tend to score into the minimization level before training (IDI, 2024). It is important to examine this difference. It could have been due to the invalidity of the abridged Intercultural Development Inventory (IDI) or the presence of residence life for a period of at least one year. Experts have determined that residential housing mimics the larger campus climate and can serve as an important place of learning (Hurtado, 2001; Howard & Kerr, 2019). It serves as a multicultural experience within itself.

Learning within the residence halls can also be considered social learning, which experts consider to be one of the most effective ways of learning (Lave & Wenger 1991, Wenger 1998). In a study completed by Chen and colleagues (2011), they found organizational communities of practice (OCoP) are important for development of human capital resources through knowledge sharing at the organizational level.

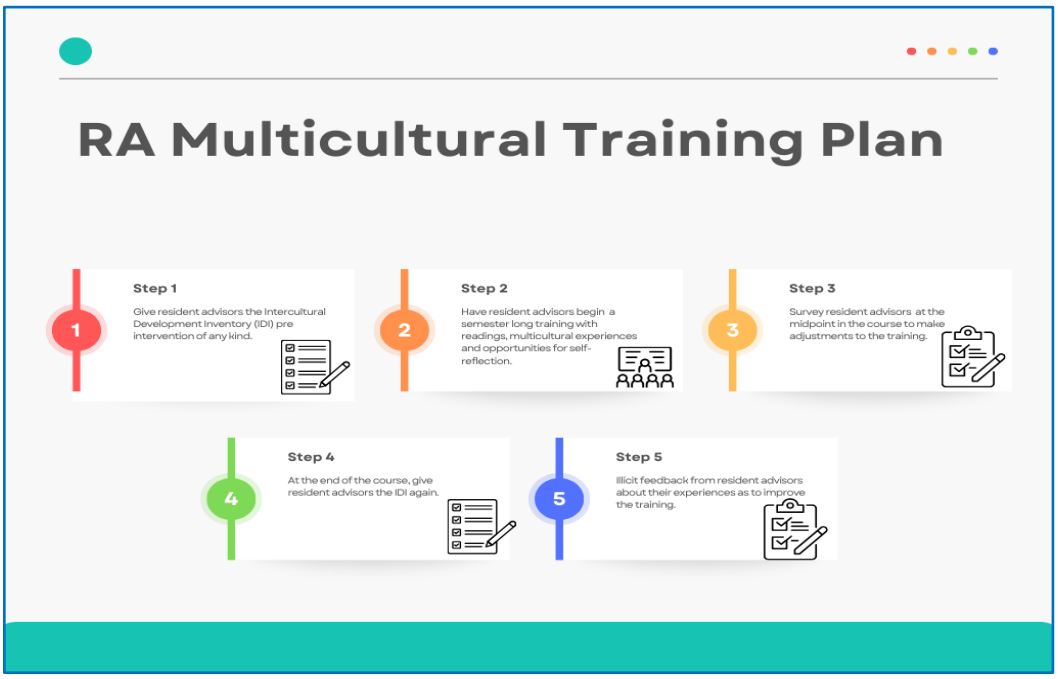
Cheng and colleagues (2020) examined the holistic competencies of 211 university student residents in Hong Kong. They found that residents who participated in hall activities had greater gains in the areas of justice, wisdom, courage, transcendence, and wellbeing than did those residents who did not participate in hall activities. It is for this reason it would be useful to compare the results of resident advisors who obligatorily have residence life experience with those who don't. This would confirm or deny the affirmation of residence life as a learning tool.

Recommendations for Implementation of Knowledge

Due to the dominant stagnation in cultural competency levels, it is recommended to institute a plan that allows for multicultural experiences and maximizes the learning environment that is campus housing. The following are needed: (a) Reliable pre and post measures of cultural competency (b) Adequate time for growth (c) Multicultural coursework (d) Multicultural experiences (e) Self-Reflection opportunities (f) Opportunities for program feedback. See the figure below for an explanation.

Figure 8

Multicultural Training Plan for Resident Advisors



Note. This figure indicates the steps needed in sequential order from first to last.

Measure Pre-Cultural Competency Levels

Currently, the most widely validated measure of cultural competency is the Intercultural Development Inventory created by Bennett and Hammer (2011). This instrument has been used in hundreds of studies and is cross culturally validated. It allows for the participants perceived orientation (where the observer thinks they are or wants to be) and the direct orientation (which measures the participants' current level of cultural competency (Emmert& Barker, 1989).

The IDI should be given to resident advisors before the multicultural training begins and at the end of the training. A control group of non-resident advisors made up of commuter students who do not live in the residence halls should be measured at these intervals using the IDI as a means of comparison. The use of control groups allows the researcher to have a baseline of comparison and to determine if the changes observed are due to the intervention or another factor (Creswell & Guetterman, 2019). This would be a useful addition to further studies.

Begin Multicultural Training

The multicultural training should begin shortly after the pre-measurement. Recall, the Intercultural Development Inventory (IDI) is accompanied by an individual growth plan (IDI, 2024). This plan allows an individual to grow in cultural competency and takes three to five months on average to occur. Experts agree that longitudinal work is best for growth in cultural competency (Bezrukova et al., 2016; Campbell et al., 2016; Goldstein et al., 2018). The semester is roughly 16 weeks and would allow for the suggested time frame of three to five months (IDI, 2024).

The best practices in multicultural training of multicultural experiences and self-awareness investigation should be used (Feize & Gonzalez,2018; Glickman, 2015; Havis, 2019; Kondor et al.,2019; Lambert Snodgrass et al., 2018; Makaiau and Freese,2013). Multicultural experiences like those experienced by pre-service teachers in an urban school and those who completed a study-abroad program, saw growth in cultural competency levels (Glickman, 2015; Kondor et al., 2019). This type of multicultural experience allows for the transfer of deep cultural exchange (Hall, 1979).F or this reason, it is suggested that students complete a multicultural experience. I would suggest the resident advisors serve as mentors to the current international students. This would include obligatory weekly meetings and monthly outings with their international buddies to build rapport and understanding.

A workbook with weekly self-awareness journal assignments would be used to further promote cultural competency growth. Growth in cultural competency was found after self-reflective practices were used in multicultural courses (Feize & Gonalez,2019; Havis, 2018). Journals were used during multicultural training.

Collect Midterm Survey Data

At the midterm point, roughly eight weeks within the training, surveys could be given to the resident advisors so adjustments can be made for improvement (Alderman et al, 2012; Sozer et al.,2019). It can motivate students and instructors to make improvements to their work and stay better engaged in the course (Diamond 2004; Redmond, 1982).

Moreover, Newburg and colleagues (1991) analyzed 147 mid-semester surveys and found that students shared poignant suggestions of how to improve the course. The suggestions received by students in mid-semester surveys can help in making needed adjustments to courses in a timely manner.

Measure Post-Cultural Competency Levels

At the end of the semester, it is important to measure the cultural competency of participants post-multicultural training. The IDI should be used as a comparison as it is thoroughly validated (IDI, 2024). Moreover, pre and post testing can establish a baseline by helping researchers understand the starting point before intervention (Creswell & Guetterman, 2019). It also allows for the researcher to determine the participant's progress over time. Finally, by comparing pre and post IDI scores, the researcher can determine the impact of the said intervention.

Distribute End of Training Survey

Just as midsemester surveys helped with program improvement, so do end-of-the semester surveys (Diaz et al., 2022). Nasser and Fresko (2002) surveyed faculty and found that even though faculty said end-of-the-year surveys were only moderately helpful, the majority of faculty did use end-of-the-year surveys to improve their courses for the next year. Furthermore, research maintains that end-of-the-course evaluations contribute to the enhancement of teaching and learning. Research suggests that student end-of-course evaluations do contribute considerably to the enhancement of teaching and learning when supplemented with teacher consultations (Marsh & Roche, 1993; Murray, 1997).

Summary

In conclusion, this qualitative case-study was used to examine the following research questions: (1) What is the impact of a multicultural training on the cultural competency levels of resident advisors? (2) What factors influence this impact? The impact of the multicultural training on resident advisors was a dominant stagnation, a modest growth, and a slight regression in cultural competency levels. There was also a dominant view of acceptance and the acquisition of different perspectives. This study added to previous research by confirming the existing

cultural competency level of acceptance and by confirming the importance of multicultural experiences. This study challenges that the dominant pre-intervention cultural competency level is minimization.

This study reinforces the importance of longitudinal efforts as well. It is recommended those future studies be conducted using the intercultural development inventory, allow for longitudinal multicultural experiences, and contain a control group of participants with no prior residence in campus housing. It is hoped that this study may add to the best practices in multicultural training to address the diversity in universities and the link cultural competency has to a sense of belonging and academic achievements (Freeman, 2007; Maslow, 1943; Osterman, 2000; Strayhorn, 2018; Wenger 1998). These efforts with the resident advisors may just have big outcomes on undergraduate student success.

References

AACTE Commission on Multicultural Education. (1973). No one model American. *Journal of Teacher Education, 24* (4), 264-265.

Abioye, A. & Sasso, P. A. (2023). # White And Woke: Racial consciousness in white undergraduate students. *Journal of Higher Education Politics & Economics, 9*(1), 85-106.

Acheson, K., & Schneider-Bean,S. (2019). Representing the intercultural development continuum as a pendulum: Addressing the lived experiences of intercultural competence development and maintenance. *European J. Cross-Cultural Competence and Management, 5*(1), 42-61.

Adu, J., Owusu, M. F., Martin-Yeboah, E., Pino Gavidia, L. A., & Gyamfi, S. (2022). A discussion of some controversies in mixed methods research for emerging researchers. *Methodological Innovations, 15*(3), 321-330. https://doi.org/10.1177/20597991221123398

Akcaoglu, M. O. (2021). The effect of a multicultural education course on teachers' attitudes towards multicultural education and prejudices. *International Online Journal of Educational Sciences, 13*(5), 1486–1502 .https://doiorg.univsouthin.idm.oclc.org/10.15345/iojes.2021.05.012

Alderman, L., S. Towers, & S. Bannah. (2012). Student feedback systems in higher education: A focused literature review and environmental scan. *Quality in Higher Education 18* (3), 261 – 80. doi: 10.1080/13538322.2012.730714.

American Association of Colleges & Universities (AAC&U). (2002). Greater expectations: A new vision for learning as a nation goes to college. Retrieved from Eric. https://eric.ed.gov/?id=ED468787

American College Health Association. (2024). *American College Health Association-National College Health Assessment III: Reference group executive summary* https://www.acha.org/wp-content/uploads/NCHA_IIIb_SPRING_2024_REFERENCE_GROUP_EXECUTIVE_SUMMARY.pdf

Anand, R., & Winters, M. F. (2008). A retrospective view of corporate diversity training from 1964 to the present. *Academy of Management Learning & Education*, *7*, 356–372

Anderson, James D. (1997). Training the apostles of liberal culture: Black higher education, 1900-1935. In Lester F. Goodchild and Harold S. Wechsler (Eds.), ASHE reader on the history of higher education, 2nd ed. (p. 432-458). Pearson Custom Publishing.

