DEVELOPING INTENTIONAL CULTURAL EXCHANGE (D.I.C.E.):

AN EARLY START PROGRAM FOR ACCULTURATION

AND LANGUAGE SKILL DEVELOPMENT

A CREATIVE PROJECT

SUBMITTED TO THE GRADUATE SCHOOL

IN PARTIAL FULFILLMENT OF THE REQUIREMENTS

FOR THE DEGREE

MASTER OF ARTS

BY

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Abstract

The early start program, D.I.C.E., aims to promote language proficiency and acculturation for international students, mutually beneficial cultural exchange and professional skill development for domestic students, and a skill set in cultural competence for all participants. D.I.C.E. would serve as a platform to promote resources underutilized by the undergraduate international student population at Ball State University, and promote similarly underutilized student organizations, like the International Ambassadors Association who host a bi-weekly English Enhancement program. The program would improve intentional cultural exchange and mutual academic success of international and domestic students through immersive experiences.

Through close partnership with Housing and Residence Life, specifically the Humanities Living Learning Community (LLC) staff, D.I.C.E. would be implemented in three phases. Phase 1 in Spring 2020 focuses on international student integration into the Humanities LLC. Phase 2 during the 2020-2021 academic year will incorporate English Education, Modern Language, and TESOL activities with the weekly academic program facilitated by the LLC. Phase 3 in Fall 2021 will permit early move-in for English Education, Modern Language, and TESOL majors, mirroring the move-in period for residential international students. The kickoff event would be a shopping trip for room amenities and food to be used for a cultural potluck, the central activity for cultural exchange and language skill development. The exchange would be furthered by academic initiatives throughout the year as a continuance of the program mission.

Introduction

Studebaker East residence hall at Ball State University houses a diverse student population including first-year students, upperclassmen, transfer students, student athletes, as well as many international undergraduate students. The varied demographic profile provides a culturally and linguistically rich living environment for all residents. Studebaker East also contains the Humanities Living Learning Community (LLC) programming to the academic and career interests of students with majors and minors such as English Education, Modern Languages, and Teaching English to Speakers of Other Languages (TESOL). An undergraduate student paraprofessional, called an Academic Peer Mentor (APM), aids in facilitating student learning and academic success in the LLC through individualized support, academic programming, marketing, and program assessment (Housing and Residence Life, n.d.). Each APM is most intimately familiar with the resources related to their themed LLC but are trained to help any student residing in the residence hall.

The Humanities APM in Studebaker East most notably encounters international students, specifically English language learners, without intentional resources for cultural exchange. Arthur (2017) speaks to how the lack of social resources negatively impacts the students' ability to succeed at sociocultural integration. Undergraduate students who go on to graduate education in the United States can struggle with standardized testing used as a measure of English cultural competency often exacerbated by the lack of cultural capital gained during their time in the residence hall (Redden, 2019). The APM similarly meets with English Education, Modern Languages, and TESOL (Teaching English to Speakers of Other Languages) students who lack developed pathways in an extracurricular environment on campus to enhance their knowledge gleaned in the classroom.

There presently exists a lack of crossover between international English language learners and domestic students at Ball State. Language fluency is a significant barrier in this division as is patience and willingness to vary communication styles. Many undergraduate students, both domestic and international, have not critically reflected on their own worldview. Such lack of reflection inhibits students from being able to develop positive attitudes toward cultural differences or dismantle their negative attitudes. What is needed is a forum for exposure to different cultural practices and world views. Such experiences may help both student groups develop their cross-cultural skills.

Given the capacity for international and domestic students to learn from one another, the APM and Studebaker East hall staff are well positioned to execute an intentional activity for the community that fosters cultural exchange and language acquisition. This proposed early start program would promote cultural competence and language proficiency for international students while providing mutually beneficial cultural exchange and language skill development for domestic students. Such a program would be significant to developing a more cohesive hall community.

