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Mapping the experiential stages of cultural competence through cross-cultural experience

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Paper Presented at *AESA 2009 Annual Conference*

November 5, 2009

Abstract

The uneven population growth among the ethnic groups in the United States and the increasing globalization of the world call for the development of cultural competence in every individual for effective communication. Research on cultural competence in the past decades had tended to center on identifying components and characteristics that make up of cultural competence. Little, if any research has approached the concept of cultural competence from a developmental perspective in light of cross-cultural experience. The purpose of this study was to explore the role of cross-cultural experience in developing cultural competence and possible common stages individuals may go through in this process. The study was conducted through in-depth semi-structured interviews with four individuals who all have had varying degrees of experiences with guest cultures despite their different cultural backgrounds. The interviews lasted from 40 to 80 minutes. Pseudonyms including John, Alice, Beenu, and Sophia were given to protect the confidentiality of the data. The interviews were transcribed verbatim for each participant. Grounded theory approach was adopted to analyze the data. Four major stages of developing cultural competence were identified after the participants' cross-cultural experience: These main stages include awareness, appreciation, acceptance, and empathy. Analysis of the data resulted in a model illustrating the developmental process of becoming cultural competent. The implications of the study are discussed.

Key Words: cross-cultural experience, experiential stages, cultural competence, grounded theory, experiential learning.

Mapping the Experiential Stages of Cultural Competence through Cross-Cultural Experience

Increasing diversity is one of the most challenging situations facing American education in the past two decades. The Center for Health and Health Care in Schools (2005) reported a tremendous growth of minority populations in almost every region of the United States. Steadfast immigration, together with the even population growth among ethnic groups has lead to the unprecedented demographic change in American society (Pennock-Roman, 2002). The United States is rapidly shifting from a nation that is predominantly White to a country where most residents will come from non-White, non-European, and non-English-speaking groups (D'Andrea & Daniels, 2001). It is predicted that by 2050, White Americans will become one of the minority groups and that we will become an ever more heterogeneous society than any other time in U.S. history (Agence France Press, 2008). Meanwhile, as the world is getting more and more globalized, countries are increasingly dependent on one another on almost all aspects from economy to education. Consequently, it has become extremely important to be able to deal with people from diverse backgrounds. Chances of meeting someone different based on ethnicity, race, socioeconomic status, gender, exceptionalities, language, religion, sexual orientation, and geographical area are bigger than ever in contemporary society. To respond to this increasing diversity and globalization, cultural competence has been crucial for every individual to function and communicate effectively in society.

Over the last three decades a multitude of studies has been conducted on the concept of cultural competence. This concept mainly derives from a combination of counseling psychology and healthcare professions that have taken a lead in

operationalizing and capturing its essential elements. So far there is no single unanimous definition of cultural competence and this concept is still evolving. In research literature, this concept has been explored under many labels, such as cultural competence (Betancourt et al., 2002; Gillum, 2008), cultural competency (Hitchcock et al., 2006; Tanabe, 2007;), cross-cultural competency (Dolhun et al., 2003; Pence & Macgillivray, 2008;), multicultural competence (Hasslen &Bacharach, 2007), multicultural competency (Kitsantas & Talleyrand, 2005), culturally responsive (Bergeron, 2008; Siwatu, 2007), culturally proficient (Guerra & Nelson, 2007; Nuri-Robins et al., 2007), etc. The confusion over terminology is taken further in some peer-reviewed journal articles where multiple terms have been used simultaneously without any differentiation, even in a single article (Boyle, 2001; Geron, 2002). Additionally, much of the research tended to follow a similar path-that of describing what constitutes cultural competence or proposing a model of how it should be conceptualized. For example, Sue and his colleagues developed a tripartite model (1982, 1992) of multicultural counseling competence, which is composed of three dimensions: (1) counselors' recognizing their personal values and beliefs about race and ethnicity, (2) counselors' developing knowledge about diverse cultural views and experiences, and (3) counselors' identifying effective skills in working with clients from ethnicity groups. Another model of cultural competence is proposed by Banks (1993), who identified five domains regarding multicultural education that preservice teachers need to work on acquire cultural competence. These domains include content integration, the knowledge construction process, prejudice reduction, equity pedagogy, and empowering school culture and social structure. Cross, Bazron, Dennis, & Isaacs (1989) proposed five essential elements of

cultural competence including valuing diversity, cultural self-assessment, consciousness of dynamic cultures interactions, cultural knowledge, and strategies dealing with cultural diversity.