Apfelbaum, E. P., Norton, M. I., & Sommers, S. R. (2012). Racial color blindness: Emergence, practice, and implications. *Current Directions in Psychological Science*, *21*, 205–209.

Apfelbaum, E. P., Sommers, S. R., & Norton, M. I. (2008). Seeing race and seeming racist? Evaluating strategic colorblindness in social interaction. *Journal of Personality and Social Psychology*, *95*, 918–932.

Apfelbaum, E. P., Stephens, N. M., & Reagans, R. E. (2016). Beyond one-size-fits-all: Tailoring diversity approaches the representation of social groups. *Journal of Personality and Social Psychology*, *111*, 547–566.

Arvidson, C. (2003). A new role emerging? Reviewing the literature on RA roles. *The Journal of College and University Student Housing*, *31*(2), 31–36.

Bailey, C. W. (1979). Adapting to the revolution of equal opportunity of the handi-capped. In assuring access for the handicapped, edited by M. R. Redden. *New Directions for Higher Education*, 25. Jossey-Bass.

Bans-Akutey, A., Tiimub, B.M. (2021). Triangulation in research. *Academia Letters*, Article 3392. https://doi.org/10.20935/AL3392.

Banks, J. (1979). Ethnic studies instruction: A critical perspective. *Multicultural Education. 20*(2), 1-24.

Banks, C. A. M., & Banks, J. A. (1995). Equity pedagogy: An essential component of multicultural education. *Theory into Practice*, *34*, 152–158.

Banks J. A., & Banks C. A. M. (2004a). Handbook of research on multicultural education (2nd ed.). Jossey Bass.

Banks J. A. (2004b). Multicultural education: Historical development, dimensions, and practice. In Banks J.A., and Banks C.A.M. (Eds.), *Handbook of research on multicultural education* (2nd ed.), 3-29. Jossey-Bass.

Banks, J.A. (2016). *Cultural diversity and education: Foundations, curriculum, and teaching* (6th ed.). Routledge. https://doi.org/10.4324/9781315622255

Bastedo, M.N., Howard, J.E., & Flaster, A. (2016). Holistic admissions after affirmative action: Does maximizing the high school curriculum matter?" *Educational Evaluation and Policy Analysis 38*(2):389–409. doi:10.3102/0162373716642407.

Benedict, R. (1934). Patterns of culture. Houghton Mifflin.

Bennett, M.J. (1986). A developmental approach to training for intercultural sensitivity. *International Journal of Intercultural Relations*, *10*(2), 179-195.

Bennett, M.J., & Hammer, M. (1998). *The intercultural development inventory (IDI) manual*. Intercultural Communication Institute.

Bennett, M. J. (2004). Becoming interculturally competent. In J.S. Wurzel (Ed.) *Toward multiculturalism: A reader in multicultural education*. Intercultural Resource Corporation.

Bennett, M. J. (2009). Cultivating intercultural competence: A process of becoming. *In Intercultural Competence: Essential Learning Outcomes* (pp. 51-67). *Association of American Colleges and Universities.*

Bennett, M. (2017) Development model of intercultural sensitivity. In Kim, Y (Ed) *International encyclopedia of intercultural communication.* Wiley.

Berrey, E. (2015). The enigma of diversity: The language of race and the limits of racial justice. University of Chicago Press.

Bezrukova, K., Jehn, K. A., & Spell, C. S. (2012). Reviewing diversity training: Where we have been and where we should go. *Academy of Management Learning & Education,* 11, 207–227.

Bezrukova, K., Spell, C. S., Perry, J. L., & Jehn, K. A. (2016.) A meta-analytical integration of over 40 years of research on diversity training evaluation. *Psychological Bulletin*, 142, 1227–1274.

Blimling, G. S., & Miltenberger, L. J. (1990). *The resi-dent assistant (*3rd ed.). Kendall/Hunt.

Blimling, G.S. (2010) T*he resident assistant: Application and strategies for working with college students in resident halls*. (7th ed.). Kendall Hunt.

Boone, K. B., Davidson, D. L., & Bauman, M. (2016). The evolution and increasing complexity of the resident assistant role in the United States from colonial to modern times. *Journal of College and University Student Housing*, 42(3), 38–51.

Booker, K. C., Merriweather, L., & Campbell-Whatley, G. (2016). The Effects of Diversity Training on Faculty and Students' Classroom Experiences. *International Journal for the Scholarship of Teaching and Learning*, *10*(1).

Bowman, R.L. & Bowman, V.E. (1995). Academic courses to train resident assistants. *Journal of College Development, 36,* 39-46.

British Columbia Council of International Education. (2024). *Hall's cultural iceberg*. chrome-extension://efaidnbmnnnibpcajpcglclefindmkaj/https://bccie.bc.ca/wp-content/uploads/2020/09/cultural-iceberg.pdf

Brooks, S., & R. H. Brooks. (1962). Handicapped students and the California two-year college. *Junior College Journal 33* (1): 50–56.

Brown, N. D., & Jacoby-Senghor, D. S. (2022). Majority members misperceive even "win-win" diversity policies as unbeneficial to them. *Journal of Personality and Social Psychology,* 122, 1075–1097.

Brown v. Board of Education. (1964). 347 U.S.,483.

Browning, M. C. (2022). The exploration of how Black Lives Matter in higher education. *Journal of Business & Behavioral Sciences*, *34*(1), 88–98.

Bureau of Education. (1916). *Negro education: A study of the private and higher schools for colored people in the United States.* Department of the Interior.

Butchart, R.E. (1975). *Educating for freedom: Ideological origins of Black education in the South, 1862-1872.* (Final Report). State University of New York.

Campbell-Whatley, G. D., Merriweather, L., Lee, J. A., & Toms, O. (2016). Evaluation of diversity and multicultural integration training in higher education. *Journal of Applied Educational and Policy Research, 2*(2), 1-14.

Campus Fire Watch. (2006, September 12). Dana Christmas story [Video file]. Retrieved from https://www.youtube.com/watch?v=LkFZ3L3jR_o

Cartwright, A. D., Avent, J. R., Munsey, R., & Lloyd-Hazlett, J. (2018). Interview experiences of minority counselor education faculty from underrepresented groups. *Counselor Education and Supervision, 57,* 132–146. https://doi.org/10.1002/ceas. 12098

Castellanos, J., Gloria, A. M., Mayorga, M. M., & Salas, C. (2007). Student affairs professionals' self-report of multicultural competence: Understanding awareness, knowledge, and skills. *NASPA Journal, 44*(4), 643–663. https://doi.org/10.2202/1949-6605.1862

Chang, E. H., Milkman, K. L., Gromet, D. M., Rebele, R. W., Massey, C., Duckworth, A. L., & Grant, A. M. (2019). The mixed effects of online diversity training. *Academy of Management Perspectives August Proceedings of the National Academy of Sciences of the United States of America*, 116, 7778–7783.

Charlesworth, T. E. S., & Banaji, M. R. (2022). Patterns of implicit and explicit stereotypes III: Long-term change in gender stereotypes. *Social Psychological & Personality Science*, *13*: 14–26

Chatterjee, L., and M. Mitra. (1998). Evolution of federal and state policies for persons with disability in the United States: Efficiency and welfare impacts. *Annals of Regional Science 32,* 347–65.

Chen, G., Kirkman, B., Kanfer, R., Allen, D. & Rosen, B. (2007). A Multilevel study of leadership, empowerment, and performance in teams. *The Journal of Applied Psychology*. 92. 331-46. 10.1037/0021-9010.92.2.331.

Chen, D., & Yang, X. (2022). Talk the walk and walk the talk: Gearing toward a culturally responsive leadership approach. *Asia-Pacific Education Researcher (Springer Science & Business Media B.V.), 31*(3), 285–295. https://doi.org/10.1007/s40299-021-00560-2

Cheng, M. W. T., & Chan, C. K. Y. (2020). Do university residential experiences contribute to holistic education? *Journal of Higher Education Policy & Management*, *42*(1), 31–48. https://doi.org/10.1080/1360080X.2019.1659211

Chin, M. J., Quinn, D. M., Dhaliwal, T. K., & Lovison, V. S. (2020). Bias in the air: A nationwide exploration of teachers' implicit racial attitudes, aggregate bias, and student outcomes. *Educational Researcher, 49*, 566–578.

Chung, E., & Evans, A. (2016). Rethinking cultural competence in higher education: An ecological framework for student development. *ASHE Higher Education Report, 42*(4),7–162. https://doi.org/10.1002/aehe.20102

Clarke J. S., Cornelissen J. P., Healey M. P. (2019). Actions speak louder than words: How figurative language and gesturing in entrepreneurial pitches influences investment judgments. *Academy of Management Journal, 62*(2), 335–360.

Comas-Díaz, L. (2000). An ethnopolitical approach to working with people of color. *American Psychologist, 55(*11), 1319–1325. https://doi.org/10 .1037/0003-066X.55.11.1319

Comeaux, E., Grummert, S. E., & Mireles, D. C. (2023). A critical review of the literature on cultural competency in student affairs: Toward transformative cultural responsiveness.

Journal of Diversity in Higher Education, 16(5), 563-574. https://doi.org/10.1037/dhe0000363

Condon, M. E. (1951). This college concentrates on helping the handicapped student. *Journal of Rehabilitation 12* (3): 14–16.

Cox, T. H., & Blake, S. 1991. Managing cultural diversity: Implications for organizational competitiveness. *Academy of Management Perspectives, 5*, 45–56.

Crandall, C. S., Miller, J. M., & White, M. H. 2018. Changing norms following the 2016 US presidential election: The Trump effect on prejudice. *Social Psychological & Personality Science, 9,* 186–192.

Cranmer, G. (2017). One-group pretest–posttest design. In *The SAGE Encyclopedia of Communication Research Methods*. *4*, 1114-1126. Sage. https://doi.org/10.4135/9781483381411

Creswell, J.W. and Guetterman, T.C. (2019) *Educational research: Planning, conducting, and evaluating qualitative and quantitative research*. Pearson.

Creswell, J.W. and Poth, C. (2017). *Qualitative inquiry and research design: Choosing among five approaches*. (4th ed.). Pearson.

