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DEVELOPING AN ASSESSMENT FRAMEWORK FOR CULTURAL RESPONSIVENESS
THROUGH A JAPANESE PROGRAM IN A SOUTHEASTERN UNIVERSITY

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A DISSERTATION

Presented to the Affiliated Faculty of

The College of Graduate and Professional Studies at the University of New England

Submitted in Partial Fulfillment of Requirements

For the degree of Doctor of Education

Portland & Biddeford, Maine

July, 2020

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July 30, 2020
Educational Leadership

DEVELOPING AN ASSESSMENT FRAMEWORK FOR CULTURAL RESPONSIVENESS
THROUGH A JAPANESE PROGRAM IN A SOUTHEASTERN UNIVERSITY

ABSTRACT

As its paralleled learning goals for students toward an increasingly globalized world, the Japanese program in a state university in North Carolina lists language fluency and cultural responsiveness. In order to evaluate students' language fluency, the program adopted the Oral Proficiency Interview (OPI) and the Japanese Language Proficiency Test (JLPT), however, no evaluation tool for cultural responsiveness was available. Therefore, in this study, the researcher created an assessment framework to evaluate students' development of cultural responsiveness while they pursue the minor or Interdisciplinary Studies Undergraduate Degree (ISUD) in Japanese Studies.

The assessment was designed to provide answers to the following research questions: 1) How can students demonstrate cultural responsiveness within the program setting? 2) how does the cultural responsiveness assessment framework allow the program faculty to determine that students have strengthened cultural responsiveness? and 3) how will the program's assessment framework document students' descriptions of their cultural responsiveness? The assessment consists of the three steps: 1) Written self-reflection; 2) informal group conversation among students; and 3) one-on-one interview with the program faculty. It is grounded in the concept of cultural responsiveness, which is one of the four transferable skills developed through the university's newly implemented quality enhancement plan (QEP): *Degree Plus: Furthering students' development through intentional extracurricular involvement*. After the assessment is

pilot-tested by the program faculty, the *Degree Plus*-Cultural Responsiveness Rubric Scoring created by the researcher and narrative research design will be utilized to analyze the data.

It is recommended that Program faculty share the results with the Center for Career and Professional Development, in which Degree Plus resides and the Office of Institutional Planning and Effectiveness (OIPE) as a part of the program's Continuous Improvement Report (CIR).

The data will be also presented in the Department of World Languages, special interest groups of American Council on the Teaching of Foreign Languages (ACTFL) such as Critical and Social Justice Approaches, American Association of Teachers of Japanese (AATJ), our regional branch Southeastern Association of Teachers of Japanese (SEATJ), etc. for further development of world language education.

Keywords: Cultural responsiveness assessment, cultural competence, world languages 21st century skills, Japanese language and culture education.

University of New England

Doctor of Education
Educational Leadership

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ACKNOWLEDGEMENTS

Dr. Collay, Dr. Roberts-Morandi, and Dr. Lehman,

I am deeply indebted to the three of you. I wholeheartedly appreciate your expertise, support, and patience for my long journey to finish this study. Thank you so much.

Dr. Miller, Mr. Miura, and Dr. Takeda,

I am so grateful that I can finally present my dissertation to you. I am very fond of the memories of the time that you were my supervisors. Actually, you are still my supervisors. I hope you are proud of my professional development.

Ms. Mary Teslow and Dr. Ritchie,

I cannot thank you enough. Without your ideas, guidance, friendship, and caring, this study wouldn't exist. It is beyond my ability to express my deepest gratitude for you. You are like my guardians in this country. Please allow me to find a way to thank you for the rest of my life.

Mr. Dan Kowal,

It has been a journey for you and me as a couple to get to this point. I truly appreciate your companionship, patience, and trust in us. You kept me going with your nature as an entertainer and a learner. This study should be considered as a fruitful result of our journey. We achieved this together.

Ms. Mary Johnson,

My mother-in-law, I love your caring as well as your adventurous nature. I equally love your wonderful cooking to feed your son and daughter-in-law every single summer. I have learned a lot from you while having spent time with you. I consider myself very fortunate to have you as my mother-in-law.

My family,

I am thankful to have you all. I would not be here as I am without your existence. Being apart from each other in three separate countries, I profoundly thank you for my existence and for my life. Day and night, I pray for your health and happiness as you do for me. Live long.

My friends and colleagues,

I am extremely grateful because you haven't given up on me. I believe it takes so much faith and courage to do so. Thank you so much for having my back not only throughout this study but always.

Myself,

I have learned a lot from you throughout this dissertation journey. Five years is quite good amount of time to know and understand each other. I am very thankful to have the time with you. I was once amazed by your stubbornness. I empathized with you because I saw a scared little girl living in you once. I don't think I can remember and state all of precious things I learned from you here. Please allow me to take time to reflect on what I learned from you. I will call you once in a while and let's have a chat to catch up with each other. Take care.

Thank you so much, to all of you.

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CHAPTER 1

INTRODUCTION

Cultural responsiveness has emerged as an important skill for college students to acquire in preparation for the globalized world and diverse university settings provide an ideal environment for developing these experiences (Degree Plus, 2016, p. 10). In *Degree Plus: Furthering Students' Development through Intentional Extracurricular Involvement*, which is the newly implemented quality enhancement plan (QEP) for the researcher's university, it is stated that

...it [cultural responsiveness] benefits students on a personal and professional level. Depending on students' backgrounds, the college environment may be the first time that they experience a rich sense of diversity---in terms of class, race, culture, ethnicity, as well as several others. This kind of experience provides an opportunity for students to expand their thinking and have a better understanding of the world they inhabit. (Degree Plus, 2016, p. 10)

Given this rationale, the researcher, as Japanese program coordinator and an instructor in a Japanese program in a state university in North Carolina, intends to develop an assessment for students' development of cultural responsiveness while they study in the Japanese program.

Cultural Literacy and Cultural Responsiveness

The Japanese program (the Program hereafter) considers itself as a holistic entity which provides opportunities for students to become global citizens in the real world with language and cultural responsiveness. The ultimate goal of the Program is to foster change agents who are equipped with the necessary perspectives as well as skills to be positive contributors within many

kinds of “communities” such as inside and outside of the University, their hometowns, future career fields, within the United States and beyond.

To achieve this goal, the Program identified two main areas of growth: language fluency and cultural literacy. The phrase “cultural literacy” in the Program mission statement was defined as attributes “such as strong intercultural awareness, intellectual growth, and critical thinking skills” (Japanese program mission statement, 2016). An early definition of cultural literacy was proposed by Hirsch in 1984 as adult literacy that “demands more than mere linguistic skills; it demands participation in and knowledge about a shared body of knowledge, a knowledge of the culture of the country” (Hirsch, 1984). Since Hirsch’s definition is from 1984, the researcher was seeking a definition with a more contemporary perspective and language suitable for the current globalized world. In summer 2017, as a key component of its re-accreditation process, the University soft-launched new Quality Enhancement Plan (QEP), *Degree Plus: Furthering Student Development through Intentional Extracurricular Involvement* to support students’ development of four transferrable skills: cultural responsiveness, leadership, professionalism, and teamwork for the current globalized world after graduation. As a result of investigation and contemplation, which will be clarified fully in the later chapters, cultural responsiveness, which is aligned with *Degree Plus*, seems to be more fitting than cultural literacy for the current and future direction for the Program; The researcher argues cultural responsiveness is the more contemporary interpretation of the concept of cultural literacy. Therefore, cultural literacy has been replaced with cultural responsiveness effective May, 2018 in the Program’s mission statement (Japanese program mission statement, 2018).