However, these models tell us little of the experiential process about how one becomes culturally competent. Understanding the process and stages individuals may go through toward becoming cultural competent is essential to developing more effective education programs and identifying crucial factors that would assist in the development of cultural competence. The various definitions of and studies on cultural competence suggest that cultural competence is a developmental process that evolves over an extended period (Cross et al., 1989; Denboba, 1993; National Center for Cultural Competence, 1998), but no known research was conducted to study the experiential stages individuals may go through toward the development of cultural competence. Similar studies were focused on ethnic racial, cultural and gender identity development and several models were suggested (e.g., Phinney, 1990; Sabnani, Ponterotto, & Borodovsky, 1991; Yeh & Huang, 1996). For example, over a review of 70 studies on ethnic identity development, Phinney (1990) disclosed a three-stage progression model from unexamined ethnic identity to an exploratory stage to an achieved ethnic identity eventually.

Studies on cross-cultural experience mushroomed in the past decade, but little has been done to explore how it relates to the development of cultural competence. A literature search using the key words "cross-cultural experience," "international experience," "cultural competence," "multicultural," "perspective change", and "perspective transformation through ERIC via Cambridge Scientific Abstracts (CSA)

only generated nine articles, dissertations, theses, or conference papers. Unfortunately, only one of these studies (Taylor, 1994) proposed a model of a learning process to improve intercultural competence via cross-cultural experience. This model included six components that reflected a learning process toward intercultural competency, namely, setting the stage, cultural disequilibrium, nonreflective orientation, reflective orientation, behavioral learning strategies, and evolving intercultural identity. However, Taylor's participants were twelve Americans who had at least two years of cross-cultural experience. With a homogenous sample, the study is limiting in terms of applicability of the model to other samples. The present study contributes to this pool of research by expanding the sample population to include individuals of different nationalities whose cross-cultural experiences took place in a variety of countries. The sample was purposely diverse regarding the participants' ages, religious beliefs, and degrees of cross-cultural experiences. The purpose of this study was to explore the role of cross-cultural experience in developing cultural competence and possible common stages individuals may go through in this process.

Theoretical Perspective

Grounded theory aims to explain a social situation by identifying its core and subsidiary processes (Corbin & Strauss, 1990). This method examines the guiding principle underlying what is occurring in the situation and endeavors to link the processes in an explanatory network (Glaser, 1978). Three basic elements of grounded theory are concepts, categories, and propositions (Corbin & Strauss, 1990). As such, open coding was conducted with early data. Codes were revised and the data recoded as the researchers met and analyzed the data on a deeper level. The emerging concepts in the

data such as insecurity, acceptance, and empathy determined the focus of the analysis.

Categories were developed from the cluster of codes that seemed to stick together and

were constantly compared with each other to determine their distinctiveness. And finally,

categories were then linked by the researchers to form proposition, a tentative conceptual

framework to make sense of the respondents' cross-cultural experience.

Method

We used a grounded theory approach to develop a tentative stage theory of

cultural competence development. Analysis of the data generated from the interviews

included open and axial coding procedures (Straus & Corbin, 1998). In open coding we

grouped the data thematically and developed concepts representing those themes, after

which we ensured that the concepts were representative for all the data and developed

connections between the concepts (Flick, 2002). We insisted decoding the meaning of the

data and emerging concepts and continuously made efforts to differentiate data and

concepts throughout the study (Strauss & Corbin, 1998). In the process we used

triangulation methods to enhance the credibility of the study results (Lincoln & Guba,

1985), including prolonged engagement, multiple researchers, and literature triangulation.

The researcher interacted with the participants before the interview and selected the

interview sites where participants felt comfortable. In analyzing the data and building the

theory, the researchers used different perspectives to enrich the data interpretations and to

aid in the construction of the emerging theory. We compared and contrasted the

developed theory with literature that describes similar concepts such as identity

development and the development of intercultural competence.

Participants

Convenience and purposive sampling was used to obtain participants for the study. Potential participants with diverse cross-cultural experience and who were most likely to offer thoughtful and informative responses to interview questions were recruited by verbal invitation and snowball methods (Maxwell, 1996; Patton, 2002).