Cross, T. Bazron, B. Dennis, K. & Isaacs, M. (1989). *Towards a culturally competent system of care: A monograph on the effective services for minority children who are severely emotionally disturbed.* Georgetown University Child Development Center.

Cowley, W. H. (1934). The history of student resi-dential housing. *School and Society, 40*(1040), 705–712.

DeAngelis, T. (2015). In search of cultural competence. *American Psychological Association, 46*(3), 64-70. https://www.apa.org/monitor/2015/03/cultural-competence

Deardorff, D. K. (2006). The identification and assessment of intercultural competence as a student outcome of internationalization. *Journal of Studies in International Education, 10*(3), 241-266. https://doi.org/10.1177/1028315306287002

Dewey, J. (1916). *Democracy and education: An introduction to the philosophy of education*. Macmillian.

Dewey, J. (1939). Creative democracy-The task before us. *The Journal of Philosophy, 36*(5), 193-204. https://doi.org/10.2307/2022623

DeCosta, S. B. (1984). Not all children are Anglo and middle class: A practical beginning for the elementary teacher. *Theory into Practice, 23,* 155– 162.

Denzin, N., &Lincon, L. (2011). *Qualitative research*. (5th ed.). Sage.

Diamond, R. M. (2004). The usefulness of structured mid-term feedback as a catalyst for change in higher education. *Active Learning in Higher Education,* 5 (3): 217 – 31. doi: 10.1177/1469787404046845.

Diggles, K. (2014). Addressing racial awareness and color-blindness in higher education. *New Directions for Teaching & Learning*, *2014*(140), 31–44. https://doi.org/10.1002/tl.20111

Dimoff, J. D., Olson, A. M., Dao, A. N., Gribschaw, C. B., Perkins, D., & Loughran, M. J. (2022). Social psychological perspectives on American unrest: A tool for educators and trainers. *Training and Education in Professional Psychology*, *16*(3), 204–211. https://doi.org/10.1037/tep0000374

Disabled American Veterans. (1995, August). Wars and scars, compassion, and service: A diamond anniversary of the disabled American veteran. *DAV* Magazine 37.

Diaz, N. P., Walker, J. P., Rocconi, L. M., Morrow, J. A., Skolits, G. J., Osborne, J. D., & Parlier, T. R. (2022). Faculty use of end-of-course evaluations. *International Journal of Teaching and Learning in Higher Education*, *33*(3), 285–297.

Dixon v. Alabama State Board of Education, 294 F. 2d 150 (5th Cir. 1961).

Dixon, F. A., N. Yssel, J. M. Mcconnell, and T. Hardin. (2014). Differentiated instruction, professional development, and teacher efficacy. J*ournal for the Education of the Gifted 37*. (2): 111–127.

Dixon-Woods M. (2011, April). Using framework-based synthesis for conducting reviews of qualitative studies. *BMC Med*, *14*(9), 39. doi: 10.1186/1741-7015-9-39.

Dobbin, F., & Kalev, A. (2013). The origins and effects of corporate diversity programs. In Q. M. Roberson (Ed.), *The Oxford Handbook of Diversity and Work (*pp.253–281). Oxford University Press.

Duguid, M. M., & Thomas-Hunt, M. C. 2015. Condoning stereotyping? How awareness of stereotyping prevalence impacts expression of stereotypes. *Journal of Applied Psychology*, *100*, 343–359

Emmert, P., & Barker, L. (1989). *Measurement of communication behavior*. Longman Press.

Enyeart Smith, T. M., Wessel, M. T., & Polacek, G. N. L. J. (2017). Perceptions of cultural competency and acceptance among college students: Implications for diversity awareness in higher education. *ABNF Journal*, *28*(2), 25–33.

Epstein, A. (1994). Diversity training goes too far—FAA to pay workers who suffered after anti-harassment program. Retrieved from http:// community.seattletimes.nwsource.com/archive/?date19940923&slug 1932249

Erby, A. N., & Hammonds, D. S. (2020). Outsiders within: Critical perspectives of Black/African American women teaching multicultural counseling in rural Appalachia. In C. R. Chambers & L. Crumb (Eds.), *African American rural education: College transitions and postsecondary experiences* (pp. 169–182). Emerald Publishing Limited. https://doi.org/10.1108/ S2051-231720200000007012

Feize, L., & Gonzalez, J. (2018). A model of cultural competency in social work as seen through the lens of self-awareness. *Social Work Education*, *37*(4), 472–489. https://doi.org/10.1080/02615479.2017.1423049

Field, S., J. Martin, R. Miller, Ward, M. & Wehmeyer, M. (1998). Self-determination for persons with disabilities: A position statement of the division on career development and transition. *Career Development for Exceptional Individuals 21* (2),113–28.

Florida Senate Bill 266 (2023). https://www.flsenate.gov/Session/Bill/2023/266/BillText/er/PDF

Flowers, L. A. (2003). National study of diversity requirements in student affairs graduate programs. *NASPA Journal*, 40(4), 72–82. https://doi.org/10.2202/1949-6605.1281

Freeman, T. M., Anderman, L. H., & Jensen, J. M. (2007). Sense of belonging in college freshmen at the classroom and lampus Levels. *The Journal of Experimental Education, 75*(3), 203–220. https://doi.org/10.3200/JEXE.75.3.203-220

Friedlaender, C. (2018). On microaggressions: Cumulative harm and individual responsibility. *Hypatia, 33(1),* 5–21. https://doi.org/10.1111/hypa.12390

Gale N.K., Heath G., Cameron E., Rashid S., & Redwood S. (2013, September 18). Using the framework method for the analysis of qualitative data in multi-disciplinary health research. *BMC Medical Research Methodology*, *18*(13), 117. doi: 10.1186/1471-2288-13-117.

Gallaudet, E. M. 1983. *History of the college for the deaf, 1857–1907.* Gallaudet College Press.

Gay G. (2004). Beyond brown: Promoting equality through multicultural education. *Journal of Curriculum and Supervision, 19,* 193—216.

Glesne, C. (2015). *Becoming qualitative researchers: An introduction* (2nd ed.). Longman.

Glickman, L. B., Olsen, J., & Rowthorn, V. (2015). Measuring the cross-cultural adaptability of a graduate student team from a global immersion experience. *Journal Of Cultural Diversity*, *22*(4), 148-154. https://doi.org/10.1016/j.physio.2015.03.3241

Goffman, E. (1959). The presentation of self in everyday life. *Anchor Books.*

Goldsmith, L. J. (2021). Using Framework Analysis in Applied Qualitative Research. The Qualitative Report, *26*(6), 2061-2076. https://doi.org/10.46743/2160-3715/2021.5011

Goldstein Hode, M., Behm-Morawitz, E., and Hays, A. (2018). Testing the effectiveness of an online diversity course for faculty and staff. *Journal of Diversity in Higher Education, 11*(3), 347-365. doi: 10.1037/dhe0000063

Gollnick, D. M., & Chinn, P. C. (1994). *Multicultural education in a pluralistic society* (4th ed.). Merrill.

Gonzales, L. D., Hall, K., Benton, A., Kanhai, D., & Núñez, A.-M. (2021). Comfort over change: A case study of diversity and inclusivity efforts in U.S. higher education. *Innovative Higher Education*, *46*(4), 445–460. https://doi.org/10.1007/s10755-020-09541-7

Gopalan, M., & Brady, S. T. (2020). College students' sense of belonging: A national perspective. *Educational Researcher*, *49*(2), 134–137. https://doi.org/10.3102/0013189X19897622

Gordon, Lynn D. (1997). From seminary to university: An overview of women's higher education, 1870-1920. In Lester F. Goodchild and Harold S. Wechsler (Eds.), *ASHE reader on the history of higher education* (2nd ed.), 473-498. Pearson Custom Publishing.

Gorski, P. (2016). Rethinking the role of "culture" in educational equity: From cultural competence to equity literacy. *Multicultural Perspectives, 18*(4), 221-226. https://doi.org/10.1080/15210960.2016.1228344

Gott v. Berea College, 156 Ky. 376, 161 S.W. 204 (1913).

Grant, C. A. (2012). The evolution of multicultural education in the United States: A journey for human rights and social justice.

Gundemir, S., & Galinsky, A. D. 2018. Multicolored blindfolds: How organizational multiculturalism can conceal racial discrimination and delegitimize racial discrimination claims. *Social Psychological & Personality Science, 9*: 825–834

Gundemir, S., Martin, A. E., & Homan, A. C. (2019). Understanding diversity ideologies from the target's perspective: A review and future directions. *Frontiers in Psychology, 10, 1–* 14.

Gutmann, A. (2004). Unity and diversity in democratic multicultural education: Creative and destructive tensions. In J. A. Banks (Ed.), *Diversity and citizenship education: Global perspectives*, 71– 96. Jossey-Bass.

Haber, P., & Getz, C. (2011). Developing Intercultural Competence in Future Student Affairs Professionals through a Graduate Student Global Study Course to Doha, Qatar. Catholic Education: A Journal of Inquiry and Practice, 14(4), 463–486. Retrieved from https://ejournals.bc.edu/index.php/cej/article/view/1679/1519

Hall, E. T. (1979). *Beyond culture.* Fawcett.

Hammer, M. R. (1998). *The intercultural development inventory manual*. Intercultural Communication Institute.

Hammer, M. (2012). The Intercultural Development Inventory: A new frontier in assessment and development of intercultural competence. In M. Vande Berg, R.M. Paige, & K.H. Lou (Eds.), *Student learning abroad*, 115-136. Stylus Publishing.

Hammer, M. (2022). A response to Punti and Dingel's critique of the validity of the Intercultural Development Inventory for BIPOC students. [Comment on the article "Rethinking race, ethnicity, and the assessment of intercultural competence in higher education"]. *Education Sciences*, *12*(176), 176. https://doi.org/10.3390/educsci12030176

Hammersley, M. & Atkinson, P. (2007). *Ethnography: Principles in practice*. (3rd ed.). Routledge.

Hancock, D., Algozzine, & Lim, J.H. (2021). *Doing case study research: A beginner's guide.* (4th ed.). Teachers College Press.

Hansjorg E. (Spring 1967). Two years after integration: Race relations at a deep south university. *Phylon 28*.

Hardy, K., & T. A. Laszloffy. (2008). The dynamics of a pro-racist ideology: Implications for family therapists. In *re-visioning family therapy: Race, culture, and gender in clinical practice*, edited by M. McGoldrick and K. Hardy, 225–237. Guilford Press.

Harper, S. & Reskin, B. (2005). Affirmative Action at school and on the job. *Annual Review of Sociology 31*(1):357–79. doi: 10.1146/annurev.soc.31.041304.12215

Havis, L. R. (2019). Promoting intercultural competence among criminal justice students using interview-based signature assignments. *Transformative Dialogues: Teaching & Learning Journal*, *12*(1), 1–17.