Assessment of Cultural Responsiveness Development in the Program

In 2003, the Program was added to the Department of Modern Foreign Languages as the fifth language in addition to Spanish, German, French, and Cherokee. In 2014, the name was changed to the Department of World Languages. Originally courses were offered as a minor and also a Special Study degree in Japanese, which was equivalent to a major. In 2016, the major was renamed as an Interdisciplinary Studies Undergraduate Degree (ISUD). The researcher joined the Program as the second instructor in fall 2010. Since the researcher took over the Program coordinator's position in spring 2015, due to the departure of the founder of the Program, and welcomed a new second instructor, the average number of students enrolled in the Program for five academic years from 2015 has reached 300 for the first time and is second in enrollment only to Spanish. There has been significant growth in enrollment numbers compared to the average number of the academic years of 2010 through 2015: 225 (Allen, "Students enrollment #", 2018). The researcher argues that this appears to be in response to the national trend of the increasing enrollment in Japanese programs in higher education in the United States. The Modern Language Association (MLA) has gathered data of students' enrollments in languages other than English in undergraduate and graduate course since 1958 with the support of the United States Department of Education. In the twenty-fourth census in summer 2016 and twenty-fifth census in fall 2016 with additional partial funding from the National Endowment for the Humanities, "only Japanese and Korean showed gains in enrollments" among the fifteen most commonly taught languages other than English. "Japanese enrollments increased by 3.1%, from 66,771 in 2013 to 68,810 in 2016" even though total number of enrollments in those fifteen most commonly taught languages fell 9.2% between in the twenty-third census in fall 2013 and fall 2016 (Furman, Goldberg, & Lusin, 2008, p. 1). Regarding ranking, Spanish and French are

still the most studied languages and American Sign Language follows as the third and German is the fourth. “Japanese is now fifth, replacing Italian, which is now sixth” (Furman, Goldberg, & Lusin, 2008, p. 3)

Besides the national trend of increasing enrollment in Japanese programs, the expansion of the Program is due to ongoing efforts to develop a rigorous and relevant curriculum to appeal to students and to fulfill the mission to foster strong intercultural awareness, intellectual growth, and critical thinking for future global citizens. In order for students to acquire cultural responsiveness as well as language fluency, the Program offers not only language courses but also content courses such as Japanese pop culture, literature, movies, anime & manga, and calligraphy. Additionally, the Program also offers a three-week faculty-led summer travel course to Japan called Japanology-Beyond Borders. This course is designed for students who are eager to go beyond what is available to them at the North Carolina-based institution. In the travel course, students can immerse themselves in Japanese socio-cultural environments and situations. One of the goals of this class is to cultivate sufficient skills to create a personal response to current events in Japan and Asia, as situated in the world, in the authentic setting. Students are required to develop their ability to view each topic multi-dimensionally and discuss it with supporting arguments. The ultimate goal is to facilitate meaningful comparisons *beyond* stereotypical American and Japanese cultures so as to enhance students’ intercultural understanding as global citizens. Throughout the course, students are given opportunities to be equipped with a diversity of ideas and perspectives that are applicable to further their current major, future study, and competence in the global job market.

Since the availability of the minor and ISUD in Japanese Studies, the main goal has been to develop an assessment system of student achievement. In this regard, the Program has

adopted two means to assess students' language competency, the Oral Proficiency Interview (OPI) and the Japanese Language Proficiency Test (JLPT). To maximize students' achievement for these assessments, the Program offers JPN 451: Advanced Grammar and JPN 452: Advanced Conversation designed for each assessment tool. In addition, the Program has been developing the language courses to ensure that students fulfill the requirements in order to graduate with the minor or ISUD in Japanese Studies.

Statement of the Problem

As cited earlier, the Program used to have two stated parallel goals: language fluency and cultural literacy. Taking the Program's mission statement into consideration, the Program adopted the Oral Proficiency Interview (OPI) administered by American Council on the Teaching of Foreign Languages (ACTFL) to assess students' speaking ability. The Japanese Language Proficiency Test (JLPT) administered by the Ministry of Education, Culture, Sports, Science and Technology (MEXT) in coordination with Japan Educational Exchanges and Services (JEES) has been utilized to assess students' writing, reading, and listening abilities. While the Program has adopted well-respected assessment tools for Japanese language fluency, cultural responsiveness, which has recently been updated from cultural literacy, has never been assessed. In addition to the OPI and JLPT for Japanese language fluency, it is natural that there should be an assessment for the development of students' cultural responsiveness since it is stated as a part of the Program goals.

While the Program has well-established assessment tools to measure students' language fluency, the Program has not identified assessment methods to measure students' development of cultural responsiveness. Therefore, the researcher argues that it is imperative to establish a

method to measure students' development of cultural responsiveness so that both program goals will be measurable and can be tracked over time.

Thanks to the campus-wide implementation of its Quality Enhancement Program, *Degree Plus: Furthering Student Development through Intentional Extracurricular Involvement* in summer 2017, the Program has started observing students' development through the lens of the four transferable skills integrated into *Degree Plus*: cultural responsiveness, leadership, professionalism, and teamwork. In doing so, the researcher, as the Program coordinator, decided to replace cultural literacy with cultural responsiveness in May 2018 so that the Program has goals that are more aligned with the University and updated for the current globalized world.

With the findings through the assessment, the researcher will have insight into the Program's effectiveness: how the Program complies with its mission statement and how well it aligns with the University's *Quality Enhancement Plan (QEP)* initiative. In addition to the assessment tools for students' language fluency, the findings would provide possible future directions and/or goals to further develop the Program. Thus, the program leadership will be able to provide students more meaningful and valuable experiences, which will assist them as they develop their readiness for the evolving, globalized world. The researcher also hopes the assessment framework developed in this study will contribute to other Japanese programs and world language programs in higher education to foster their students' further development of readiness for the globalized world.

Purpose of the Study

In this study, the researcher will create an assessment framework to investigate students' development of cultural responsiveness. In terms of practical goals, the researcher intends to implement the assessment for the students who are pursuing either the minor or ISUD. When the

framework is implemented, the Program would be able to develop a baseline understanding of how the Program facilitates and contributes to students' development of readiness to navigate in the globalized world through the framework of cultural responsiveness development. The researcher will learn how effectively the assessment captures students' gradual development of cultural responsiveness and how the assessment needs to be revised for future use. This study is the beginning of the process of implementation of an updated goal for the Program which aims to see how students believe they have been equipped not only as language learners, but also as global citizens over the course of their study in the Program. One result of the assessment will be advancing the Program's quality. With the findings, the Program faculty will be able to establish the baseline that directs them to further the Program's quality. Opportunities would be identified for future students to develop cultural responsiveness in both the regular curriculum and classroom activities as well as through a variety of extracurricular activities within and beyond the Program. By utilizing the assessment, she will identify the characteristics of students who are becoming culturally responsive as defined by her conceptual framework including the cultural responsiveness frameworks of Geneva Gay, Gloria Ladson-Billings, and *the Cultural Responsiveness Rubric in Degree Plus*.

Research Questions

It is the intention of this study to develop an assessment framework, grounded in the concept of cultural responsiveness development, to understand and acknowledge the current level of cultural understanding of students who pursue the minor and ISUD in the Program. The researcher used the following questions to guide the assessment design:

1. How can students demonstrate cultural responsiveness within the Program setting?

2. How does the cultural responsiveness assessment framework allow program faculty to determine that students have strengthened cultural responsiveness?
3. How will the Program's assessment framework document students' descriptions of their cultural responsiveness?