Participants were 4 individuals who were either studying or working at a large mid-western university. They ranged in age from 25 to 46. Participants had their cross-cultural experience between 2 and 18 years. In terms of ethnic background, 2 were Americans, 1 was Indian, and 1 was British. Three participants were students majoring in finance, electric engineering, and agriculture, and 1 participant was a staff working at the university. Four pseudonyms are used to protect the anonymity of the data: John, Alice, Beenu, and Sofia.

John, a young American at his mid-twenties and a master's student in the School of Business, went to Mexico to learn Spanish language and culture for about two years and presently is heavily involved in Latin dance. John was born and raised in Springfield, Illinois. He was a member of a working class family and described the family as "very conservative". He was from his mother's second marriage and had a half brother 15 years older than him and a sister 11 years older. John reported changing school so frequently that it was hard for him to make close friends. John had his first cross-cultural experience when he started to learn salsa dance as a college freshmen, where he met his college best friend from Peru. Then he went to Mexico for about two years when he was an undergraduate. Besides this he said he really enjoyed the interaction with the international students on the campus.

Alice is a white woman who has been to multiple countries and is currently a happy stay-at-home mom with her Chinese husband working full time to support the family. Alice grew up in the city of Dallas in Texas. Her maternal grandparents lived in Michigan and her paternal grandparents lived in Kansas, so she thought her family was "kind of cross-cultural" in that the northern states in the U.S are quite different from the southern states. Alice had two younger brothers. One was 1 and half years younger and the other five years younger than her. She went to a public school as a fourth grader and made best friends, one being Hispanic and the other black. She considered this a cross-cultural experience. Alice had very diverse cross-cultural experience. She went to Mexico for summer school for two months and later to Guatemala for about two weeks when she was in high school. Then in college she went to Mexico for summer school for two months. After college Alice lived in Honduras for five months, and then she moved to the university for her graduate program in agriculture, where she dated a Chinese guy in 2004 and married him one year later while being around a lot of internationals thereafter.

Beenu, an Indian girl, came to America to pursue her father's dream of a PhD in the U.S. and her own ambition of furthering her education. She has been in the States for six years and was married to an American. Beenu was born and raised in Bombay, India. She described her living surrounding as "very diverse", in that there were a lot of religious sects and international business in that area. She confessed that she had the typical American dream since little as her father wanted her to fulfill his unfinished dream of studying abroad. Beenu is a very smart and cheerful girl. Her family was Hindus, but both she and her sister were married to Christians. She remembered going to Nepal when she was twelve, but did not think it was her first cross-cultural experience

because she did not have much memory of that. Now she has been in the States for six years and she considered it to be her real first cross-cultural experience. She met her husband, a white American, three years ago and started dating him one year later. Now they are just a happily married new couple.

Sophia is a proud British woman who travelled around the world with her first husband. After her divorce, she remarried an American man and has lived in the States for over 10 years. Sofia was raised in a family with strong Christian values in east coast of England. She was brought up to go to church every Sunday. Trust, respect, and discipline were the values her family held dear. She left England in 1986 and moved to India with her first husband for two years, after which she moved to Nigeria for about a year and a half. Then she went to Egypt and lived there for about a year. She then moved to Angola in 1990 and South Africa in 1991, after which went to Russia for two years before she finally settled in the States. Sofia met her American husband about 12 years ago and they have been married for about 10 years.

Interview Questions

After reviewing relevant literature on cross-cultural experience, four sets of semi-structured probing questions were developed, with each one containing one general and several specific open-ended questions covering the following topics: (a) native culture, (b) cross-cultural experiences, (c) reflections on these experiences, and (d) current views about the native culture. For example the following is the set of questions for topic (b): "Please describe your cross-cultural experiences. What was your first cross-cultural experience? What countries have you been? What was it like? How well did you think you fit into that culture?"

Procedure

Upon approval of the Institutional Review Board (IRB), potential participants with a great deal of cross-cultural experience were recruited from interested students and staff through words of mouth and snowball methods. The researchers personally contacted potential participants to determine if they desired to participate in the study. Once they agreed to participate, the researchers established a time to meet with them and presented the consent form informing them of their rights and reminding that they can withdraw from the study at any time prior to conducting the actual interviews. They were told that all research information that is collected will be stored for one year separately from the consent form, and that they would be given pseudonyms in the data report to protect the anonymity of the participation.