Hofstede, G. (1960). *Culture's consequences: International differences in work-related values*. Sage Publications.

Howard-Hamilton (Eds.), *Multicultural and diversity issues in student affairs practice: A professional competency-based approach* (pp. 230–258). Charles C Thomas Publisher, Ltd.

Howard, J. L., & Kerr, K. G. (2019). Building for the future: Reflection, resources, and recommendations. *New Directions for Student Services, 168*, 81–92.

Hudson, N. J. (2020). An in-depth look at a comprehensive diversity training program for faculty. *International Journal for the Scholarship of Teaching and Learning, 14*(1).

Hurtado, S. (2001). Linking diversity and educational purpose: How diversity affects the classroom environment and student development. In G. Orfield (Ed.), *Diversity challenged: Evidence on the impact of affirmative action* (pp. 197–203). Harvard Education Publishing Group.

Indiana Senate Bill 202. (2024). https://iga.in.gov/legislative/2024/bills/senate/202/details

Intercultural Development Inventory. (2024). *Intercultural Development Continuum*. https://www.idiinventory.com/idc

Intercultural Development Research. (2018). Acceptance. https://www.idrinstitute.org/dmis/

Iverson, S. V., & Seher, C. L. (2017). Investigating the development of graduate students' multicultural competence in student affairs professional preparation. *Journal on Excellence in College Teaching, 28*(1), 77-97.

Iyer, A. 2022. Understanding advantaged groups' opposition to diversity, equity, and inclusion (DEI) policies: The role of perceived threat. *Social and Personality Psychology Compass*, 16, e12666.

Jaques N., Lazaridou A., Hughes E., Gulcehre C., Ortega P., Strouse D. J., Leibo J. Z., De Freitas N. (2019). Social influence as intrinsic motivation for multi-agent deep reinforcement learning. *Proceedings of the 36th International Conference on Machine Learning, PMLR 97*, 3040–3049

Jost, J. T., & Banaji, M. R. (1994). The role of stereotyping in system justification and the production of false consciousness. *British Journal of Social Psychology, 33,* 1–27.

Jost, J. T., Rudman, L. A., Blair, I. V., Carney, D. R., Dasgupta, N., Glaser, J., & Hardin, C. D. (2009). The existence of implicit bias is beyond reasonable doubt: A refutation of ideological and methodological objections and executive summary of ten studies that no manager should ignore. *Research in Organizational Behavior, 29*: 39–69.

Kaiser, C. R., Major, B., Jurcevic, I., Dover, T. L., Brady, L. M., & Shapiro, J. R. (2013). Presumed fair: Ironic effects of organizational diversity structures. *Journal of Personality and Social Psychology, 104*, 504–519.

Kalev, A., Dobbin, F., & Kelly, E. (2006). Best practice or best guesses? Assessing the efficacy of corporate affirmative action and diversity policies. *American Sociological Review,* 71, 589–617.

Kaplan, D. M. (2006). Can diversity training discriminate? Backlash to lesbian, gay, and bisexual diversity initiatives. *Employee Responsibilities and Rights Journal, 18*, 61-72.

Kaplan, S., & Leckie, A. (2009). The impact of English-only legislation on teacher professional development: Shifting perspectives in Arizona. *Theory into Practice*, *48*(4), 297–303. https://doi.org/10.1080/00405840903192896

Kelly, G. (2010). *Scientific literacy discourse, and epistemic practices*. (1st ed.). Routledge.

King, N., & Brooks, J. (2018). Thematic analysis in organizational research. In C. Cassell, A. Cunliffe, & G. Grandy (Eds.), *The Sage handbook of qualitative business and management research methods: Methods and challenges*. 219–236. Sage. https://doi.org/10.4135/9781526430236.n14

King, P. M., & Howard-Hamilton, M. (2003). An assessment of multicultural competence. *NASPA Journal, 40*(2), 119–133. https://doi.org/10.2202/1949-6605.122

Kirby, T. A., Kaiser, C. R., & Major, B. (2015). Insidious procedures: Diversity awards legitimize unfair organizational practices. *Social Justice Research, 28*, 169–186

Knowles, E. D., Lowery, B. S., Chow, R. M., & Unzueta, M. M. (2014). Deny, distance, or dismantle? How white Americans manage a privileged identity. *Perspectives on Psychological Science*, *9*, 594–609.

Kondor, C., Owusu-Ansah, A., & Keyne-Michaels, L. (2019). Intercultural fortuitous learning: Preparing prospective teachers to teach culturally diverse populations. *Multicultural Education*, *26*(3–4), 17–26.

Kruse, S., Rakha, S. & Calderone, S. (2018). Developing cultural competency in higher education: An agenda for practice. *Teaching in Higher Education, 23*(6), 733-750.

Kunz, A. L. (2024). A Study of the Impact of Intercultural Competency Training on Education Support Professionals (Order No. 31243545). Available from Publicly Available Content Database. (3053031672).

Labaree, David F. (2017). *A perfect mess: The unlikely ascendancy of American higher education*. University of Chicago Press.

Lacerenza, C. N., Reyes, D. L., Marlow, S. L., Joseph, D. L., & Salas, E. (2017). Leadership training design, delivery, and implementation: A meta-analysis. *Journal of Applied Psychology, 102*(12), 1686–1718. https://doi.org/10.1037/apl0000241

Lee, J. & Bean, F.D. (2004). America's changing color lines: Immigration, race/ethnicity, and multiracial identification. *Annual Review of Sociology, 30,* 221-242.

Lévi-Strauss, C. (1955). *Tristes tropiques*. Plon.

Ladson-Billings, G. (1995). Toward a theory of culturally relevant pedagogy. *American Educational Research Journal, 32*(30), 465-492.

Lambert Snodgrass, L., Morris, P. V., & Acheson, K. (2018). Assessing the intercultural sensitivity of students in an agriculture diversity and social justice course. *Multicultural Education Review*, *10*(4), 292–309.

Larkin, D. B., Maloney, T., & Perry-Ryder, G. M. (2016). Reasoning about race and pedagogy in two preservice science teachers: A critical race theory analysis. *Cognition and Instruction*, *34*(4), 285–322. https://doi.org/10.1080/07370008.2016.1215721

Lave, J., & Wenger, E. (1991) *Situated learning: legitimate peripheral participation*. Cambridge: Cambridge University Press. http://dx.doi.org/10.1017/CBO9780511815355

Lavin, D.E., Alba, R.D., & Silberstein, R. (February 1979). Open admissions and equal access: A group study of ethnic groups in the City University of New York. *Harvard Educational Review 49*, pp. 53-93.

Letarte, C. M. (2013). Keepers of the night: The dangerously important role of resident assistants on college and university campuses. *Kentucky Journal of Higher Education Policy and Practice, 2*(2), 1–24.

Lowery, B. S., Knowles, E. D., & Unzueta, M. M. (2007). Framing inequity safely: Whites' motivated perceptions of racial privilege. *Personality and Social Psychology Bulletin, 33*, 1237–1250.

Lozano, R. (2014). Creativity and organizational learning as a means to foster sustainability. *Sustainable Development 22* (3): 205–216.

Luster, R., Cooper, H. A., Aikman, G., Sanders, K., Jacobs, G., & Tierney, R. (2021). Relational leadership: Perspectives of key constructs on diversity, inclusion, and social equity in higher education. *Journal of Leadership Studies*, *15*(1), 57–62. https://doi.org/10.1002/jls.21734

Madaus, J. W. (2011). The history of disability services in higher education. New directions for higher education. 2011(154), 5–15. https://doi.org/10.1002/he.429

Makaiau, A. S., & Freese, A. R. (2013). A transformational journey: Exploring our multicultural identities through self-study. *Studying Teacher Education: Journal of Self-Study of Teacher Education Practices*, *9*(2), 141–151. https://doi-org.univsouthin.idm.oclc.org/10.1080/17425964.2013.808049

Malinowski, B. (1922). Argonauts of the western pacific. *Routledge.*

Marken, S. (2024, February 28). Black, Hispanic students at greatest risk of leaving program. *Gallup*. https://news.gallup.com/poll/611093/black-hispanic-students-greatest-risk-leaving-program.aspx

Martin, A. E., & North, M. S. (2022). Equality for (almost) all: Egalitarian advocacy predicts lower endorsement of sexism and racism, but not ageism. *Journal of Personality and Social Psychology, 123*, 373–399.

Martin, A., & Gundemir, S. (2023). Diversity ideologies. In G. R. Goethals, S. T. Allison, & G. J. Sorenson (Eds.), *The SAGE Encyclopedia of Leadership Studies, (1–2*). SAGE Publishing.

Marsh, H. W., & Roche, L. (1993). The use of students' evaluations and an individually structured intervention to enhance university teaching effectiveness. *American Educational Research Journal, 30*(1), 217-251. https://doi.org/10.3102/00028312030001217

Maslow, A. H. (1943). A theory of human motivation. *Psychological Review, 50*(4), 370–393.

McChesney K, Aldridge J. (2019). Weaving an interpretivist stance throughout mixed methods research. *International Journal of Research & Method in Education 42*(3): 225–238.

McCormick, T. E. (1984). Multiculturalism: Some principles and issues. *Theory into Practice, 23*, 93– 97.

McPherson, J. (1976). *The abolitionist legacy: From reconstruction to the NAACP*. Princeton University Press.

Melear, K. B. (2003). From in loco parentis to consumerism: A legal analysis of the contractual relationship between institution and student. *NASPA Journal, 40*(4), 124–148.

Miller, D. T., & Prentice, D. A. (1996). The construction of social norms and standards. In E. T. Higgins & A. W. Kruglanski (Eds.), *Social psychology: Handbook of basic principles*,799–829.Guilford Press.

Miller, R. (2014). The role of global competence in a globalized world. *International Journal of Educational Leadership Preparation, 9*(1), 1-12.

Misyak J. B., Melkonyan T., Zeitoun H., Chater N. (2014). Unwritten rules: Virtual bargaining underpins social interaction, culture, and society. *Trends in Cognitive Sciences*, *18*(10), 512–519.

Mitchell R., Hammer, Milton, J., Bennett, & Wiseman. (2003). Measuring intercultural sensitivity: The intercultural development inventory, *International Journal of Intercultural Relations,27*(4), 421-443,

Mitchell, D., & Westbrook, D. (2016). Developing multicultural competence for preparing student affairs professionals through a study away program. *Journal of College Student Development, 57*(8), 1056–1058. https:// Doi.org/10.1353/csd.2016.0100

Morrison, E. W., Wheeler-Smith, S. L., & Kamdar, D. (2011). Speaking up in groups: A cross-level study of group voice climate and voice. *Journal of Applied Psychology, 96*, 183–191.