Conceptual Framework

Cultural responsiveness is listed as one of the four transferrable skills, in addition to leadership skills, professionalism, and teamwork for students to develop through *Degree Plus*. *Degree Plus* is the University's newly implemented Quality Enhancement Plan which is a centerpiece of the University's decennial 2017-2027 reaffirmation of accreditation by Southern Association of Colleges and Schools Commission on Colleges (SACS-COC). Even though its subtitle indicates, "furthering students' development through intentional extracurricular involvement", the framework focuses on broad skill development both in and out of the classroom (Degree Plus, 2016, p. 9). It is also said "students and faculty have the opportunity to tie transferrable skills (i.e., cultural responsiveness) into specific disciplinary knowledge", while remaining aware that it could result in taking time away from professors teaching about their own disciplines (Degree Plus, 2016, p. 9). Given that context, *Degree Plus* stated, "[c]onsequently, universities may want to consider their own contexts to deem what is the most effective way to address transferable skill [i.e., cultural responsiveness] training (e. g., size of school, location, student demographics, academic programs offered, etc.)" (Degree Plus, 2016, p. 9). In consideration of the Program and the suggestions stated in *Degree Plus*, it seems to be feasible that students develop their transferable skills including cultural responsiveness both by attending the Program disciplinary courses as well as activities outside of their classrooms (Degree Plus, 2016, p. 9). To assess students' development of cultural responsiveness, *Degree*

Plus created the *Cultural Responsiveness Rubric*, which the researcher utilized as a conceptual foundation to develop the assessment framework for this study.

In addition to the rubric, the researcher incorporated the following elements related to cultural responsiveness as conceptual frameworks for this study. 1. Cultural Competence. Since cultural competence is acknowledged as a prior stage to developing cultural responsiveness in *Degree Plus*, it will be explored as the first domain. 2. Cultural Responsiveness. This foundation is intended to prepare readers to comprehend the connections and commonalities between cultural competence and the next domain cultural responsiveness. 3. Culturally relevant teaching by Ladson-Billings and *Culturally responsive teaching: Theory, research, and practice* by Geneva Gay. Significant characteristics from each will be explored to create a culturally relevant/responsive learning environment for students. 4. Constructivist learning theory and learner-centered framework. As part of the substratum of cultural responsiveness, a learner-centered framework, which is influenced by constructivist learning theory, will be added. 5. World languages 21st century skills. Finally, as this study informed the development of an assessment framework regarding cultural responsiveness development in the Program, pedagogical theories from world languages 21st century skills will be integrated.

Outcomes of the Curriculum

The Program mission statement says the faculty members consider the Program “as a whole, to impart knowledge but also to acknowledge, analyze, and resolve complex student questions and issues generated during the course of study” (Ono, 2018). Striving to reach these goals, the Program offers disciplinary courses for language and culture and also encourages students to participate in various extracurricular opportunities provided by the Program, department, college, University, and beyond throughout the academic year. Examples include

the following but are not limited to: diversity and inclusion lectures that the College of Arts and Sciences presents annually at the beginning of fall semester, Japan Fest held in the nearest big city in September, and participation in various events and lectures including Japan Night that the Program holds during National International Education Week in November and the International Festival that the University holds annually in April. In addition, students participate as the Program student ambassadors at Open House that the University holds twice a semester for prospective students and their families, creating the Program digital newsletter once a semester, and conducting Japanese culture workshops in middle and high schools in the community in which the University is located. The researcher believes that the extracurricular activities, such as those listed above, offer opportunities for students to situate themselves in settings which are different from what they are familiar with. That creates occasions for observation, reflection, and connection which yield deeper and more compassionate ways of understanding oneself and others in the settings.

The development of an assessment to investigate students' cultural responsiveness based on the conceptual framework previously outlined will provide opportunities for the Program to comprehend students' academic and social development holistically. Subsequently, this understanding will prepare the Program to further its functionality to nurture students toward their future. That future includes being more knowledgeable about oneself and others, capable of connecting to people who are different from them and effecting real changes in the world as global citizens, who care for themselves as well as others.

Limitations

This study aims to develop an assessment framework to investigate students' development of cultural responsiveness while in the Program. It was the researcher's intention

to develop the assessment to reveal how students understand their cultural responsiveness development while studying in the Program. The researcher wants to discover what students think they need to learn to be ready for the globalized world after graduation through the perspective of cultural responsiveness development. The proposed students for the assessment, when it is implemented in the future, are students who are enrolled in the minor or ISUD in Japanese Studies and at the end of their time in the program. However, since the purpose of this study is only developing the assessment framework, no human subjects will be involved to complete this study.

Significance

The researcher joined the Program in 2010 and took over the role of the Program coordinator in spring 2015 due to the departure of the founder of the Program. Since then, the researcher has been committed to running the Program in accordance with the mission statements of the University, College of Arts and Sciences, Department of World Languages, and the Program. The researcher is determined to make the Program more effective and productive regarding its role in fostering students' learning outcomes. The researcher wants the Program function to foster the students' progress as leaders as well as well-informed followers who are ready for continuous changes in an increasingly globalized world. The researcher believes developing cultural responsiveness while students' study in the Program supports this goal, which includes students' aspirations and possible direction after their graduation. To achieve the goal, the researcher has committed to supporting students to find their own voices as leaders and well-informed followers by understanding their values in the relationship to the University, College of Arts and Sciences, Department of World Languages, families, and community through the framework of cultural responsiveness development. By designing the assessment to

find and portray students' voice regarding their cultural responsiveness development, this study will function as the beginning of fostering the students' progress as leaders as well as well-informed followers.

This study is the first step toward understanding and acknowledging the current situation of the Program's effectiveness as a whole at developing cultural responsiveness and assist in planning its progressive growth for the future. In addition, the researcher is hoping the assessment that was designed through this study will contribute to other Japanese programs, and possibly other foreign language programs in higher education incorporating cultural responsiveness assessment as a future direction: How they can foster and nurture their students to be equipped for the globalized world throughout learning foreign languages and their cultures.

While cultural responsiveness is the focus of the current study, the researcher is hopeful that additional research studies will follow about the other aspects of *Degree Plus* (leadership, professionalism, and teamwork), which would contribute to a more comprehensive method of understanding students' development academically and socially to be ready for the globalized world including the University campus community. This series of studies would also support the Program's future development.

Definition of Terms

Cultural competence. Cultural competence is “a set of congruent behaviors, attitudes, and policies”, that people and organizations should be equipped to work successfully in cross-cultural environments (Cross et al., 1989, p. 2). There are five characteristics which comprise cultural competence: 1) value diversity, 2) conduct self-assessment, 3) manage the dynamics of difference, 4) acquire and institutionalize cultural knowledge, and 5) adapt to diversity and the cultural contexts of the community they serve (Gilbert et al, 2007, p. 7). One will experience

their gradual development of three interrelated dimensions: Awareness, knowledge, and skills in the process of developing cultural competence (Tharp, 2017, p. 243). The development will occur along the cultural competency continuum to progress: Cultural destructiveness, cultural incapacity, cultural blindness, cultural pre-competence, cultural competence, to cultural proficiency. It should be noted that the development is not necessarily linear and also progresses over a prolonged period of time (Goode, 2004, p. 1).

Cultural responsiveness in Degree Plus. Cultural responsiveness is one of the four transferable skills included in *Degree Plus* along with leadership, teamwork, and professionalism. Its learning outcome consists of five criteria: a) awareness of key issues, b) one's own beliefs, c) cultural sensitivity and respect, d) unfamiliar cultural spaces and experiences, and e) resources and forms of advocacy. *Degree Plus* sets three performance levels for students to progress on each criterion as follows. The first performance level: Experience & exposure (attending), the second performance level: reflection & articulation (writing), and the third performance level: integration & application (presenting) (Degree Plus, 2017, p. 76). In progressing from the first performance level to the third, each criterion requires a different mode of involvement with each performance level.

Culturally relevant teaching by Ladson-Billings. Ladson-Billings argued that there are three characteristics of culturally relevant teaching: 1) Conceptions of self and others, 2) social relations, and 3) conceptions of knowledge. In culturally relevant teaching, students are encouraged to connect themselves with the world surrounding them: Beyond their classroom. Also, a collaborative learning environment is recommended to encourage higher achievement as well as a bidirectional and interactive relationship between students and teachers. In this model, knowledge is continuously “recreated, recycled, and shared” so that students will develop a

necessary skill set to examine knowledge critically. As a result, students will have “a sense of an ownership of their knowledge---a sense that it is empowering and liberating” (Ladson-Billings, 2009, p. 38, 60, and 89).