Developing Intentional Cultural Exchange (D.I.C.E.) would serve as a platform to promote resources underutilized by the international population and residents of the Humanities LLC, throughout the academic year. The program would also promote similarly underutilized student organizations and groups, like the International Ambassadors Association who host a bi-weekly English Enhancement program for English language learners and those interested in teaching the English language. The program would significantly improve intentional cultural exchange and mutual academic success of international and domestic students through immersive experiences.

Objectives

There are three objectives for the D.I.C.E. program.

Objective 1. Incoming English language learners will develop their English fluency with spoken language through practice and immersive activities with native speakers

Objective 2. Incoming Humanities students will develop their professional skill set through practice teaching English to speakers of other languages and/or through language practice with native speakers

Objective 3. Students participating in the D.I.C.E. program will develop cultural competence as defined by four components: (a) Awareness of one's own cultural worldview, (b) Attitude towards cultural differences, (c) Knowledge of different cultural practices and worldviews, and (d) cross-cultural skills (Office of the Provost, n.d.)

All participants will be learners in this program rather than focusing on the education of international students (Marangell, Arkoudis, & Baik, 2018). Often, programs pairing international and domestic students take a mentorship approach suggesting international students are the only participants who need to learn. The D.I.C.E. program recognizes though some linguistic and cultural deficits may exist on both sides, there is potential to build a bridge between these student groups with intentionality rather than leaving such work to chance.

The program will be structured so that after students receive a campus orientation, they will receive their community orientation upon moving in. The four-day program leading up to the opening Welcome Week activities at Ball State will provide an opportunity to learn and build community in a time on campus that is less chaotic than during move-in dates for the residence halls. During the academic year the Humanities APM, the English Enhancement program, and a peer program partner will provide immersive programming.

Literature Review

Critical to developing an effective early start or bridge program is a review of related literature. First a look at the key issues in this area is necessary to understand the tension at institutions of higher education between academic affairs and student affairs as related to international student services (Briggs & Ammigan, 2017). The next key issue explores the trend of for-profit, commission-based pathway programs for international students as one method of internationalizing a campus. Best practices for implementing a program like D.I.C.E. covers cultural exchange for international students and its connections to academic and personal success. Finally, I showcase cultural competence as a useful skill set in an increasingly globalized world. The literature review concludes with a brief discussion of how these key issues and best practices combine to form a bridge program.

Key Issues

The key issues for this topic center around persistent controversies in higher education: academic affairs versus student affairs, international student belonging, recruitment strategies, private-public partnerships, and the value of international student enrollment. The implementation of this program will take coordination from a cross-functional team in the university. There can no longer be an academic affairs or student affairs dichotomy but an academic and student affairs partnership to ensure that students are taken care of academically, socially, and professionally.

Such cooperation may lend itself to an increased sense of belonging among international students. Belonging and student satisfaction aids in the support for and development of in-house, student-centered, international recruitment strategies. The alternative is outsourcing recruitment work to for-profit corporations which provide a privatized pathway into universities through

commission-based recruitment of international students, a practice banned for domestic students based on historical abuses (Redden, 2014). Academic affairs and student affairs can take cues from pathway programs by developing their own joint, need-informed recruitment strategy for international admissions.

Academic Affairs, Student Affairs, and International Students.

It is well documented that the campus International Student Services office is the first point of contact for most international students, with or without problems, and should be an office that every international student feels at home and welcome in despite any concerns or difficulties (Koseva, 2017; Tas, 2013). On many campuses this office is structured within the division of academic affairs, much like the Rinker Center for International Programs at Ball State. When this happens many resources specifically for international students are more academically oriented rather than support focused.

Notably, a Martirosyan, Bustamante, and Saxon (2019) analysis of the 20 American universities with the highest international enrollment had both academic and social support services offered. The authors returned themes that have been divided into three categories: Academic (Academic support, Student success initiatives, and Targeted writing support), Sociocultural (Social and Cultural events), and Adjustment (English language programs and Orientation). The literature highlights while academic resources are important, equally important are sociocultural and adjustment focused resources. Such initiatives lead to higher student retention and an enhanced educational experience which benefits both the students and the institution.