Mowreader, A. (2023, May 25). Campus engagement tip: Boost belonging with an intervention. *Inside Higher Ed.* https://www.insidehighered.com/news/student-success/college-experience/2023/05/25/campus-engagement-tip-boost-belonging

Mueller, J. A., & Pope, R. L. (2003). The relationship of demographic and experience variables to white racial consciousness among student affairs

practitioners. *NASPA Journal*, *40*(4), 149–171. https://doi.org/10.2202/1949-6605.1285

Murray, H. G. (1997). Does evaluation of teaching lead to improvement of teaching? *International Journal for Academic Development, 2*(1), 8-23. https://doi.org/10.1080/1360144970020102

Nasser, F., & Fresko, B. (2002). Faculty views of student evaluation of college teaching. *Assessment & Evaluation in Higher Education, 27*(2), 187-198. https://doi.org/10.1080/02602930220128751

National Center for Education Statistics. (2022). Undergraduate Retention and Graduation Rates. *Condition of Education*. U.S. Department of Education, Institute of Education Sciences. Retrieved May 31, 2022, from https://nces.ed.gov/programs/coe/indicator/ctr.

National Center for Education Statistics. (2023, TBA). Table 311.10. Number and percentage distribution of students enrolled in postsecondary institutions, by level, disability status, and selected student characteristics: Academic year 2019–20 [Data table]. In *Digest of education statistics*. U.S. Department of Education, Institute of Education Sciences. Retrieved December 5, 2023, from https://nces.ed.gov/programs/digest/d22/tables/dt22_311.10.asp.

Newby, T., M. Sherman, and J. S. Coffman. (1991). Instructional diagnosis: Effective open-ended faculty evaluation. *American Educational Research Association*, Chicago, April 3–7.

Nugent, T. J. (1978). More than ramps and braille. *American Education 14* (7): 11–18.

Obama, B. H. 2006. *The audacity of hope: Thoughts on reclaiming the American Dream.* Random House.

Onyeador, I. N., Mobasseri, S., Mckinney, H. L., & Martin, A. E. (2024). A future for organizational diversity training: Mobilizing diversity science to improve effectiveness. *Academy of Management Perspectives*, *38*(3), 392–414. https://doi.org/10.5465/amp.2023.0230

Ortega, M. (2006). Being lovingly, knowingly ignorant: White feminism and women of color. *Hypatia: A Journal of Feminist Philosophy, 21*(3), 56–74.

Osterman, K. F. (2000). Students' need for belonging in the school community. *Review of Educational Research*, *70*(3), 323–367.

Palinkas LA, Horwitz SM, Green CA, et al. (2015) Purposeful sampling for qualitative data collection and analysis in mixed method implementation research. *Administration and Policy in Mental Health and Mental Health Services Research* 42(5): 533–544.

Paluck, E. L. 2006. Diversity training and intergroup contact: A call-to-action research. *Journal of Social Issues*, 62, 577–595.

Parker, P. (2015). The historical role of women in higher education, *Administrative Issues Journal (*5) 1. https://dc.swosu.edu/aij/vol5/iss1/3

Parkinson, S., Eatough, V., Holmes, J., Stapley, E., & Midgley, N. (2016). Framework analysis: A worked example of a study exploring young people's experiences of depression. *Qualitative Research in Psychology*, *13*(2), 109–129. https://doi.org/10.1080/14780887.2015.1119228

Patton, M.Q. (2002). *Qualitative research and evaluation methods.* (3rd ed.). Sage.

Pedler, M. L., Willis, R., & Nieuwoudt, J. E. (2021). A sense of belonging at university: Student retention, motivation and enjoyment. *Journal of Further and Higher Education, 46*(3), 1–12. https://doi.org/10.1080/0309877x.2021.1955844.

Pendry, L. F., Driscoll, D. M., & Field, S. C. (2007). Diversity training: Putting theory into practice. *Journal of Occupational and Organizational Psychology*, 80, 27–50.

Perkin, Harold. (1997). History of universities. In Lester F. Goodchild and Harold S. Wechsler (Eds.), *ASHE reader on the history of higher education*, 2nd ed. (pp. 3-32). Pearson Custom Publishing.

Phillips, L. T., & Lowery, B. S. 2020. I ain't no fortunate one: On the motivated denial of class privilege. *Journal of Personality and Social Psychology*, 119, 1403–1422.

Plaut, V. C., Garnett, F. G., Buffardi, L. E., & Sanchez-Burks, J. (2011). "What about me?" Perceptions of exclusion and Whites' reactions to multiculturalism. *Journal of Personality and Social Psychology*, 101, 337–353.

Pope, C., Ziebland, S., & Mays, N. (2019). Analysis. In C. Pope & N. Mays (Eds.), *Qualitative research in health care* (4th ed.), 111–134). Wiley-Blackwell.

Pope, R. L., & Mueller, J. A. (2005). Faculty and curriculum: Examining multicultural competence and inclusion. *Journal of College Student Development, 46*(6), 679–688. https://doi.org/10.1353/csd.2005.0065

Pope, R. L., Reynolds, A. L., & Mueller, J. A. (2019). *Multicultural competence in student affairs: Advancing social justice and inclusion.* Jossey-Bass.

Popli, S., and I. A. Rizvi. (2016). Drivers of employee engagement: The role of leadership style. *Global Business Review 17* (4): 965–979.

Punti, G., Dingel, M., & Albright, J. (2021). Rethinking race, ethnicity, and the assessment of intercultural competence in higher education. *Education Sciences*, *11*(3), 110. https://doi-org.univsouthin.idm.oclc.org/10.3390/educsci11030110

Ragins, B. R., & Ehrhardt, K. (2021). Gaining perspective: The impact of close cross-race friendships on diversity training and education. *Journal of Applied Psychology, 106,* 856–881.

Rattan, A., & Ambady, N. 2013. Diversity ideologies and intergroup relations: An examination of color blindness and multiculturalism. *European Journal of Social Psychology, 43,* 12–21.

Ray, V., & Purifoy, D. 2019. The colorblind organization. In M. E. Wooten (Ed.), *Race, organizations, and the organizing process*, *60*,131–150. Emerald.

Rentz, A. (1994). *Student affairs: A profession's heri-tage* (2nd ed.). University Press of America.

Richeson, J. A., & Nussbaum, R. J. (2004). The impact of multiculturalism versus color-blindness on racial bias. *Journal of Experimental Social Psychology, 40,* 417–423.

Riddle, T., & Sinclair, S. (2019). Racial disparities in school-based disciplinary actions are associated with county-level rates of racial bias. *Proceedings of the National Academy of Sciences of the United States of America, 116*: 8255–8260.

Rios, K., & Wynn, A. N. (2016). Engaging with diversity: Framing multiculturalism as a learning opportunity reduces prejudice among high White American identifiers. *European Journal of Social Psychology*, *46*(7), 854–865. https://doi.org/10.1002/ejsp.2196

Ritchie, J., & Spencer, L. (1994). Qualitative data analysis for applied policy research. In A. Bryman & R. Burgess (Eds.), *Analyzing qualitative data* (pp. 305–329). Routledge.

Robb, L. A., & Doverspike, D. (2001). Self-reported proclivity to harass as a moderator of the effectiveness of sexual harassment-prevention training. *Psychological Reports, 88*(1), 85–88. https://doi.org/10.2466/PR0.88.1.85-88

Roberson, L., Kulik, C. T., & Pepper, M. B. (2003). Using needs assessment to resolve controversies in diversity training design. *Group & Organization Management,* 28, 148–174.

Rodríguez-Izquierdo, R. M. (2022). International experiences and the development of intercultural sensitivity among university students. *Educacion XX1*, *25*(1), 93–117. https://doi.org/10.5944/eduxx1.30143

Rossignac-Milon M., Bolger N., Zee K. S., Boothby E. J., Higgins E. T. (2021). Merged minds: Generalized shared reality in dyadic relationships. *Journal of Personality and Social Psychology*, *120*(4), 882–911.

Salter, P. S., Adams, G., & Perez, M. J. (2018). Racism in the structure of everyday worlds: A cultural psychological perspective. *Current Directions in Psychological Science*, *27,* 150–155.

Salmond-McHellen, S. & Sasso, P. (2024). Yes, I'm White but... now what...cultural competency and deficit perspectives in White preservice undergraduate women teachers. *Open Journal in Education, 9*(1), 73-123.

Samuels, D. R. (2014). *The culturally inclusive educator: Preparing for a multicultural world.* Teachers College Press.

Sandell, E. J., & Tupy, S. J. (2015). Where cultural competency begins changes in undergraduate students' intercultural competency. *International Journal of Teaching and Learning in Higher Education*, *27*(3), 364–381.

Sapir, E. (1949). The status of linguistics as a science. *Language*, *25*(4), 207-214.

Sasaki, S. J., & Vorauer, J. D. (2013). Ignoring versus exploring differences between groups: Effects of salient color-blindness and multiculturalism on intergroup attitudes and behavior. *Social and Personality Psychology Compass,* 7, 246–259.

Scales, W. (1986). Postsecondary education for disabled students written testimony. *AHSSPPE Bulletin 4* (1): 20–32.

Scheuermann, T. D. (2013). Legal considerations. In N. W. Dunkel & J. A. Baumann (Eds.), *Campus housing management* (pp. 227–255). Association of College and University Housing Officers-International.

Shah, N., & Coles, J. A. (2020). Preparing teachers to notice race in classrooms: Contextualizing the competencies of preservice teachers with antiracist inclinations. *Journal of Teacher Education*, *71*(5), 584–599. https://doi.org/10.1177/0022487119900204

Sheridan, D. A., & Anderson, H. (2001). The multicultural competence of resident assistants in Christian colleges and universities. *Journal of the Association for Christians in Student Development, 1*(8).

Schieszler v. Ferrum College, 236 F. Supp. 2nd 602, 609 (W.D. Va. 2002).

Schreier, A.A, Wilson K., & Resnik D. (2006 Jan). Academic research record-keeping: Best practices for individuals, group leaders, and institutions. *Academic Medicine*. *81*(1), 42-7. doi: 10.1097/00001888-200601000-00010.

Schreier, M. (2012). *Qualitative content analysis in practice.* Sage.