Constructivist learning theory and learner-centered education. Constructivist learning is a theory that learners construct knowledge by actively engaging in learning and reflecting as continuous process. The emphasis on learners’ active engagement: Learners are positioned in the center of the learning process, is bolstered by constructivist learning theory, also identified as learner-centered education. The learner-centered education offers more opportunities for learners including a self-learning process as well as learning from their peers by sharing their learning experiences (Moate & Cox, 2015, p. 379). Learner-centered education is supported by learner-centered psychological principles which focus on two things: Learners and learning itself. Respect for individual learners’ characteristics including “backgrounds, interests, abilities, and experiences” which creates opportunities for learners to become cocreators and build partnerships with their peers and teachers, while also increasing diversity, motivation, and achievement in their learning. It should be noted that the core value of the learner-centered education is based on a holistic philosophy: It does not depend on how well the practice and/or program are built or designed (McCombs, 2001, p. 187).

Culturally responsive teaching: Theory, research, and practice by Geneva Gay.

Diversity is a fundamental part of humanity, Gay argued, thus learners are required to know how to connect to people who are from different ethnic, racial, cultural, and gender backgrounds. The process of knowing how to connect with others provides opportunities to make an effort and to be creative in building learning communities with themselves and diverse people, which leads to maximizing human potential. Gay stated, the final goal of culturally responsive teaching is to

create opportunities to embrace people's different backgrounds ethnically, racially, socially, linguistically, etc. and to inspire them through being academically successful, culturally connected, and with enhanced self-worth. To fulfil the goal, culturally responsive teaching functions to make curriculum content more inclusive and more connected to learners' own lives and experiences both inside and outside of school. Learners are not consumers. Thus, they actively participate in their learning process as "co-originators, co-designers, and co-directors." Their participation advances the curriculum through constructing knowledge with increased ethnic, racial, social, and linguistic diversities. Culturally-responsive teaching and building curriculum content, which truly serve learners with diverse backgrounds, starts with the process of deeply understanding who they really are as whole human beings (Gay, 2018, p. 85, 142, and 195).

World languages 21st century skills. Along with other key national organizations that represent the core academic subjects, the Partnership for 21st Century Skills (P21) collaborated with the American Council on the Teaching of Foreign Languages (ACTFL) to create the 21st Century Skills Map. It promotes that students communicate in the target languages and live within the culture where people speak the language because the experience provides students opportunities for language learning as a 21st Century Skill to live in the globalized world. To keep the American economy and national security intact for the future, it is significantly important to advance the United States (US) educational system with foreign language skills as well as cultural awareness acquisition. Students need to be able to communicate in the globalized community regardless of whether they are inside or outside of US borders and contribute to America's continued leadership in the world. The 21st Century Skills Map advocates that learners participate in learning as a creator and teachers are recommended to

function as facilitator or collaborator. It is vital for teachers to understand learners' backgrounds so that they can provide opportunities for learners to use the target language not only inside but also outside of the classroom and feel competent to share their viewpoints with diverse audiences (21st Century Skills Map, 2011, p. 1, 2, 3, and 4).

Conclusion

The purpose of this study is to design an assessment framework to present concrete and detailed data that describe how students develop cultural responsiveness in the Program. By acknowledging and identifying the achievements and challenges through their development of cultural responsiveness, the researcher will be able to use the assessment to identify some of the barriers regarding cultural responsiveness development that the students experience in coursework and co-curricular experiences while enrolled in the minor or the ISUD. The assessment design resulting from the study will assist the Program to chart its improvement into the future. The researcher also believes she will be able to better understand how the Program aligns academically and socially in relation to the statements of purpose from the Department of World Languages, College of Arts and Sciences, the University, our community, and beyond.

In Chapter 2, the researcher will explore essential and existing literature concerning this study. Chapter 3 explains the research design and methodology that was utilized in this study: Narrative study. Chapter 4 will present the actual assessment framework developed to implement in the future, which consists of three parts: 1) written self-reflection, 2) Informal group conversation among students, and 3) one-on-one interview with the researcher. Expected analysis utilizing the three-dimensional space narrative structure: Interaction, continuity, and situation is also described. Finally, in Chapter 5, the researcher will present a conclusion by

presenting future prospects about students' development of cultural responsiveness in world language education and beyond. References and appendices will follow.

CHAPTER 2

REVIEW OF LITERATURE

The foundation for this research study is the cultural responsiveness development of students in the Japanese Program (The Program hereafter) in a state university in North Carolina. While the primary goal of the research is to create a baseline regarding cultural responsiveness development of students in the Program with results which will inform the future direction of the Program, it is anticipated that the results may be helpful to other foreign language programs in higher education as well.

Context

This review of the literature will highlight the themes of cultural competence, cultural responsiveness, and culturally relevant/responsive teaching grounded in fundamental theories of the conceptual framework. It is important to note that the current theories and research in this area come substantially from the history of white, mono-cultural teachers working with diverse, PK-12 students, including African Americans and Latinx. Therefore, the assumption is that many teachers are not sufficiently culturally competent or responsive, resulting in students who are often misunderstood, not provided adequate learning experiences, and may experience barriers in reaching their fullest potential.

The assessment that was designed will be conducted in a more culturally-diverse teaching and learning environment. In the Department of World Languages and the Program, faculty members are not mono-cultural. Out of nine faculty members, there are two native speakers of Spanish besides the researcher's colleague and herself as native speakers of Japanese. Needless to say, all faculty members have great command of their target languages besides English. On the other hand, the students are likely to be mono-cultural and speak English as their first

language: Of the undergraduate students at the University, 78.6% identify as White or Caucasian (2019 Student Body Profile, 2019). For this reason, the focus of the current research is the development of an assessment of cultural responsiveness for the students.

Cultural Competence

Degree Plus states that university settings will provide an ideal opportunity to develop cultural responsiveness due to the institutions' populations which can discover diversity through a variety of disciplines such as sociology, geography, literature, and history, to name a few (Degree Plus, 2016, p. 10). Though the research focus involves students' development of cultural responsiveness, the researcher wants to explore cultural competence as an antecedent to cultural responsiveness, because *Degree Plus* states, "an ideal starting point is for students to develop a sense of cultural competence" to eventually develop cultural responsiveness (Degree Plus, 2016, p. 11). Therefore, the researcher believes comprehending cultural competence development is beneficial to understanding how students begin to develop cultural responsiveness.

Defining cultural competence and its conceptual framework. Chun and Evans stated cultural competence is possibly one of the most vital skills that college graduates need to obtain careers and citizenship in a globalized and diversified world. Through the lens of acquisition of cultural competence, college education is directly relevant to students' capability to successfully navigate in the current complex and inclusive 21st century working environment (Chun & Evans, 2016, p. 7). However, it is said that universities have been having a hard time "develop[ing] integrated and intentional approaches to addressing cultural competence in the curriculum and cocurriculum," resulting in "an elusive and often neglected goal" to incorporate cultural competence in the undergraduate experience (Chun & Evans, 2016, p. 7). It seems that colleges

and universities have struggled with the continuous development of cultural competence in their settings due to the lack of a definition that clarifies what such competence means for educational practice, not to mention that it is also a complex process to conceptualize the changing nature of culture.

In contrast, Chun and Evans argue that the helping professions have put cultural competence at the center of their practice. Professionals from fields such as social work, counseling education, nursing, and medicine find cultural competence fundamentally necessary to communicate effectively with diverse clientele. Chun and Evans argue that the extensive research literature in these fields provides “substantive insight into how practitioners can operationalize cultural competence in their day-to-day work and has formed the basis of an emerging body of scholarship pertaining to the college or university environment” (Chun & Evans, 2016, p. 8). Therefore, the researcher wants to explore how they define, advance, and operationalize cultural competence in those fields. She believes that body of work will gradually lead readers to grasp the adaptation of these strategies to the college and university setting.