Four interviews were conducted in the study, and each lasted for about 40 minutes. John was interviewed in the researcher's office as he was a student and preferred to have the interview in the researcher's spacious and quiet office. Alice was a full-time house wife and she just had a baby a couple of months ago, so the researcher went to her house for the interview. Beenu liked classroom settings. She informed the researcher that she felt best when she was in a classroom, so the interview was conducted in a big classroom where there was nobody around. Lastly, Sofia chose to do the interview in her office which was a small and cozy place without much disturbance. The four participants were asked the open-ended interview questions. Near the end of the interview, they were shown a list of cultural aspects that may no longer look the same after their cross-cultural experiences but haven't talked about it yet. The list included such aspects of their native culture as food, friendship, love, marriage, social etiquette,

religion and spiritual beliefs, family life, community, society, work ethics, economy, politics, language, and social interaction. At the end of the interview, they were requested to give a brief account of their cross-cultural experience.

Results

The interviews were transcribed verbatim for each participant. Grounded theory approach was adopted to analyze the data. Four major stages of developing cultural competence were identified after the participants' cross-cultural experience: (1) participants became aware of cultural differences and started to compare the host culture and their native cultures, (2) they went through negative emotions of criticism and nostalgia and grew more appreciative of their native culture, (3) they became more accepting of differences and developed a new level of appreciation for multiculturalism, and (4) they expressed a new sense of empathy with people from different cultures. We developed a theoretical model of the developmental stages of cultural competence, within which the body of results is presented to avoid repetition.

A Four-Stage Model of Cultural Competence Development

Four distinct stages along the process of developing cultural competence emerged when temporal features were integrated to provide a longitudinal perspective. Interview questions were purposely designed to reflect several points during participants' cross-cultural experiences. When temporal elements were used to connect the conceptual themes in a series of flow diagrams, common stages in the process of cross-cultural experience became apparent. Thus a tentative theory emerged that was grounded in the cross-cultural experience and modeled a process of cultural competence. Different features were identified for each sequential stage.

Stage 1: Awareness of Cultural difference.

Although the participants shared different aspects of their cross-cultural experiences, all of them indicated that they have become more aware of the cultural differences. They started to compare and contrast their native cultures and the host cultures and became more critical of their native culture instead of taking it for granted. In particular, they discussed new views on social interactions in their homeland and on their country's educational system.

All four participants developed critical views of interpersonal relationships in their native cultures. John, a Caucasian American student, explained that in America "we kind of are friends with everybody, but we don't get close….we'll say we are friends but we don't really know [each other]." Through social interactions in Mexico, John observed that some Mexicans require a deeper kind of relationship before identifying a person as a "friend." While out dancing one night, John asked his male companion, "Where's your friend?" The man replied, "What friend? …Oh, she is not my friend. We just hang out in bars and dance together, but we don't really know each other." John concluded that the Mexican concept of friendship demanded a much higher level of familiarity than his perception of American friendships.

After interacting with colleagues in the States, Beenu felt Indians tended to be too indirect and thus complicated social situations. She felt that Americans were, in general, very honest:

> If they don't know something, they will say they don't know, or they will
>
> not help with something. But not, unlike us [Indians], we will try to, you
>
> know, make a straight face. I mean save our face.

-Beenu

Beenu noticed a different style of social interaction in her native Indian culture than in the American culture, preferring the foreign style and judging her own to be "rude." Similarly, Sofia was impressed with the way other cultures cared for and respected the elderly and felt this value was somewhat missing from British culture.

Criticism about education in their native cultures was also expressed by all four participants. After his experience in a Spanish language class in Mexico, John was no longer happy with the way Spanish was taught in American classrooms. He complained that teachers of Spanish in America "speak in English pretty much the whole time in class," and then they would point out "these are the rules, by the way, or this is the grammar." Whereas in Mexico, they would speak to the class in simple Spanish all the time and "would very rarely go into English, even though they all knew it." To John, the Mexican teachers were more aware of the importance of language exposure than the American language teachers, and he felt the Mexican instructional strategy was more effective. Beenu, on the other hand, shared that her educational experience in the U.S. made her realize that the rote learning typical in Indian culture is not effective. "You don't retain anything," she said. She felt that education in India should provide students with "more exposure to practical stuff rather than from just the book."