Sierra-Huedo, M., & Nevado-Llopis, A. (2022). Promoting the Development of Intercultural Competence in Higher Education Through Intercultural Learning Interventions. *Revista Electrónica Educare, 26*(2), 1-21. https://doi.org/10.15359/ree.26-2.28

Social Sciences Research Laboratories SSRL (2018, June 6). Using Triangulation to Improve Credibility and Validity [Video]. YouTube. https://www.youtube.com/watch?v=apcn0r3fL1o

Sozer, E. Z. Zeybekoglu,, & Mustafa, K. (2019). Using mid-semester course evaluation as a feedback tool for improving learning and teaching in higher education. *Assessment & Evaluation in Higher Education. 44,* 1-14. 10.1080/02602938.2018.1564810.

Spears, R., & Haslam, S. A. 1997. Stereotyping and the burden of cognitive load. In R. Spears, P. J. Oakes, N. Ellemers, & S. A. Haslam (Eds.), *The social psychology of stereotyping and group life,* 171–207. Blackwell Publishing.

Starck, J. G., Sinclair, S., & Shelton, J. N. 2021. How university diversity rationales inform student preferences and outcomes. Proceedings of the National Academy of *Sciences of the United States of America*, 118: 1–7.

Strayhorn, T. (2018). *College students' sense of belonging: A key to educational success for all students*. Taylor and Francis.

Strom, R. J. (1950). *The disabled college Veteran of World War II*. American Council on Education.

Sue, D. W., Bernier, J. B., Durran, M., Feinberg, L., Pedersen, P., Smith, E., & Vasquez-Nuttall, E. (1982). Position paper: Cross-cultural counseling competencies. *The*

Counseling Psychologist, 10(2), 45–52. https://doi.org/10.1177/0011000082102008.

Sue, D. W., & Sue, D. (2003). *Counseling the culturally diverse.* Wiley.

Sue, D. W., C. M. Capodilupo, G. C. Torino, J. M. Bucceri, A. M. B. Holder, K. L. Nadal, & M. Esquilin. ((2007). Racial microaggressions in everyday life: Implications for clinical practice. *American Psychologist 62*(4): 271–286.

Sue, D. W., & Sue, D. (2012). *Counseling the culturally diverse: Theory and practice* (6th ed.). John Wiley & Sons.

Swim, N., Turick, R., Kluch, Y., & Wright-Mair, R. (2022). Navigating the intersection of COVID-19 and (re)new(ed) calls for racial justice: A qualitative examination of the experiences of diversity, equity, and inclusion professionals in college athletics during a year of "social justice awakening." *Journal of Intercollegiate Sport*, *15*(2), 27–53.

Synnott, M. (1974). *A social history of admission policies at Harvard, Yale and Princeton 1900-1930*. (Doctoral Dissertation University of Massachusetts), pp. 368-380, 396-398.

Tervalon, M., & Garcia, J.M. (1998). Cultural humility versus cultural competence: Critical distinction in defining physician training outcomes in multicultural education. *Journal of Health Care for the Poor and Underserved 9.2, 117*-25.

Texas Senate Bill 17. (2024). https://statutes.capitol.texas.gov/Docs/ED/htm/ED.51.htm#51.3525.

Thelin, John R. (2011). *A history of American higher education*, 3rd ed. Johns Hopkins University Press.

Todd, A. R., & Galinsky, A. D. (2012). The reciprocal link between multiculturalism and perspective-taking: How ideological and self-regulatory approaches to managing

diversity reinforce each other. *Journal of Experimental Social Psychology, 48,*1394–1398.

Tribbensee, N. E., & McDonald, S. J. (2009). FERPA and campus safety. *NACUA Notes, 7*(8), 1–13.

Tuttle, K. (2004). The historical perspective of women administrators in higher education. *2004 NASPA Alice Manicur Symposium. University* of Kansas.

Twale, D.J. & Burrell, L.F. (1994). Resident assistant on Black and White campuses assess resident student problems. *Journal of College Student Development,* 29-34.

Twale, D. J. & Muse, V. (1995). Resident assistant training programs at liberal arts colleges: Pre-service and in-service options and RA perceptions of training. *College Student Journal, (30).* 404-411.

Uribe, V. (1994). The silent minority: Rethinking our commitment to gay and lesbian youth. *Theory into Practice, 33*(3), 167–172.

U.S. Department of Education, National Center for Education Statistics, Integrated Postsecondary Education Data System (IPEDS) (2020). *Spring 2011, Spring 2020, and Spring 2022, Fall enrollment component.* https://nces.ed.gov/fastfacts/display.asp?id=98

U.S. Department of Education, National Center for Education Statistics, Integrated Postsecondary Education Data System (IPEDS) (2022). *IPEDS Spring 2022, human resources component, Fall Staff* section. https://nces.ed.gov/fastfacts/display.asp?id=61 U.S. Department of Education, National Center for Education Statistics, Higher Education General Information Survey (HEGIS), “Fall Enrollment in Colleges and Universities” surveys, 1970 through 1985; Integrated Postsecondary Education Data System (IPEDS), “Fall Enrollment Survey” (IPEDS-EF:86-99); IPEDS Spring 2001 through Spring 2016,

Fall Enrollment component; and Enrollment in Degree-Granting Institutions Projection Model, 2000 through 2026. (Data prepared February 2017)

US Department of Education. (2025). *Trio home page*. https://www.ed.gov/grants-and-programs/grants-higher-education/trio-home-page#:~:text=The%20Federal%20TRIO%20Programs%20(TRIO,in%20which%20the%20student%20lives.

Ward, D. J., Furber, C., Tierney, S., & Swallow, V. (2013). Using framework analysis in nursing research: A worked example. *Journal of Advanced Nursing*, *69*(11), 2423 2431. https://doi.org/10.1111/jan.12127

Watt, S. K., Howard-Hamilton, M. F., & Fairchild, E. (2004). An Assessment of multicultural competence among residence advisors. *Journal of College & University Student Housing, 33*(1), 32–37.

Watt, S. K. (2007). Difficult dialogues, privilege and social justice: Uses of the privileged identity exploration (PIE) model in student affairs practice. *The College Student Affairs Journal*, *26*(2), 114–126.

Wechsler, Harold S. (1997). An academic Gresham's Law: Group repulsion as a theme in American higher education. In Lester F. Goodchild and Harold S. Wechsler (Eds.), *ASHE reader on the history of higher education*, 2nd ed. (pp. 416-431). Pearson Custom Publishing.

Wechsler, Harold S. (1977). *The qualified student: A history of selective college admission in America 1870-1970.* Wiley-Interscience.

Welch, S. & Gruhl, J. (1998). Affirmative action and minority enrollments in medical and law schools. University of Michigan Press.

Wenger, E. (1998). *Communities of practice: Learning, meaning, and identity*. Cambridge University Press. https://doi.org/10.1017/CBO9780511803932

Wilson, A. B. (2013). Exploring the multicultural competence of leadership educators. *Journal of Leadership Education, 12*(2), 35–55. https://doi.org/10.12806/V12/I2/35

Winston, R.B, & Fitch, R.T. (1993). Paraprofessional Staffing. In R.B> Winston & S. Anchors (Eds.). *Student housing and residential life: A handbook for professionals committed to student development goals*, (pp. 315-343), Josey-Bass.

Wise, T. (2010). *Colorblind: The rise of post-racial politics and the retreat from racial equality*. City Lights.

Witte, A. (2014). *Blending spaces: mediating and assessing intercultural competence in the L2 classroom*. De Gruyter Mouton.

Wolf, M. (2016). Assessing diversity competency in resident advisors. *Journal of Student Research, 15,* 34-49.

Wolonick, D. (2005). Elements of a research proposal. *Statistics Pacific.*

Yan, G., Arthur, N., & Lund, D. (2009). Intercultural inquiry with pre-service teachers. *Intercultural Education, 20*(6), 565–577. https://doi.org/10.1080/14675980903448619

Yeomans M, Boland FK, Collins HK, Abi-Esber N, Brooks AW. (2023). A practical guide to conversation research: How to study what people say to each other. *Advances in Methods and Practices in Psychological Science*. *6*(4). doi:10.1177/25152459231183919

Yin, R. K. (2018). *Case Study Research and Applications: Design and Methods* (*6th* ed.). Sage.

Zhai, L., & Zhang, J. (2016). Global competence: An emerging framework for assessing and developing student learning outcomes. *International Journal of Educational Research, 77*, 109-119. https://doi.org/10.1016/j.ijer.2016.01.002

Appendix A

Informed Consent Forms

Human Subjects Research Project Determination Form
USI Office of Sponsored Projects and Research
Institutional Review Board
Phone: 812/228-5149 www.usi.edu/sponsored-projects

If a formal determination by the Institutional Review Board (IRB) is desired, please submit the completed form in IRBNet. The IRB will contact you with the results of their review and may request additional information to assist with their determination. **Please allow 7 business days for initial review.**

Activities that meet the definition of Human Subjects Research (HSR) will require submission of an IRB application to the IRB via IRBNet.

Quality Improvement and other scholarship activities that do not meet the definition of Human Subjects Research will be reviewed and acknowledgement from the IRB will be given. If there is interest in disseminating or publishing the results of this activity, the correspondence from IRB can be submitted as evidence of IRB determination.

Section 1: Project Information

Project Title: Examining the Impact of Multicultural Training on the Cultural Competency Levels of Resident Advisors.

Funding Source: N/A

Project Leader Name: Heidi Tasa Department: Teacher Education

Faculty Sponsor (if project leader is a student): Dr. Elizabeth Wilkins

Who should the IRB contact with questions:

Name: Heidi Tasa E-mail: hltasa@eagles.usi.edu

Key Personnel:

Name: Bradley Wolfe Department: Resident Life

Name: Whitney Daugherty Department: Student Affairs

Name: Department:

Section 2: Project Description

1. Each office on campus is asked to conduct an assessment project examining the effectiveness of a chosen program. One of the programs offered by the Office of Global Diversity is the multicultural training of

resident advisors. This program is assessed through the effectiveness of this training. The effectiveness of the training is in turn determined by the content of participants' workbooks. The workbooks are collected by the training facilitator and then given to the researcher who, in turn, evaluates them per Hammer's (2012) Intercultural Competency Frameworks. Results are compiled and improvement plans are made for the program. These results will also be used in the larger dissertation of the project lead examining the impact of multicultural education on cultural competency levels.

2. The purpose of this case study is to examine the impact of multicultural training on the cultural competency levels of adult resident advisors at a small university in the Midwest. At this stage in the research cultural competency will be defined as the openness one has towards other cultures.