The National Center for Cultural Competence. A leading resource for the helping professions is The National Center for Cultural Competence (NCCC). NCCC has adopted a conceptual framework and model developed by Cross et al. (1989) to promote and achieve cultural competence (Gilbert et al, 2007, p. 7). Cross et al. stated, in *Toward a Culturally Competent System of Care*, which was prepared with the assistance of the Portland Research and Training Center for Improved Severely Emotionally Handicapped Children and Their Families, “cultural competence is a set of congruent behaviors, attitudes, and policies that come together in a system, agency, or among professionals and enable that system, agency, or those professionals to work effectively in cross-cultural situations” (Cross et al., 1989, p. 2). Cross et al. argued that

there are five characteristics required for cultural competence. One must: 1) value diversity, 2) conduct self-assessment, 3) manage the dynamics of difference, 4) acquire and institutionalize cultural knowledge, and 5) adapt to diversity and the cultural contexts of the community they serve (Gilbert et al, 2007, p. 7). Since NCCC utilizes the framework and model as a basis for all the activities NCCC implements, the researcher wants to introduce each characteristic. The following are definitions of the characteristics by Cross et al. (1989).

1) *Valuing diversity.* Cross et al. argue that people who need care have different demands and choices based on their cultural backgrounds. If people who work in a system of care acknowledged that point and practice from this perspective, the system of care would function more effectively. It is necessary to understand there are basic human needs. While those needs are in common among people, how those needs are met varies greatly based on cultural differences. Those differences and similarities are equally valuable. It is also noted that it is imperative to understand that each culture has ways to see some “behaviors, interactions, or values more important or desirable than others” and it is critical that people in the system of care are aware that those differences exist and accept them to provide delivery of service successfully (Cross et al., 1989, p. 8).

2) *Conduct self-assessment.* Cross et al. claimed that it is essential that the system of care needs ways of assessing itself and is aware of its own culture. When people in the system know how the system is bolstered by its own culture, that enables the system to increase awareness of how it interacts with other cultures while decreasing misunderstandings derived from cultural differences. For instance, a word “family” could mean both of nuclear family and extended family, which depends on culture. That being said, a term like “family involvement” should be understood based on each culture’s definition of “family.” Therefore, it is

fundamental that only by knowing “the culture of the existing system of care can the complexities of cross-cultural interfacing be understood” (Cross et al., 1989, p. 20).

3) *Manage the dynamics of difference.* According to Cross et al., the “dynamics of difference” happens when one and another culture meets and both of them may misinterpret each other based on expectations that they learned previously. Both of them have their own ways of culturally-set communication, custom, and problem solving. The misinterpretation is also influenced by their current political relationship. Fundamental feelings about being served or serving may be present if they are different from each other. For example, the less-powerful people may show frustrated behavior with tension because they are uncomfortable with the system in which they are situated. Cross et al. stated, however, this tension yields creative energy, which occurs naturally in cross-cultural relationships when one of the cultures is dominant politically. The system of care should be constantly and sharply aware of possible dynamics that misinterpret and misjudge the less-represented culture. With the lack of understanding in cross-cultural dynamics, one is likely to see the occurrence of misinterpretation and misjudgment and those occurrences happen from both of the sides. Violation of another culture’s norms would be followed by consequences. The more dynamics of difference with comprehension of its origin are understood, the more productive cross-cultural interventions are augmented (Cross et al., 1989, p. 20).

4) *Acquire and institutionalize cultural knowledge.* Cross et al. argued that every level of the system of care has to have access to accurate cultural knowledge so that practitioners are able to understand the client’s culturally unique concepts about health and family, which leads to effective communication with the clients. It is crucial to supervise and manage the system with a cross-cultural point of view. Supervisors and administrators need to make sure that cross-

culturally accepted services are accessible. To enable the practitioners to provide for all the needs for patients, the system has to build every possible channel to provide cultural knowledge to throughout the system. Information about patients such as their values, family systems, historical background, and customs is valuable, therefore, it is vital to build up connections to community that can provide the information: “The practitioner must have available to them community contacts and consultants to answer their culturally-related questions” (Cross et al., 1989, p. 21).

5) Adapt to diversity and the cultural contexts of the communications they serve. Cross et al. listed all of the above as essential elements to establish a cross-culturally proficient system of care. The system may need to be flexible enough to serve minority groups’ necessities. Understanding their cultural needs would change service goals and lead to changing the how services are provided. Agencies must understand how mental health could impact and oppress people so that the agencies can provide more effective interventions to empower those people. For instance, programs that integrate culturally-enhancing experience would provide opportunities to learn how stereotypes and prejudice originated. By developing and incorporating such programs, the system can start institutionalizing cultural-enrichment as a legitimate assistance. In the process of incorporating the culturally-competent practice in the system, professionals are required to carefully observe and articulate how effectively their approaches are helping people and that engagement can add more empirical knowledge to their future operation. Cross et al. argued that one doesn’t become culturally competent because of them reading a book, attending a workshop, or happening to be a member of a minority group. “Becoming culturally competent is a developmental process for the individual and for the

system” and “it is a process of a commitment to provide quality service to all and a willingness to risk” (Cross et al., 1989, p. 10).

Awareness, knowledge, and skills. NCCC also adopted the evolutionary perspective presented by Cross et al.: Cultural competence is a process that progresses over a lengthy period of time. In the course of developing cultural competence, individuals are at a range of levels of awareness, knowledge, and skills along the continuum, as are organizations (Goode, 2004, p. 1). Cultural competence, therefore, can progress through the development of those three dimensions along the continuum. Before exploring the continuum in detail, the researcher wants to clarify the definition of awareness, knowledge, and skills respectively.

It is stated that the NCCC selection of characteristics of awareness, knowledge, and skills are not necessarily considered comprehensive and “faculty are encouraged to adapt and enhance the following characteristics based on the needs, interests, and areas of focus within their respective disciplines and training programs” (Curricula Enhancement Module Series; Gilbert, Goode, & Dunne, 2007, p. 22). Noting the rationale for the NCCC selecting these characteristics in the context of health profession education, the researcher believes it is beneficial to explore how these three dimensions can be developed in a broader scope as a part of assessing college students’ cultural competence (Curricula Enhancement Module Series).

Tharp stated his research was “to explore how first-year students understand core concepts of diversity in order to create educational curricula that supports transformative learning relative to students’ cultural competence development” (Tharp, 2017, p. 242). Tharp asserts that cultural competence entails a variety of applied meanings contingent on discipline, such as “cross-cultural competence in the field of counseling psychology, intercultural competence in the field of intercultural communication, and multicultural competence in higher

education,” to name a few (Tharp, 2017, p. 243). Regardless of terminology, all involve the three dimensions of knowledge, awareness, and skills, which underpin the desire to disseminate the idea of more equitable social relationships that further a more inclusive society. Cultural competence is concisely defined as the process of developing the interrelated skills of knowledge, awareness, and skills needed for effective intergroup interactions (Tharp, 2017, p. 243).

According to Tharp, the definition of those three dimensions are knowledge, “foundation of factual and conceptual information pertaining to cultural groups”; awareness, “cognitive and affective orientation that supports critical consciousness and reflection”; and skills, “the capacity for engaging oneself, others, and institutions” (Tharp, 2017, p. 243). Tharp argued that development of cultural competence in knowledge hypothetically furthers the development of awareness and skills (Tharp, 2017, p. 243). Tharp’s dimensions are notable, as they are “similar to the transformative learning process where individuals revise their understanding of the world”. There is difference, however, to consider between Tharp and the NCCC (Tharp, 2017, p. 243). That difference is explained below.