Other critical comments about participants' native cultures included aspects of the country's economy and people's work ethics. We want to discourage any cultural

generalizations from these participants' comments, but their perceptions do indicate their changing cultural horizons and transformations. Through these cross-cultural experiences, all of the participants developed the ability to notice and reflect critically on the institutionalized practices and social habits of their native cultures.

Stage 2: Appreciation and Nostalgia of Native Culture

While participants became more aware of cultural difference and their novelty about the host culture fades away, they grew appreciative and nostalgic about their native culture. After the frustrations of having to bargain and find friends to buy grocery for him to avoid price tricks, John missed the American businesses engaged in fair practices since the prices of items were clearly labeled and did not fluctuate at the seller's discretion or discrimination. He also perceived American marriages as more monogamous, with faithful partners, than Mexican marriages. Beenu missed the close ties, genuine friendships, and delicious meals that India afforded her. She commented that "it's a very stupid thing" for Americans to eat a sandwich for a meal as "[sandwiches] can never be a proper lunch or dinner." She preferred the way Indian people take food more seriously. Another participant, Alice, was proud of the friendliness of strangers in her culture, a trait that she thought was missing in many of the host cultures she once experienced. Sofia, a British lady, grew to be more appreciative of many aspects of her native culture. Despite having been in the U.S. for over 15 years, Sofia was still very proud of aspects of English life such as socialized medicine. She perceived American culture to be more commercialized and materialistic than the British, scoffing at the way American women have to have "perfect nails, perfect hair, perfect teeth." To her, "that is fake." She felt her own culture was more authentic and less affected by commercialism.

Stage 3: Growing Acceptance of Multiculturalism

If you haven't lived in other places, and truly experience other cultures, you wouldn't be able to step back and see what you have and where you came from.-Sophia

Accepting cultural differences and being multicultural is a stage after they went through self-questioning and self-appreciation. All four participants repeatedly mentioned the importance of realizing cultural differences and being able to respect and accept them.

John reiterated in the interview the importance of accepting differences in interacting with people from a different culture. Meanwhile, he holds that there is no culture better than the other. Instead, we should respect all cultures and treat them equally.

Alice stated that she learned not to have a predetermined expectation when stepping into a different culture. After all, "people are people". To her, staying void of cultural stereotypes and being truly open minded and aware of cultural differences are important lessons she learned from her cross-cultural experience.

Sophia in particular commented that her cross-cultural experience enabled her to step back and see what she has and where she came from, which resonated with Bahktinian notion (1986) that without exposure to a foreign culture, it is impossible to have an authentic understanding of one's own culture . In her words, "the world does not center around where I come from…it's about other people's cultures, being able to understand and accept what other people know." One vivid example she gave was how cow was treated differently in India. Cows are treated as gods. Even when they are running on the streets and jamming the transportation, people watch them and give way to them. She demonstrated her respect of this cultural difference by treating the running

cows on the street as a typical Indian does. "You don't knock a cow out when you see a cow in the street…they believe that in their country, so you respect what they have…," Sophia said.

An appreciation of multiculturalism was fostered after the cross-cultural experience of the participants. They were found to embrace multiple and diverse perceptions when it comes to relationships, holidays and traditions and developed less judgmental attitudes toward other cultures through self-reflection, critical thinking and a willingness to study "the other".

Alice cautioned the stereotypes people unconsciously harbor when they are faced with a foreign culture. She disclosed that "I don't think about my expectations when I go into a new culture because I know that it's gonna be different from my own and I think after being immersed to another culture, living in another country, that I learned not to have predetermined expectation". One thing Alica shared was how she came to understand that people could use different colors for their building, not just neutral colors. She said she felt weird and strange at the first sight of the bright colors Mexicans use to paint their houses, but after a while Alice grew so fond of it that she thinks "wow, this is so cheerful". Her appreciation of multiculturalism was manifest in her open-mindedness with the kinds of color people use for their buildings.

John shared the two kinds of experience he had dating girls from Mexican culture and his own culture, and concluded both have their attractions. He said, "I dated a girl there for about three months…the emotional levels are just like roller coaster compared to American girls…you wonder if you would rather date a Latin girl, or an American girl from now on, because it's frustrating, but at the same time some of the best times."