Akanwa (2015) and Briggs and Ammigan (2017) shared that while intercultural programming was frequently an important part of campus' diversity goals, it was mostly put on

by offices within a division of student affairs. However, these experiences were not often structured in a way to make the international student community engaged, posing a missed opportunity to utilize International Student Services offices more, and underscoring the lack of collaboration between academic and student affairs. For the time international students are on campus, they are residing in, interacting with, and using resources from the local community. Community engagement led to off-campus friendships, better integration with the American culture, business networking, a positive impact on academic, social, and adjustment issues, and a more satisfying overall international student experience.

International students are students. They deserve opportunities to be seen outside of the revenue brought to the university, or the research potential, or the test scores. Significantly more cooperation between academic affairs and student affairs would give these students comprehensive resources for holistic development. Current structures serve to box international students into a solely student identity or an afterthought in programming as a commodified aspect of diversity. This compartmentalized identity ostracizes international students from the larger campus community.

Bridge Programs for International Students.

American summer bridge programs may more aptly be called an early start program (Redden, 2014). Incoming first year students move to campus before their peers to become accustomed to the university environment and often take some type of developmental or remedial course for credit. Pathway programs, however, involve third-party recruitment agents for international students. When the students arrive on campus, they may be taking integrated introductory courses for credit. Satisfactory completion of these courses typically waives TOEFL

requirements and get international students into the country earlier. The focus of a pathway program is less developmental than a summer bridge program.

D.I.C.E. would function as a summer bridge program for both the international and domestic students. This type of program may lessen culture shock, reaffirm institutional support of internationalized communities, improve the international experience through structured social interaction, and support the ongoing nature of the adaptation process. A study done by Wang, Li, Noltemeyer, Wang, Zhang, and Shaw (2018) examining the patterns of students' psychological and socio-cultural adaptation suggested a two-phase U-curved process of psychological adaptation, with the most obvious culture shock occurring during a student's first nine to 24 months of residence. A summer bridge program would support the student in their first moments of residence and a program like D.I.C.E. would serve the student throughout the academic year.

Montgomery (2017) suggested this sort of intentional effort would demonstrate the institution's support of the social/personal and linguistic transitions of non-native English speakers by placing them in environments, and among individuals, where they can feel welcomed and valued. Further, a foundation of improving the international experience is investing in programs that encourage interactions between international and domestic students and international students and staff (Schulte & Choudaha, 2014). This socialization has the potential for academic, social, and cultural implications.

Güvendir (2018) found students who attended programs 10 or more times in an academic year had higher institutional and goal commitments. In other words, the students who participated in activities, trips or events, felt even more attached to the university. Attachment to the university indicates institutional commitment, a key indicator of belonging, and a strong predictor of retention at the university. With the ongoing curriculum of the D.I.C.E. program

students would reach those 10 activities. Wang et. al (2018) affirms this finding suggesting

colleges and universities should recognize that adaptation is a process that happens over time.

The provided support for international students would be beneficial beyond the first weeks or

months on campus. Offering ongoing engagement as in-person workshops, informal gatherings,

and additional online materials would be of value. Universities should strive to improve domestic

student involvement as well in these offerings as a gesture toward more intentional cultural

exchange.

Best Practices

Knowing that a successful D.I.C.E. program will require collaboration between academic

and student affairs and that a summer bridge program structure will be the most beneficial to

students, the next section will explore best practices. Such practices include making the

connection between the power of cultural exchange and academic success as well as

demonstrating how a culture of mutual respect, forgiveness, and dismantling of ignorance lends

itself to academic success. Authors whose work covers cultural competence show how the

D.I.C.E. program will be of mutual benefit to international and domestic students.

Cultural Exchange and Academic Success.

Many language learners arrive in spaces of their non-native language and face an

unforgiving environment. For international students, repeated negative encounters with

Americans results in what Kim (2012) refers to as the "Enclosure" phase of a psychosocial

identity model developed for international students. In this phase students were found to focus on

academic adjustment while distancing themselves from their surroundings. Some were

concerned that American students and instructors might falsely attribute their limited English

proficiency to academic incompetence, which acts as an impediment to acculturation. While the

outcome may be academic excellence, the process by which it happens is relentless

perfectionism. When academic outcomes are not as positive the disappointment is amplified by

feelings of failure. The D.I.C.E. program would develop language proficiency with a foundation

of mutual respect and room for error.