Tharp listed the developmental sequence as knowledge, awareness, and skills whereas the NCCC’s order is awareness, knowledge, then skills. For comparison, the researcher listed the NCCC’s selection of the characteristics of each dimension as follows. Awareness includes, one has perceptions prejudiced by one’s own view of the world consciously or subconsciously. It can impact individuals and organizations’ capacity for cultural competence if “self-assessment and reflection” are not maintained. Regarding knowledge, it is essential to understand concepts about cultural competence and to conduct the latest self-assessments, which should be selected for each based on criteria for individuals or organizations respectively. There should be

“fundamental steps to conduct an organizational self-assessment” as a further process. As for skills, planning to conduct and/or facilitate an organizational self-assessment is vital while “planning, conducting, and/or convening focus groups for culturally and linguistically diverse groups as a component of organizational self-assessment.” Besides, it is critical to analyze data qualitatively and quantitatively and utilize the results “to conduct strategic planning processes for organizations” (Curricula Enhancement Module Series). The researcher believes exploring how Tharp defines the three dimensions in conjunction with the NCCC selection of characteristics gives readers a more wide-ranging idea about awareness, knowledge, and skills.

Cultural competence continuum. NCCC stated, developing cultural competence should be undertaken over an extended period of time given that individuals and organizations are “at various levels of awareness, knowledge, and skills along the cultural competence continuum.” Given the point that those three dimensions refer to above, the researcher wants to introduce the stages of the cultural competence continuum, which progresses through six stages: From cultural destructiveness, cultural incapacity, cultural blindness, cultural pre-competence, cultural competence, to cultural proficiency. It is said that the continuum is not designed as a linear system, individuals and organizations rather utilize the continuum to recognize where they are and move forward to reach toward cultural competence and proficiency. Beyond those levels, it should be noted, there is room for continuous progress (Goode, 2004, p. 1). The researcher summarizes each level of the continuum as follows.

Stage 1: Cultural destructiveness. Cultural destructiveness is defined as fostering a system and policies that dehumanize specific cultural groups and/or individuals implying a bias which favors the dominant or majority group as superior. It is intentionally carried out by discounting concerns and issues which impact those minority groups and/or individuals so that

“policies and standards that have an adverse impact on them” will be implemented (Burke, Keaster, Norman, & Pereira, 2014, p. 16; Goode, 2004, p. 1)

Stage 2: Cultural incapacity. Cultural incapacity is distinguished from destructiveness by the lack of an intentional bias against cultural minority groups and individuals. Rather systems and organizations lack awareness and knowledge which results in an inability to act effectively to benefit those specific groups and individuals based on their needs. The characteristics of their practices include but are not limited to: institutional or systematic bias; possible discrimination in hiring and promotion; distribution of resources to benefit one specific group over another, indirect messages that specific cultural groups are not valuable or appreciated; “and lower expectations for some cultural, ethnic, or racial groups” (Burke, Keaster, Norman, & Pereira, 2014, p. 17; Goode, 2004, p. 2)

Stage 3: Cultural blindness. Cultural blindness is based on a philosophy that all people should be treated the same. Systems and organizations encourage integration and seek to deliver the same kind of service and support to all people. This approach ignores the strengths, needs and potential contributions of various minority cultures. As a result, there will be a lack of facilitation and/or development to promote diversity (race, ethnicity, language, gender, age etc)” and there will be insufficient opportunities to gain culturally diverse knowledge. In this stage, the majority is recognized as pertinent for all others and that leads to practices designed to serve “the greater good”, which is the majority perspective in general. Cultural biases may result in stereotyping individuals within organizations and become embedded in systems, resulting in creating or perpetuating prejudice (Burke, Keaster, Norman, & Pereira, 2014, p. 18; Goode, 2004, p. 2).

Stage 4: Cultural pre-competence. Cultural Pre-competence is considered the stage prior to cultural competence where positive development of awareness regarding cultural strength is detected both systematically and organizationally. To effectively respond to culturally diverse populations, meaningful-delivery of service and supports with quality to those populations is promoted. Human and civil rights and workforce diversity are explicitly encouraged. It should be noted there is “the capacity to conduct asset and needs assessments within diverse communities” because there is no such capacity prior to this stage. Since their collaborative efforts tend to focus on “service delivery usually for a specific racial, ethnic or cultural group,” this state lacks a clear plan for organizationally accomplishing cultural competence, which is the next stage. This stage identifies significant progress toward recognition of weakness and biases and could act to tackle the challenges. However, it is also worth mentioning that there is the possibility that they may not make further efforts after minimal and superficial attempts to respond to diverse population. As a result, “the efforts may only be peripheral and not sufficient to truly address cultural issues” (Burke, Keaster, Norman, & Pereira, 2014, p. 19; Goode, 2004, p. 2)

Stage 5: Cultural competence. Cultural competence is listed as the fifth of sixth stages of cultural competence continuum. All of the structural and functional aspects in an organization are designed to commit to culturally and linguistically diverse populations. The commitment is described as “a sustained, systematic integration and evaluation at all levels of significant collaboration from diverse populations into the infrastructure of the organization” (Burke, et al., 2014, p. 20). At this stage, implementation of cultural competence needs to be spread broadly across organizational levels. The process starts with articulating and defining cultural and linguistic competence and integrating them into core functions of the organization. To do so,

Goode argued in favor of 1) Finding and utilizing “evidence-based and promising practices that are culturally and linguistically competent”, and 2) “creating systems to recruit a culturally and linguistically competent workforce” (Goode, 2004, p. 3). Burke, et al. add 3) providing opportunities to improve the competence not only for faculty and staff but also the board and program levels (Burke, et al., 2014, p. 20). Compared to the previous stage: Cultural pre-competence, there should be promising plans and strategies to achieve organizational-level cultural and linguistic competence. The plans and strategies include self-assessment for individuals and organizations and the need to be capable of collecting and analyzing data “using variables that have meaningful impact on culturally and linguistically diverse groups” (Burke, et al., 2014, p. 20). Finally, they strive to connect with communities including constituencies by sharing knowledge and skills mutually. At this stage: Cultural competence, it seems that systematically and strategically structured process need to be developed inside and outside the organization to demonstrate truthful acceptance of and respect for cultural differences (Goode, 2004, p. 3).

Stage 6: Cultural proficiency. Cultural Proficiency is the final stage of the cultural competency continuum and is defined as a stage that individuals/organizations are dedicated to providing appropriate and adequate service for culturally and diverse populations. The commitment should be considered significant and the foundation that directs all of their efforts to gain “external expertise, leadership, and proactive advocacy in promoting care for” the populations (Burke, et al., 2014, p. 21). To do so, there should be continuous research seeking new knowledge to add and the development of new actions to support the populations, which includes active employment of people “with expertise in cultural and linguistic competence in health and mental health care practice, education, and research” (Goode, 2004, p. 4). In the

process of continuous and active research, publishing and dissemination of the results “continually enhance and expand the organization’s capacities in cultural and linguistic competence” (Goode, 2004, p. 4). It is notable, Goode argues, that individuals/organizations should unceasingly establish and maintain ties with culturally and linguistically diverse constituencies from outside. With conscious involvement of perspectives of the culturally and linguistically diverse population from outside, the researcher believes, individuals/organizations have more opportunities to conduct more meaningful self-assessment on a regular basis to make constant progress. At this stage: Cultural proficiency, it seems that conscious relationship building with the culturally and linguistically diverse population outside, which leads to continuous and sustainable self-reflection and assessment, is the key factor for individuals/organizations to engage in progressive development of the next stage beyond cultural competence. For the details of cultural competence continuum, please refer to Appendix B: The Cultural Competence Continuum.