Sophia stressed that the world does not center on the self and that we need to recognize and respect cultural differences. She came to the realization that everything has two sides, depending on where your perspectives are. Food in particular, wears different flavors and traits from culture to culture. Sophia observed that despite the jokes about English food being bland and tasteless, "it's really not bad". Food in India, however, is a lot more colorful, spicy, and flavoring, while it is not necessarily good to the stomach. Sophia also mentioned the uniqueness of the Russian food and that Russians are pretty proud of their food. She felt the need to be receptive of all kinds of food and enjoy that diversity. Another incident Sophia shared was how she learned to drink something disgusting (it's very bitter, it's horrible) in Nigeria that symbolizes welcome back. "It was really bitter. It was really dry, but you know, obviously, you are in another culture, you don't wanna offend people, so you have to eat it", Sophia said.

Stage 4: Empathy with People from Different Cultures

All four participants reported that their cross-cultural experiences made them more empathic of people from different cultures. This growing empathy in them covered a wide range of topics such as language barrier, struggle, compassion, and altruism.

As a Spanish learner, John recalled the times when he had to struggle with the language to express himself and communicate with others effectively. He gave a vivid and detailed account of all the stages he went through in acquiring Spanish, from the first stage when he only knew some words and couldn't at all converse with others, to the stage he could finally "feel comfortable going out and being at a club." The memories that "because you are not even communicating with anybody anymore…you feel out of it" were still fresh to him. His experience at Mexican restaurants that he "never knew exactly what I was ordering…I would pick up the few words I knew, and order based on

that" also made him more aware of the hardships people go though when they learn a different language in a different culture. Alice made very similar comments and appealed for people's understanding and support when dealing with students with language difficulties. She described how an incredibly smart Chinese boy was put into a remedial class just because his language difficulty. Fortunately the smart boy picked up the language skills really fast and adapted very well. She said she wished people would have more patience with those from a different culture and speak a different culture. Due to her own experience as an international graduate student, Beenu realized that all the internationals including Indians and Chinese have to work really hard to gain acceptance and recognition in their fields. Her empathy with other international students also derived from her own language struggles in the early years of her stay in the States. She shared her struggling experiences when she had to learn to distinguish formal English from colloquial English in the States.

John felt that he become less judgmental of other cultures. He stressed the importance of recognizing what is different between cultures, but in his words, "I don't think there is one better than the other when it comes to that." After his experience of real poverty in Mexico, John spoke passionately in the interview that it's crucial to "put yourself in perspective." When talking about the current widespread animosity against illegal immigration, particularly regarding Mexicans who are crossing the border, John shared what he told his family, "if we are really really poor, and it was hard to set food on table, and Canada, like our country was poor, and Canada was this really rich place where everybody has food…do you think my dad would try to cross the border and get us food?"

Sofia concluded that after her diverse cross-cultural experience, "the world does not center around where I come from…it's about other people's cultures, being able to understand and accept what other people know." Her growing altruism was also revealed in her increasing understanding of other people who may make simple mistakes when communicating with her. When a friend misunderstood her polite obligatory "how are you?" as a real question, Sofia explained with patience what the greeting really meant rather than merely dismiss it.

Implications

This study indicates cross-cultural experience helps to develop one's cultural competence. As an essential finding of the study is that cultural competence is a developmental process, through individuals go through different stages and have varied levels of cultural understanding and acceptance. By changing the way they saw other cultures, as well as the way they viewed their own culture, their perceptions of key socio-cultural issues were altered, resulting in a higher level of cultural competence.

Although small in scope, this study attempted to analyze the impacts of cross-cultural experience on one's cultural competence through first-hand semi-structured interviews. The results support the usefulness of cross-cultural experience in going to different countries or making close friends from different cultures and ethnicities to shift perspectives and promote cultural competence. Within this study, in particular, the notion of being more critical about one's native cultures, more appreciative of privileges in one's cultures, and being more compassionate and empathic toward people from diverse cultures prompts a tremendous need for further inquiry into the long-term impacts of cross-cultural experience that attempt to convey multicultural messages.

Cultural competence has become extremely important in response to the increasing diversity of the society and globalization of the world. This study provided a theoretical model of cross-cultural experiential learning in developing and improving cultural competence.

Future Prospects

Future research may extend to a bigger sample to test the applicability of the theory and make revisions to enhance its generalizability to more populations. More efforts are needed to redefine cultural competence from a developmental perspective in line with the theoretical model that emerged in the study.

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