Still, on the journey to academic success, many international students believe they should

accept discrimination as a natural cost of their education in Anglophone countries (Marangell,

Arkoudis, & Baik, 2018). Some literature suggests international students with higher GPAs had

lower levels of a sense of a climate for diversity and respect (Van Horne, Lin, Anson, and

Jacobson, 2018). In other words, students with higher GPAs, considered more successful at their

institutions, were more likely to perceive discrimination based on diversity and respect while

succeeding academically. What students may need are classroom allies to confront hostility. A

program outcome is to develop close relationships so this allyship becomes a reality.

Discrimination is born of ignorance.

Developing Cultural Competence.

Cultural competence begins with awareness of one's own cultural worldview (Office of

the Provost, n.d.). Local students can be invited to examine their cross-cultural competence,

make connections between such learning and their future roles as workers in a global economy.

Local students who are more open-minded and curious about culture have tremendous

opportunities to advance their global and cross-cultural competence (Arthur, 2017). Sometimes,

local students may be over-focused on travel to other countries as the only means to enhance

their global knowledge and cross-cultural skills. Yet, they may be missing opportunities on

campus to construct meaningful relationships that would support such learning. Local students

can be mentored about the benefits of learning about cultural diversity and about reaching out to

international students, in classes and in the broader campus community as part of positively expanding their attitude toward cultural differences.

Volunteer programs on campus, orientation, and leadership roles in residence halls or student clubs are some of the ways that local students can actively engage with international students, gain valuable experience, and enhance their qualifications for future employment where cross-cultural communication is valued (Arthur, 2017). Such programs serve to expand student knowledge of different cultural practices and worldviews. Becoming an international student is more than a geographical transition. As Objective 3 suggests, all students are international learners when they actively seek opportunities to learn from the diversity found in educational contexts.

Though social integration might be ideal, literature does suggest it may not be easy. Chavoshi, Wintre, Dentakos, and Wright (2017) noted that for international students' with a willingness to go beyond academic concerns and engage with the host country, its culture, language and people, the behaviors were more likely to enhance the transition and adjustment to a university in comparison to students who approached their experience as essentially temporary with no interest in integration. Montgomery (2017) found areas where preparation for the sociocultural transition was most lacking had to do with students' level of language proficiency and/or the cultural values with which they were raised. Among the values identified by some international study participants were difficulty engaging with strangers and a high level of conservatism or closedmindedness that made it challenging for them to communicate with domestic students who had different backgrounds and values.

Knowing some difficulties of the social transition can inform the development of engaging activities to help all program participants in examining their own worldview and

becoming more open to various cultural differences. Kim (2012) defines the closeminded

behavior as another function of the Enclosure psychosocial identity phase. Students in this phase

seek security through the comfort of familial and peer bonds and the closeness of self-ethnicity

and the country of origin. Their heritage and cultural values are strongly reflected in their

identity, making interacting with strangers or accepting different values far outside their realm of

interest or comfort.

It is worth noting that some of this perceptibly negative behavior may be more so

evidence of projected Western cultural expectations. Chavoshi, Wintre, Dentakos, and Wright

(2017) wrote about how emerging adulthood is more normative in Western countries which

suggests that what international students are experiencing in Western schools may not be typical

regarding what their parents expect, or what peers back home are experiencing. This heightens

the need for universities to be attuned to the adjustment needs of these emerging adults. To be

truly inclusive, workshops on managing expectations home and abroad could be beneficial to all

students, especially given that achieving this balance promotes international student

development.

Takeaways

What was gleaned from the literature will serve as the road map for development of the

D.I.C.E. program. First, collaboration between the Rinker Center for International Programs,

College of Sciences and Humanities faculty, and Housing and Residence Life will be

instrumental. Next, the bridge program must be designed in a manner that provides extended

peer to peer education to promote genuine learning. Once the program begins, a culture of

respect, forgiveness, and allyship must be fostered to ensure the academic success for all.