What is cultural competence? In this section, the researcher intends to portray a complicated picture of cultural competence. Cultural competence consists of five key elements: value diversity; conduct self-assessment; manage the dynamics of difference; acquire and institutionalize cultural knowledge; and adapt to diversity and the cultural contexts of the community they serve, which can be achieved through utilizing three steps: knowledge, awareness, and skills. The process of development occurs along a continuum that spans six stages: destructiveness, incapacity, blindness, pre-competence, competence, and proficiency. It should be noted that Burke, et al. argued progression along the continuum requires “a continual assessment of an organization’s /one’s ability to address diversity, celebrating success, learning from mistakes, and identifying opportunities for rediscovery” (Burke, et al., 2014, p. 22). It

seems that the progress commands constant cyclical engagement of those stages above. Additionally, Burke et al. stated the elusive nature of cultural competence development as a vital point to keep in mind: “(A)ction taken at one point in time may not be sufficient to address diversity issues at another point in time”. Additionally, they emphasized that cultural proficiency is critical: Due to the current changing world, one/organizations need to move forward to reach cultural proficiency is more than “the ‘right’ and ‘good’ thing to do – they are the essential component of effective service/care” for culturally and linguistically diverse population (Burke, et al., 2014, p. 22).

In the next section, the researcher will explore cultural responsiveness, which is defined as a stage beyond cultural competence as stated in *Degree Plus* (Degree Plus, 2016, p. 11). Studying qualitative attributes of cultural responsiveness, the researcher also examines teaching and pedagogical aspects that enable students’ development of cultural responsiveness in the following segments: Culturally relevant/responsive teaching, and constructivist learning theory and learner-centered framework.

Cultural Responsiveness

The *Cultural Responsiveness Rubric* in *Degree Plus*, delineates five student learning outcome criteria as follows: a) awareness of key issues, b) one’s own beliefs, c) cultural sensitivity and respect, d) unfamiliar cultural spaces and experiences, and e) resources and forms of advocacy. Each criterion includes a definition. Additionally, each criterion above has three performance levels with related requirements: The first performance level: experience & exposure (attending), the second performance level: reflection & articulation (writing), and the third performance level: integration & application (presenting). The researcher explores how the rubric defines each level for each criterion in detail and describes how each level is designed to

progress from criterion a) toward e). Before starting to explore the rubric in detail, however, the researcher will mention differences in terminology which occurred in this rubric due to updates between the draft 2016 version and the final 2017 version. She also wants to mention the terminological interconnectedness among culturally responsive/relevant teaching, cultural competence, and other terminologies.

Terminological difference. In the draft 2016 version of the rubric, the term “cultural sensitivity” appeared in criterion c) and for the second and third performance levels for criterion c), the term “cultural competence” was used (Degree Plus, 2016, p. 76). In the final 2017 version, criterion c) has “cultural sensitivity” as in the 2016 version but “cultural sensitivity” instead of “cultural competency” has been adopted in both the second and third performance levels (Degree Plus, 2017, p. 76). In addition to this change, wording for most of each performance level has been updated. The researcher recommends readers refer to Appendix B: *Cultural Responsiveness Rubrics (2016)* and Appendix C: *Cultural Responsiveness Rubrics (2017)* for the details of the updates.

To assist the reader to grasp the interrelatedness between cultural competence and sensitivity, the researcher introduces the definition of cultural sensitivity which appeared in *The Gale Encyclopedia of Nursing & Allied Health* (2006) here. As well as the concept of cultural competence previously explored, cultural sensitivity is defined as an attribute of health professionals and it seems that there is a strong interrelationship between cultural sensitivity and cultural competence. It is stated,

Cultural sensitivity begins with a recognition that there are differences between cultures. These differences are reflected in the ways that different groups communicate and relate to one another, and they carry over into interactions with

health care over into interactions with health care providers. Cultural sensitivity does not mean, however, that a person need only be aware of the differences to interact effectively with people from other cultures. If health care providers and their patients are to interact effectively, they must move beyond both cultural sensitivity and cultural biases that create barriers. Developing this kind of culturally competent attitude is ongoing process (The Gale Encyclopedia of Nursing & Allied Health, 2006).

Due to the interrelationship between cultural sensitivity and cultural competence, it seems that it is still appropriate that the comprehension and practice of cultural competence lead to developing cultural responsiveness even though the terminology has been replaced with cultural sensitivity in the rubric.

In relation to the researcher's starting point on terminological interrelatedness above, there is another example of terminological differences she wants to mention: Culturally responsive teaching and culturally relevant teaching. In *Culturally Responsive Teaching: Theory, Research, and Practice*, Gay (2018) highlights that the attributes of quality teaching in classrooms with multicultural students remains the same "although called by many different names, including *culturally relevant, sensitive, centered, congruent, reflective, mediated, contextualized, synchronized, and responsive*" (Gay, p. 36, 2018). Given that, a term Ladson-Billings used: "Culturally relevant teaching" in "*The Dreamkeepers: Successful Teaching of African American Children*," is also considered equivalent to culturally responsive teaching used by Gay. It is also worth mentioning that Brown University adopted the definition of culturally responsive teaching presented by Ladson-Billings in the first edition of her book in 1994 *Teaching Diverse Learners in the Education Alliance*: Culturally responsive teaching is "a

pedagogy that recognizes the importance of including students' cultural references in all aspects of learning" (Brown University, n.d.).

Ladson-Billings, in the second edition of her book in 2009, accentuated the importance of cultural competence as follows. She argued that all of the eight teachers she studied were deeply dedicated to three vital concepts even though the methodology used by each may have differed. The teachers had a strong emphasis on understanding how students learn, developing cultural competence, and cultivating their sociopolitical awareness. Cultural competence connects the teachers and their students. Self-reflection and assessments to develop cultural competence allows the students to establish a precondition to situation themselves in their own culture. This leads them to become knowledgeable regarding what mainstream culture might be. Therefore, the students develop the ability to explore multiple viewpoints to understand the world by bolstering their own knowledge and skills (Ladson-Billings, xi, 2009).

Besides interchangeable terminology between culturally responsive teaching and culturally relevant teaching, the researcher argues that there is also a distinct interconnection between culturally relevant teaching and cultural competence, the result being an intersection among all three. By examining the terminological interconnectedness above, it is the researcher's hope that readers will be able to visualize an intricate picture of the qualitative attributes for students' cultural responsiveness development and pedagogical aspects which enable that development. The researcher now begins to consider the details of the *Cultural Responsiveness Rubric* created for *Degree Plus*: How five criteria and three stages are linked to each other. Also, she explains how *Degree Plus* is designed to foster students' gradual development of cultural responsiveness.

Cultural responsiveness rubric in Degree Plus. As previously stated, the rubric lists five criteria. Each criterion is defined as follows.

- a) Awareness of key issues: Demonstrate an awareness of key historical and current issues surrounding race, ethnicity, gender, social class, religion, sexual identity, ability, national origin, or other identities,
- b) One's own beliefs: Analyze one's beliefs, traditions, norms, and the differences/commonalities in relation to others',
- c) Cultural sensitivity and respect: Practice cultural sensitivity and respect when interacting with others,
- d) Unfamiliar cultural spaces and experiences: Engage in unfamiliar cultural spaces and experiences,
- e) Resources and forms of advocacy: Utilize resources and appropriate forms of advocacy to promote social justice and equity (Degree Plus, 2017, p. 76).

Development of each criterion is defined through three performance levels in phases as previously listed. The researcher explores each performance level as follows.

Performance level 1: Experience & exposure (attending). This stage is focused on participation in events and experiences aimed at introducing students to each criterion. At this level, students will be attending events designed to introduce at least one of the criterion a) through e) with students being required to attend five events to move on to the performance level 2 (Degree Plus, 2017, p. 28). Even though it is not specified that students need to, the researcher believes it is encouraging for students to cover all the criteria while doing so. Given that, she also believes the more criteria which are embedded in an event, the better the event is designed because, through a) to e), the level of criterion elevates. For instance, by achieving criterion a),

students will be aware of the fact that there are key historical and current issues regarding “race, ethnicity, gender, social class, religion, sexual identity, ability, national origin, or other identities,” at criterion b), participants [students] will intend to understand themselves by knowing their own “beliefs, traditions, norms, biases, and the differences/commonalities in relation to others.” With the awareness of themselves, at criterion c), they would be able to realize they need to develop cultural sensitivity and have respect for others in interactions with them and that leads to criterion d), participating in spaces and experiences that are unfamiliar. They learn how they feel about those spaces and experiences and develop their ability to interact with people with understanding and respect for each other. As the final stage, it seems that “introducing participants [students] to resources and appropriate forms of advocacy to promote social justice and equity” at criterion e) is the most desirable learning outcome in the performance level 1) Experience & exposure (Attending) (Degree Plus, 2017, p. 76).