3. Describe the project design, methods, and procedures.

   The exploratory case-study method will be used to examine the impact of multicultural training on the cultural competency levels of resident advisors. All resident advisors are at least 18 years of age. Exploratory designs are used to develop hypotheses about the case being studied in its natural context (Hancock, 2021; Yin, 2018). Workbooks will be collected to determine the effectiveness of the above-mentioned office and the pre and post cultural competency levels. The use of documents allows the researcher to address specific research questions (Creswell & Guetterman, 2018; Hancock, 2021). The workbooks will be collected without names to protect the anonymity of participants. The workbooks will contain no identifying information. Member-checking is vital in upholding ethical and reliability standards (Creswell & Guetterman, 2018). Additionally, steps will be taken to remove the power dynamics of the training by asking the housing director not to attend the session, so participants would not fear judgement by their employer. The removal of power dynamics is essential to the comfortability of study participants (Denzin & Lincoln, 2011). These documents will then be given to the researcher. The researcher will then use the Reflexive Content Analysis RCA method to analyze the documents. The RCA is used to remove bias by offering the reflexivity of the researcher (Nicamis, 2024). Furthermore, RCA analysis structure counts analytic strata, and examines the interrelationships of those strata. These analytic structures will then be tied to Hammer's Intercultural Development Continuum framework (Hammer, 2012,). Hammer's frameworks describe cultural competency on a continuum from a monocultural mindset to an intercultural mindset.

   The researcher will interact only with written data supplied by human participants.

4. Will identifiable data from individuals be used or collected?

   ☒ No ☐ Yes

   a. If yes, please identify the source of the data and describe how the data will be accessed and stored securely.

5. Please describe how the collected data will be used, i.e. prepare a report for operational leaders, publish the findings, etc.

   The data will be collected by the facilitator of the session. The facilitator of the session will give the researcher the workbooks to determine pre and post cultural competency levels of resident advisors. The findings will be reported in a written report to administrators. The findings in the anonymous written documents will be examined per Hammer's (2012) Intercultural Development Continuum and used in the dissertation of the project leader as secondary documents.

NEXT STEPS:

This form should be submitted on IRBNet. It will be reviewed by the IRB.

If your application is established as not being a Human Subjects Research project, a determination letter will be sent to you via email from IRBNet. This letter will include specific language that you can use as part of your documentation process for dissemination.

Appendix B

IRB Approval

UNIVERSITY OF SOUTHERN INDIANA

Office of Sponsored Projects and Research
8600 University Boulevard * Evansville, Indiana 47712 * 812-465-7000
www.usi.edu/sponsored-projects* rcr@usi.edu

DATE: October 8, 2024

TO: Heidi Tasa, MEd
FROM: USI Institutional Review Board

PROJECT TITLE: [2245684-1] Human Determination Form
REFERENCE #: 2025-029-SEE
SUBMISSION TYPE: Other

ACTION: DETERMINATION OF NOT RESEARCH

Thank you for your submission of Other materials for this project. The USI Office of Sponsored Projects and Research has determined this project does not meet the definition of human subject research under the purview of the IRB according to the 45 Code of Federal Regulation part 46 and does not require IRB review.

The determination is based on the following conditions:

- The information/data was collected for the purpose of Quality Improvement, Quality Assurance, or another scope of inquiry not considered to be human subject research according to federal regulations.
- The information/data collected is not individually identifiable (i.e., the identity of the subject cannot be readily ascertained by the investigator or associated with the information).

If a project is established as Not Human Subject Research by the USI IRB, the following statement may be included in the resulting publication: *"This project was reviewed and determined by the University of Southern Indiana's Institutional Review Board to qualify as Not Human Subject Research as defined by Federal Regulations 45 CFR 46."*

If any of the above conditions should change, or if you have any questions, please contact the Office of Sponsored Projects and Research at 812-465-7000 or rcr@usi.edu.

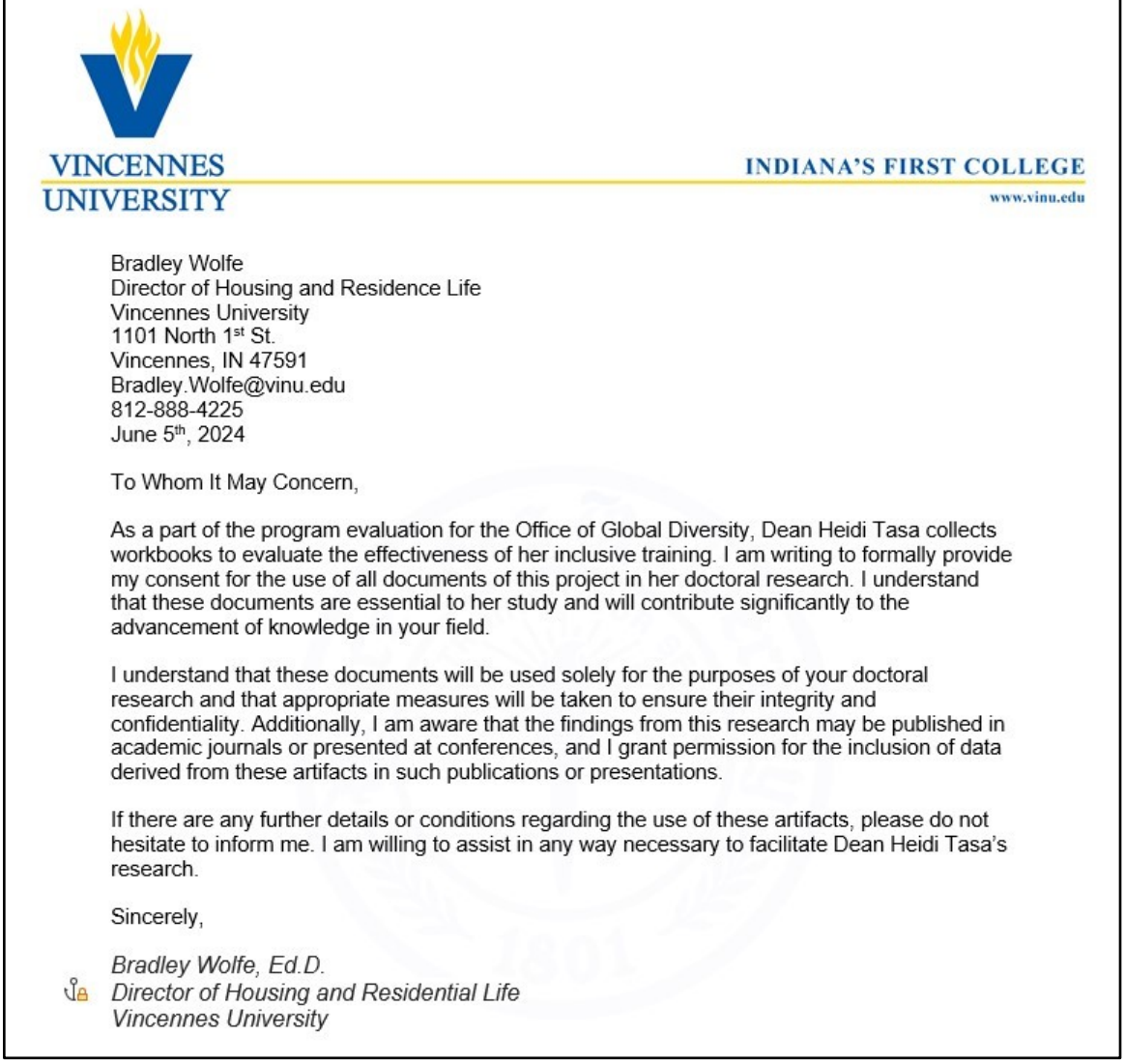
Please include your project title and reference number in all correspondence with this committee.

Dr. Amy Chan Hilton
Director of OSPR

This letter has been electronically signed in accordance with all applicable regulations, and a copy is retained within The Office of Sponsored Projects and Research Administration's records.

Appendix C

Site Approval



VINCENNES UNIVERSITY

INDIANA'S FIRST COLLEGE
www.vinu.edu

Bradley Wolfe
Director of Housing and Residence Life
Vincennes University
1101 North 1st St.
Vincennes, IN 47591
Bradley.Wolfe@vinu.edu
812-888-4225
June 5th, 2024

To Whom It May Concern,

As a part of the program evaluation for the Office of Global Diversity, Dean Heidi Tasa collects workbooks to evaluate the effectiveness of her inclusive training. I am writing to formally provide my consent for the use of all documents of this project in her doctoral research. I understand that these documents are essential to her study and will contribute significantly to the advancement of knowledge in your field.

I understand that these documents will be used solely for the purposes of your doctoral research and that appropriate measures will be taken to ensure their integrity and confidentiality. Additionally, I am aware that the findings from this research may be published in academic journals or presented at conferences, and I grant permission for the inclusion of data derived from these artifacts in such publications or presentations.

If there are any further details or conditions regarding the use of these artifacts, please do not hesitate to inform me. I am willing to assist in any way necessary to facilitate Dean Heidi Tasa's research.

Sincerely,

Bradley Wolfe, Ed.D.
Director of Housing and Residential Life
Vincennes University

VINCENNES UNIVERSITY

INDIANA'S FIRST COLLEGE
www.vinu.edu

June 5, 2024

Doctoral Program in Educational Leadership
University of Southern Indiana
8600 University Blvd
Evansville, IN 47712

To Whom It May Concern,

I am writing to formally consent to use all workbook documents related to the inclusive training project for students in Dean Heidi Tasa's doctoral research. I understand that these documents are essential to her study and will contribute significantly to the advancement of knowledge within her field.

I acknowledge that these documents will be used solely for her doctoral research and that appropriate measures will be taken to ensure their integrity and confidentiality. Additionally, I am aware that the findings from this research may be published in academic journals or presented at conferences, and I grant permission for the inclusion of data derived from these artifacts in such publications or presentations.

Please inform me if there are any further details or conditions regarding the use of these artifacts. I am willing to assist in any way necessary to facilitate Dean Heidi Tasa's research.

Sincerely,

Whitney Daugherty

Whitney Daugherty
Assistant Provost for Student Affairs
Vincennes University
1101 N 2nd Street
Vincennes, IN 47591

Appendix D

Student Workbook

Vincennes University Inclusive Practices Workbook

Pre-Session Activity

Before participating in the training or program, please provide detailed and honest responses to the following questions. Your answers will remain completely anonymous and will help us evaluate the effectiveness of this training and the acquisition of cultural competency.

---

1. When encountering people from different cultural backgrounds, how do you typically feel?

a) I try to emphasize similarities and common ground.

b) Defensive or critical of their differences.

c) Uninterested or indifferent

d) I actively seek to adapt my behavior to be more effective in cross-cultural interactions.

e) Curious and eager to learn more about their culture.

2. How do you handle communication with someone who speaks a different language or has a strong accent?

a) I feel frustrated and believe they should learn my language better.

b) I usually avoid interacting with them.

c) I listen carefully and use gestures or visuals to help understand each other.

d) I learn key phrases in their language and find culturally appropriate ways to communicate.

e) I try to find common words or use simple language.