Finally, the D.I.C.E. program should aim to instill the four components of cultural competence in

all participants through immersive, challenging, and engaging, activities toward cultural and language competency. The expanded plan of how these outcomes will be met is outlined in the next section.

Method

D.I.C.E. would be implemented in three phases. Phase 1 in Spring 2020 has focused on international student integration into the Humanities LLC through partnership with the International Ambassadors Association. Phase 2 during the 2020-2021 academic year would incorporate English Education, Modern Language, and TESOL activities within the weekly academic initiative hosted by the APM, at the discretion of the APM. Phase 3 in Fall 2021 would permit early move-in for English Education, Modern Language, and TESOL majors, mirroring the move-in period for international students and commencing the program. See process flowchart in Appendix A.

Primary organizers for this program would be the Residence Hall Director and Assistant Residence Hall Director of the hall with the Humanities Living Learning Community, the Academic Peer Mentor of the Humanities LLC, and their supervising LLC Graduate Assistant. The Rinker Center for International Programs would also be invited to participate in the program planning. Housing and Residence Life staff members would be in training during this period so a team of Opening Committee members selected during Spring 2021 would facilitate some activities. The timeline of this program is the Sunday of move-in week through Premium Move-in. The schedule is flexible to allow international students to attend required orientation activities. A sample schedule is included for each day.

Day 1: Awareness of One's Own Cultural Worldview

Using the Cultural Competency model, each day of the four-day program would focus on developing one branch of cultural competence (Office of the Provost, n.d.). The kickoff event on day 1 would be a shopping trip for residence hall room amenities and food to be used for a cultural potluck, jointly funded by the Hall Council and Humanities LLC. The shopping trip and potluck would allow students to consciously examine their own worldview by observing how their purchasing of amenities differed from their peers. The central activity for this day, the cultural potluck, would further allow students to explore how the dish they brought compared to the dishes present.

- 12:00-2:00 p.m. – Residence Hall Move-in

- 2:30-3:00 p.m. – Welcome Meeting

- 3:00-5:00 p.m. – Shopping Trip

- 5:00-6:30 p.m. – Food Preparation

- 6:30-9:30 p.m. – Cultural Potluck and Game Night

Day 2: Attitude Toward Cultural Differences

The activities on the second day will reintroduce program participants to their peers with an icebreaker that highlights human difference and prompts participants to become more aware of their reactions to difference. Human bingo will serve as a primer to the potluck debrief during which program participants will be asked to talk about what they most enjoyed, what they learned, and what questions they still had that could be answered. This activity is supposed to prompt more critical thought about their experience. The evening reflection activity will allow space for those questions to be answered. These conversations will serve as potential points of interest for the goal setting activity. Students will identify what they would like to learn or skills

they would like to gain during the four-day program and beyond through weekly program

touchpoints.

- 4:00-4:30 p.m. – Icebreaker: Human Bingo

- 4:30-5:30 p.m. – Cultural Potluck Debrief

- 5:30-7:00 p.m. – Dinner

- 7:00-8:30 p.m. – Reflection Activity and Program Goal Setting

Day 3: Knowledge of Cultural Practices and Worldviews

The third day of the program will give students the opportunity to learn from a

multicultural, multilingual campus partner who can speak to how inter-cultural connection has

enhanced their perspective. There will be a networking opportunity and brief opportunity to

identify campus resources to further the aim of cultural competence. The evening activity asks

participants to showcase their culture from a uniquely informed cultural perspective. Through

this activity knowledge will be shared from lived experience and students will be centered as

experts in their cultural context. The knowledge of cultural practices and skills will be gained by

participants asking the question they had formulated the previous day.

- 2:30-4:30 p.m. – Program Speaker

- 5:00-6:30 p.m. – Dinner

- 7:00-9:30 p.m. – Cultural Showcase: Games, Movies, Snacks

Day 4: Cross-cultural Skills

The final day of the program will be focused on communication, the foundation of a

cross-cultural skill set (Office of the Provost, n.d.). At the final breakfast participants will be

encouraged to share a meal with another participant whose performance from the previous

evening they found particularly engaging. All are encouraged to ask questions of each other to

gain more cultural context. The next event of the day will be partner matching. Based on

participants interests and desired, acquired skill set as identified through surveys the previous

days, participants will be matched. The expectation is the partners do at least two cultural events

together a month. This could be a meal, social event, sporting event, and or holiday celebration.

The closing activity will be dyadic encounters within the peer partners. Smith (1978)

identified dyadic encounters as a series of questions used to help people better understand one

another and enhance their communication and teamwork skills. The program will conclude with

a brief assessment of participant experiences. Such a new program will be heavily augmented

based on what participants and facilitators found valuable and feasible.

- 9:00-10:00 a.m. – Breakfast and Icebreakers

- 1:00 p.m.-2:00 p.m. – Partner Matching and Expectations

- 2:00-4:00 p.m. – Dyadic Encounter Activities

- Evening – Welcome Week Activities

Considerations

Should this program be implemented at Ball State University there are factors that must

be considered before the full D.I.C.E. program can be developed. Funding, staffing, scheduling,

and departmental buy in are primary considerations. A SOAR analysis will be conducted as a

strategic planning framework that focuses on strengths and seeks to understand the whole

program by including the voices of the relevant stakeholders (University of Missouri, 2020).

The Strengths category asks what the program does best and includes all the competitive

advantages. Opportunities are areas of potential growth. Aspirations examine what the program

wants to be doing, who the program wants to serve, and where the company will operate. Results

show the means of ensuring progress is being made and the plan of the program is being
followed.

COVID-19 is a factor that will actively affect each category of this analysis and may
significantly alter how the D.I.C.E. program is structured and implemented. Appendix B shows
what a virtual program plan looks like should face to face activities remain suspended at the time
the program is to take place. One anticipated benefit to a virtual program is normalization the use
of translation and chat-based apps to communicate across languages.

Strengths

The D.I.C.E. program has the potential to fully integrate international students into a
living learning community. The program would also allow language learners to identify native
speakers and practice their language acquisition for mutual benefit. Finally, the program equips
participants with cultural competence which will prove beneficial in their educational and
professional journey. Another strength of this program is the real-world application of skills in
language and cultural competence.

Opportunities

For this program to be fully successful it will require the collaboration of staff from
Housing and Residence Life, the Rinker Center for International Programs, and faculty from
academic programs represented in the Humanities LLC. The APM is currently a bridge between
faculty and the LLC. Housing and Residence staff currently have some contact with the Rinker
Center, but this relationship can continue to be strengthened in the interest of program
participants.

One other consideration is staffing and funding for this program. While staff from these
departments would be ideal to facilitate this experience, the preparation for students to move

back on campus in the fall typically consumes most of the workday and often after hours. There

would have to be specific staff dedicated to this program which could serve as a professional

development experience for both students and professional staff. As the university highlights

programing in the first six weeks of the semester, the investment in this program would be well-

positioned to achieve the mission of integrating students into the campus context in the name of

multiculturalism and inclusion.

Aspirations

The D.I.C.E. program primarily wants to ease the acculturation process and instill the

values of cultural competence and cross-cultural dialogue in program participants. The program

will serve international students interested in a cultural immersion partner and students in the

Humanities LLC who wish to practice language learning or teaching while also expanding their

own cultural perspective. Though this program in structured to match the context of Ball State

University it can operate on any campus interested in pairing international and domestic students

for the purpose of intentional cultural exchange.

Results

The assessment from each program day and from monthly activities will serve as the

means of ensuring objectives are met and the plan of the program is being followed. Daily

assessments will gauge satisfaction with activities and solicit feedback on quick fixes (daily

schedule, time for activities, etc.). There will be a pre-session and post-session cultural

competence self-test (Appendix C) to measure the growth in cultural competence from

participation in the D.I.C.E. program. Development in English fluency for English language

learners will be measured throughout the academic year by progress in Intensive English

Institute course levels or progression to a full course load of Ball States classes. Development in

professional skill set for domestic students will be measured by progressive scores on TESOL practice exams administered by the Humanities APM.