3. When you learn about cultural practices that are very different from your own, what is your initial reaction?

a) I respect and incorporate aspects of those practices in my own behavior when appropriate

b) I seek to understand the context and reasons behind those practices.

c) I acknowledge the differences but focus on universal values.

d) I feel my cultural practices are superior.

e) I think those practices are strange and wrong.

4. How do you approach problem-solving in a multicultural team?

a) I prefer to stick to my own ways of solving problems.

b) I encourage my team to explore all perspectives and find a collective solution.

c) I argue for my point of view and feel others should conform.

d) I adapt my problem-solving approach to integrate the diverse perspectives of the team.

e) I try to find a compromise that includes some of everyone's ideas.

5. How important is it for you to learn about and understand different cultural perspectives in your personal and professional life?

a) Very important, but I focus on similarities more than differences.

b) Only if it's necessary for my job.

c) Somewhat important, but I focus on similarities more than differences.

d) Not important at all.

e) Essential, and I strive to continually adapt and grow through intercultural experiences.

Your Reflections

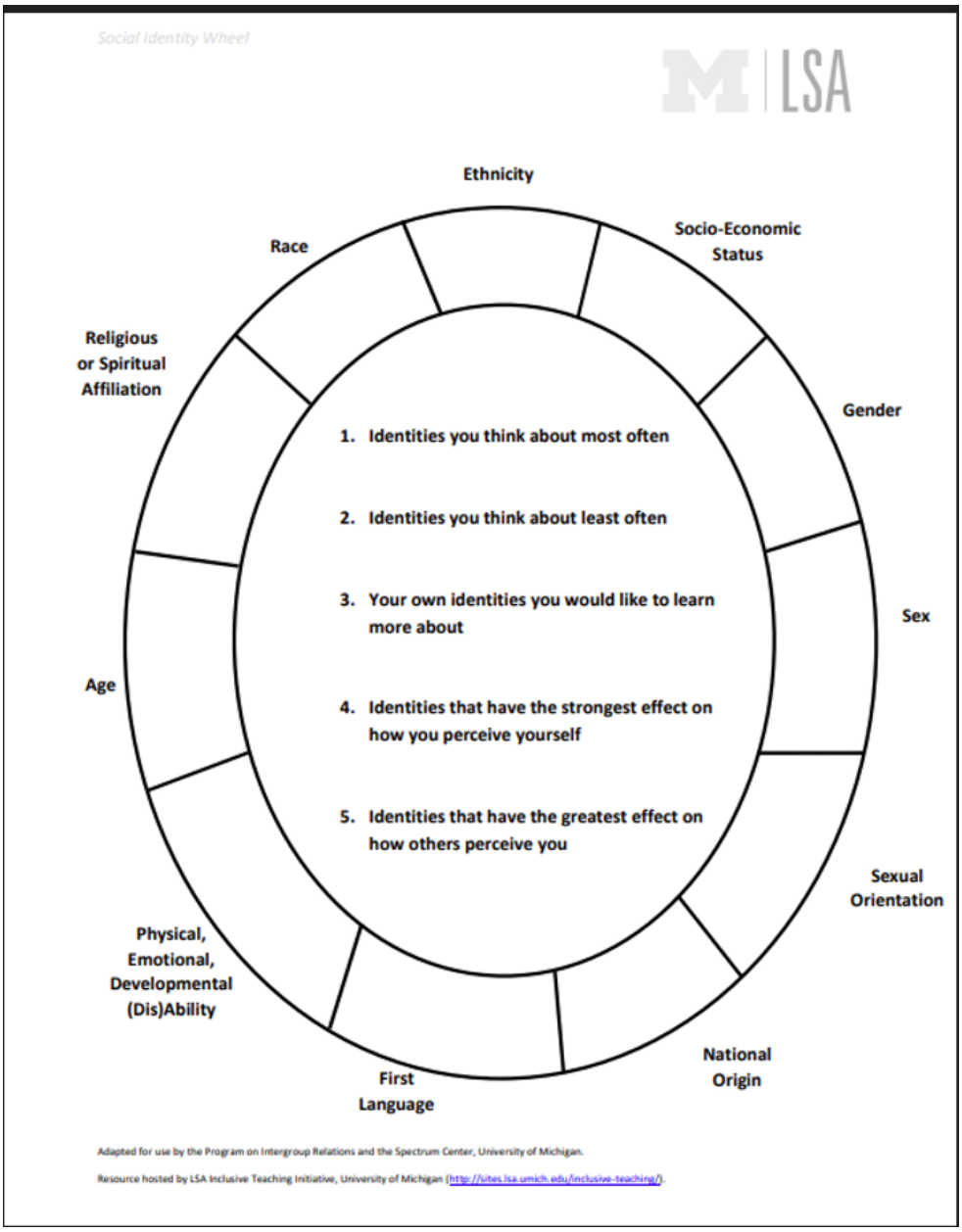
In your opinion, what is culture? Please explain with 2-3 examples.

Please explain with 2-3 examples of how your culture compares with other cultures.

Please explain with 2-3 examples of how you handle cultural differences.

Self-Awareness

Review the table below and answer the reflect questions how many areas are you within the main group in society? How many areas are you within the underrepresented group? Place that number next to the table. Ex: 2/11 underrepresented identities.



Post-Session Activity

After participating in the training or program, please provide detailed and honest responses to the following questions. Your answers will remain completely anonymous and help us understand the effectiveness of this training and the acquisition of cultural competency.

1. When encountering people from different cultural backgrounds, how do you now feel?

a) I try to emphasize similarities and common ground.

b) Defensive or critical of their differences.

c) Uninterested or indifferent

d) I actively seek to adapt my behavior to be more effective in cross-cultural interactions.

e) Curious and eager to learn more about their culture.

2. How would you now handle communication with someone who speaks a different language or has a strong accent?

a) I feel frustrated and believe they should learn my language better.

b) I usually avoid interacting with them.

c) I listen carefully and use gestures or visuals to help understand each other.

d) I learn key phrases in their language and find culturally appropriate ways to communicate.

e) I try to find common words or use simple language.

3. When you learn about cultural practices that are very different from your own, what would your initial reaction now be?

a) I respect and incorporate aspects of those practices in my own behavior when appropriate

b) I seek to understand the context and reasons behind those practices.

c) I acknowledge the differences but focus on universal values.

d) I feel my cultural practices are superior.

e) I think those practices are strange and wrong.

4. How would you now approach problem-solving in a multicultural team?

a) I prefer to stick to my own ways of solving problems.

b) I encourage my team to explore all perspectives and find a collective solution.

c) I argue for my point of view and feel others should conform.

d) I adapt my problem-solving approach to integrate the diverse perspectives of the team.

e) I try to find a compromise that includes some of everyone's ideas.

5. How important do you now believe it is for you to learn about and understand different cultural perspectives in your personal and professional life?

a) Very important, but I focus on similarities more than differences.

b) Only if it's necessary for my job.

c) Somewhat important, but I focus on similarities more than differences.

d) Not important at all.

e) Essential, and I strive to continually adapt and grow through intercultural experiences.

Your Reflection (After the Training)

What do you understand about culture after completing this training?

Have your beliefs about your culture in comparison to others changed after this training? If so, how?

How will you handle cultural differences in the future?

What did you find most helpful about this training?

Please share any suggestions you have to make improvements to this training.

Appendix E

Code Book Matrix

Table 5

Pre-Workshop Questions

Questions	Common Themes	Illustrations
In your opinion, what is culture? Explain with 2-3 examples.	beliefs, environment, customs, behaviors	One participant, Ares, remarked, “Culture is a style and way of life, for

		some people like: clothing, food, and music.”
		Another participant, Andromeda, noted, "Culture is where people come from what language they speak, what food they eat.”
Please explain with 2-3 examples of how your culture compares with other cultures	customs, similarities, beliefs, and family	Andromeda shared, “My culture shares a fashion with others.” Icarus stated, “Irish culture isn’t too different than the average White American.”
		Medea, acknowledged these differences by conceding, “My culture is a combination of many.”

		Apollo spoke to his family dynamics, stating, “We live with or close to family but leave home at 18.”
Please explain in 2-3 examples how you will handle cultural differences.	learn more, ask questions, understand the viewpoint of others, and talk.	Aphrodite confirmed this desire to learn more. She shared, “I acknowledge the differences and usually look about videos to learn more.”
		Hesta shared a similar viewpoint. She commented, “I like to learn and hear about other people’s cultures.”
		“With verbal communication...I talk slower.”

		Pandora expresses a similar train of thought when she said, “I talk out any differences.”

Table 6

Post-Workshop Questions

Questions	Themes	Responses
What do you think about culture after completing the training?	different views, important to learn more, and more complicated than previously thought	Odysseus remarked the importance of the training by saying, “Everyone can have a different culture, and it’s important to learn about them,”
		Circe recalled, “Everyone’s culture is different, and that’s what makes it beautiful.”
		Poseidon added, “I understand that not

		everyone is the same and most of us are different, and I have learned to embrace that, and learn." Hephaestus shared, "Culture is a lot more dense than I first thought."
Have your beliefs about your culture in comparison to others changed after this training? If so, how?	Yes, responses composed 4/34 responses or ~20% of responses, no, 20/34 ~59%, and somewhat 9/34 ~27%.	One participant, Demeter recounted, "No, not really, I still think culture is important and unique." "No, but I have a much better understanding of how to respect one's culture," added Ares. "No, but I have been through diversity trainings multiple times," exclaimed Orpheus.

How will you handle cultural differences in the future?	respect, communication, and understanding	“Ask questions to know more,” noted Aphrodite. Hercules noted, “With calm and communication.” Hesta confirmed, “Trying my best to listen and understand.” Another participant, Apollo, added, “I will take a step back and try to see where everyone is coming from. “I will try to find common ground/a solution,’ Hera stated. “Respect other people's cultures and understand

		where they come from," remarked Odysseus.
What did you find most helpful about this training?	getting different perspectives, learning more about the topic, and getting strategies for handling things better	Hermes, shared, "To learn how to handle problems with other cultures." Pandora confirmed, "Seeing everyone's perspectives." "Finding more resources," noted Hesta. Hercules, "The different group talks." "It taught me how to handle things better and tips on how to interact with international students better" remarked Demeter.

		Ares shared, “The different strategies.”
Please list any suggestions you have to make improvements to this training.	blank, listed as N/A, or listed as don't’ have any.	One participant shared, “I really like the people from different experiences talking about their experience. Another participant stated, “I really like the presentation.” The final written comment included, “Get more diverse perspectives from students that have had experience and difficulty.”