With this assessment structure, changes can be made day to day and month to month during the academic year. The collection of assessments will be instrumental in transition planning for the next year as well as for campus partners and stakeholders of the program. Outcomes of this assessment may highlight where more programming can be done or uncover unmet student needs.

Acknowledgements

The proposal for this creative project would not be possible without the consultation of the current Academic Peer Mentor of the Humanities Living Learning Community, Sophia Lyons. Since its opening in Fall 2018, Sophia has successfully implemented the curriculum for the Humanities LLC building all initiatives from the ground up. Sophia is a senior English major with a concentration in Rhetoric and Writing and a minor in Strategic Communication. Sophia has been instrumental in taking inventory of the student needs that brought this project to life. Should this program be implemented on campus it will be a testament to her vision of excellence in this community.

Appendix A

Phase 1- Spring 2020

- Invite international residents to the Humanities LLC International Karaoke event

- Follow-up with residents to explain the APM, LLC, and available resources

- Partner with the International Ambassadors Association (English Enhancement) to

  forge connections with English language learners

Phase 2- Academic Year 2020-2021

- Incorporate English Education, Modern Language, and TESOL activities within the

  APM's weekly academic initiative

- Work with faculty to discover professional competencies in these career fields

- Secure funding, staffing, transportation, and speakers

Phase 3- Fall 2021

- In-hall training for program coordinators and volunteers

- Early move-in for program participants

- Program roll out and closing

- Weekly academic initiatives to reinforce program lessons

Appendix B

Day 1: Awareness of One's Own Cultural Worldview

- 12:00-2:00 p.m. – Residence Hall Move-in

- 2:30-3:00 p.m. – Welcome Zoom Meeting

- 3:00-5:00 p.m. – Cultural Competence Pre-Test and Introduction to Communication

  o Apps like WhatsApp, Line, WeChat, and KakaoTalk will be explained to prompt

  participants to connect with one another

- 5:00-6:30 p.m. – Random Choice Dinner

  o Participants are randomly assigned a number in the welcome meeting. The

  number corresponds to a culturally specific dinner option. Participants are

  encouraged to eat that dinner and take inventory of their thoughts about the

  experience.

- 6:30-9:30 p.m. – Houseparty Game Night

  o The app Houseparty allows for large groups to play the same game virtually and

  simultaneously. The game night will allow participants to get to know one another

  in a casual setting. The games chosen may also provide a unique cultural learning

  experience.

Day 2: Attitude Toward Cultural Difference

- 4:00-4:30 p.m. – Icebreaker: Human Bingo (via GroupMe)

- 4:30-5:30 p.m. – Random Choice Dinner Debrief

  o Some debrief questions could be: How did you respond if you were assigned food

  you had eaten before? What prompted you to be less excited about being assigned

> an unfamiliar food? What did it feel like to be assigned to food that was
>
> unfamiliar?

- 5:30-7:00 p.m. – Dinner

- 7:00-8:30 p.m. – Reflection Activity and Program Goal Setting

  o Participants will be asked if their responses to cultural differences (in food)

  aligned with how they have reacted in the past to any difference in culture

  o Participants will set goals for what they would like to accomplish during the

  program and the semester

Day 3: Knowledge of Cultural Practices and Worldviews

- 2:30-4:30 p.m. – Program Speaker (Livestream)

- 5:00-6:30 p.m. – Dinner

- 7:00-9:30 p.m. – Cultural Showcase: Games, Movies, and Music

  o Performances will be pre-recorded and complied for participants to view

  o Zoom or Houseparty will be utilized to continue playing games

  o International movie recommendations accessible through HRL Movies will be

  shared with participants

Day 4: Cross-cultural Skills

- 9:00-10:00 a.m. – Breakfast and Cultural Competence Post-Test

- 1:00 p.m.-2:00 p.m. – Partner Matching and Expectations

  o This will be a Zoom meeting with breakout rooms for partners to chat

- 2:00-4:00 p.m. – Dyadic Encounter Activity

  o Partners can choose how best to communicate with one another to answer these

  prompts

Appendix C

Cultural Competence Self-Test (Cohen & Goode, 1999)

Directions: Please enter A, B or C for each item listed below.

   A = Things I do frequently
   B = Things I do occasionally
   C = Things I do rarely or never

Physical Environment, Materials & Resources

1. ____ I display pictures, posters, artwork and other decor that reflect the cultures and ethnic backgrounds of my environment.
2. ____ I ensure that magazines, brochures and other printed materials I view reflect the different cultures of individuals in my environment.
3. ____ When using videos, films or other media resources for education or entertainment, I ensure that they reflect the cultures and ethnic background of my environment.
4. ____ I ensure that printed information disseminated by myself or my organization considers the average literacy levels of individuals reviewing the information.

Communication Styles

1. When interacting with individuals and families who have limited English proficiency, I always keep in mind that:
   ____ Limitations in English proficiency are in no way a reflection of their level of intellectual functioning.
   ____ Their limited ability to speak the language of the dominant culture has no bearing on their ability to communicate effectively in their language of origin.
   ____ They may or may not be literate in their language of origin or English.
2. ____ For individuals and families who speak languages or dialects other than English, I attempt to learn and use key words in their language so that I am better able to communicate with them.
3. ____ I attempt to determine any familial colloquialisms used by individuals or families that may impact on understanding.
4. ____ When possible, I ensure that all notices and communication to individuals are written in their language of origin.
5. ____ I understand that it may be necessary to use alternatives to written communications for some individuals and families, as word of mouth may be a preferred method of receiving information.

Values & Attitudes

1. ____ I avoid imposing values that may conflict or be inconsistent with those of cultures or ethnic groups other than my own.

2. ____ I screen books, movies and other media resources for negative cultural, ethnic or racial stereotypes before sharing them with individuals.

3. ____ I intervene in an appropriate manner when I observe others engaging in behaviors that show cultural insensitivity, racial biases and prejudice.

4. ____ I recognize and accept that individuals from culturally diverse backgrounds may desire varying degrees of acculturation into the dominant culture.

5. ____ I understand and accept that family is defined differently by different cultures (e.g., extended family members, fictive kin, godparents).

6. ____ I accept and respect that male-female roles may vary significantly among different cultures and ethnic groups (e.g., who makes major decisions for the family).

7. ____ I understand that age and life-cycle factors must be considered in interactions with individuals and families (e.g., high value placed on the decision of elders, the role of eldest male or female in families, or roles and expectation of children within the family).

8. ____ I accept that religion and other beliefs may influence how individuals and families respond to illnesses, disease and death.

9. ____ I understand that the perception of health, wellness and preventive health services have different meanings to different cultural or ethnic groups.

10. ____ I recognize and accept that folk and religious beliefs may influence an individual's or family's reaction and approach to a child born with a disability, or later diagnosed with a disability, genetic disorder or special health care needs.

11. ____ I understand that grief and bereavement are influenced by culture.

12. ____ I seek information from individuals, families or other key community informants that will assist in adaptation to respond to the needs and preferences of culturally and ethnically diverse groups I encounter.

13. ____ Before visiting in the home setting, I seek information on acceptable behaviors, courtesies, customs and expectations that are unique to the culturally and ethnically diverse groups I interact with.

14. ____ I avail myself to professional development and training to enhance my knowledge, skills, and supports to culturally, ethnically, racially and linguistically diverse groups.

15. ____ I advocate for the review of my program or school's mission statement, goals, policies and procedures to ensure that they incorporate principles and practices that promote cultural and linguistic competence.

How to use this checklist

This checklist is intended to heighten the awareness and sensitivity of personnel to the importance of cultural and linguistic competence. It provides concrete examples of the kinds of beliefs, attitudes, values and practices that foster cultural and linguistic competence at the individual level. There is no answer key with correct responses. However, if you frequently responded "C," you may not necessarily demonstrate beliefs, attitudes, values and practices that promote cultural and linguistic competence.

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