Performance level 2: Reflection & articulation (writing). This level is focused on students describing what they experienced in the performance level 1) concerning each criterion. After participating in five events in the first performance level, students will be invited to *Degree Plus Day*, which is a University-wide day during fall and spring semesters, in which they are required to describe their experiences in the first performance level. Since *Degree Plus Day* will be held in each semester: spring and fall, it seems that this sequence encourages students’ gradual development of cultural responsiveness because they are able to plan in advance how to attend events and experiences throughout the academic year and more importantly, assumingly, they will have continuous reflection of their own progress through a) to e) every single time they attend events and experiences. There is, however, future progress to be considered. Since *Degree Plus Day* will be held only once in the spring and fall semesters, there are possibilities

that qualified students could not participate due to extenuating circumstances. The goal of *Degree Plus* is “to offer extensive support for students to reflect and articulate on their experience and their skills,” therefore, the researcher believes alternative opportunities to the spring and fall Degree Plus Day should be considered (Degree Plus, 2017, p. 29).

In attending *Degree Plus* Day, students’ progress will be officially recognized and rewarded by a meal and prizes, which is very effective because they would be proud of their progress with a clear vision: They are recognized as advancing in the process of cultural responsiveness development. Second, students will meet in small groups with their peers to have a guided discussion led by a trained faculty or staff member, who is compensated with a small stipend for their service. During the discussion, students will share their experiences from the five activities with their peers articulating how their experiences are linked into cultural responsiveness and “guiding questions, a sample statement, and a rubric” will be provided to students to complete their reflections (Degree Plus, 2017, p. 28). Then the mentor will facilitate a discussion as an opportunity for students to think about their experiences critically to enable them to see not only how they are related to cultural responsiveness development but also the students’ future academic and/or career path. The researcher wants to emphasize this connection of three domains: Reflections on their own experiences, awareness of cultural responsiveness development derived from the experience, and positively changing their perspectives to their future path with their own cultural responsiveness development. By attending extracurricular events designed to cultivate four transferable skills including cultural responsiveness, *Degree Plus* is meant to prepare students to be well equipped when they navigate in the continuously changing globalized world after their college years (Degree Plus, 2017, p. 15).

After *Degree Plus Day*, students need to write a reflection and submit it to mentors and the reflection will be graded as pass/fail based on the *Cultural Responsiveness Rubric*. Students repeat submissions until they receive pass, which is a requirement to move on to performance level 3: Integration & application (presenting) (Degree Plus, 2017, p. 29).

Performance level 3: Integration & application (presenting). After attending *Degree Plus Day* and receiving a pass on their written reflection, students will be recognized as a *Degree Plus Participant* and it will appear in their academic transcripts accompanying experiential transcript, which the researcher believes is necessary as acknowledgment of students' considerable effort because *Degree Plus* is a voluntary program in which to participate.

Moving on to the performance level 3, students are required to complete a capstone project. The final stage of *Degree Plus* is a culmination of students' development of the four transferable skills: cultural responsiveness, leadership, professionalism and teamwork. The limits of the project are comparatively open for students to "choose any experience (either extracurricular or curricular) that they feel exemplifies the application of one of the four skills areas" because the unrestricted structure will foster students' autonomy, allowing them to be much more reflective and effective about their developments rather than *Degree Plus* dictating what students should choose (Degree Plus, 2017, p. 29). This third performance level is also presented on *Degree Plus Day*. Students will need to submit their intention to participate with a poster being the recommended presentation style. Students will focus on "anecdotal evidence" of their learning outcome, possibly including "overcom[ing] obstacles for achieving these outcomes" based on the criteria requiring students' active and autonomous involvement. By giving a poster presentation, students will have actual interaction with their peers, and they will have opportunities to practice and learn how to share their stories. It should be noted that trained

mentors evaluate students' presentations based on the Cultural Responsiveness Rubric so that students would know the quality of their learning outcome. The researcher believes students would benefit from this type of interaction with peers and mentors because it would yield opportunities "for students to know each other even if they are at different levels": Performance level 1, 2 or even not enrolled in *Degree Plus* yet. She also believes it could and/or would provide an unexpected chance for students to meet their peers and understand each other's "experiences, skills and goals," which leads students to the next level of interaction and beyond in their own process after *Degree Plus* Day. It seems that this approach exactly serves the purpose of this performance level: Integration & application (Degree Plus, 2017, p. 29).

While *Degree Plus* Day is designed to provide the opportunity to present students' development on transferable skills including cultural responsiveness, it is said that there should be more "training on how to portray their [students'] participation in *Degree Plus*," which involves the Center for Career and Professional Development (CCPD) at the University. Even though students will have a record as *Degree Plus* Participants [students] on their academic transcript and on a separate experiential transcript, this record may not be quite enough to convince future employers that the student has developed the transferable skills just because they participate in *Degree Plus* (Degree Plus, 2017, p. 30). The researcher agrees with this point. Students need to know how to narrate, describe, and elaborate their development in *Degree Plus* in their own words. The researcher believes it is essential for a potential employer to see the student as a whole person to see if he or she is ready for the real world. Given that, it is an absolute necessity for the employer to see how the student narrates and describes his or her progress in *Degree Plus* including overcoming obstacles and more importantly, "its value to others." It could be "in a cover letter, on a resume with a list of their experiences and progress,

and/or discussing about them during an interview.” To support students, *Degree Plus Day* offers training or “a toolkit, of sorts” to further students’ ability to portray their development: their own stories in conjunction with the advising center and the CCPD (Degree Plus, 2017, p. 30).

Even though *Degree Plus* is about the development of four transferable skills, this study focused on investigating and framing only cultural responsiveness development; therefore, the researcher will only mention cultural responsiveness hereafter.

As previously stated, the researcher wants to emphasize again that it is recognized that acknowledgement as a *Degree Plus* Participant on their academic transcript and on an accompanying experiential transcript is not quite enough to prove that students are “better prepared for post-graduation success” (Degree Plus, 2017, p. 53). The *Cultural Responsiveness Rubric* assists students’ development in the three performance levels from the beginning to the end: 1) *Experience & exposure* (attending), 2) *reflection & articulation* (writing), and 3) *integration & application* (presenting). Besides, it is acknowledged there is a necessity to achieve beyond the rubric: Students are required to learn how to portray their own cultural responsiveness development in relation to others including future employers, which happens beyond a poster presentation. That happens in a real setting. “Degree Plus includes cultural responsiveness due to global trends in the workplace” so students need to be capable of narrating and describing their development and its quality matters (Degree Plus, 2017, p. 1). The researcher believes that the quality determines how they can transition from college to the real world. To achieve this higher quality, students need to be given opportunities to portray their development in detail. The researcher argues this bolsters her intention to design a protocol to assess students’ development of cultural responsiveness based on what they learn while pursuing either the minor or ISUD in the Program. The researcher incorporated aspects of the *Cultural*

Responsiveness Rubric into the design. Since the researcher's goal was to design a protocol specifically suitable for the Program, she wanted to explore additional aspects regarding cultural responsiveness. In the next segment, the researcher explores cultural responsiveness teaching and classroom environment to understand what is indispensable to advance the Program's capacity to foster students' cultural responsiveness development.

Culturally relevant teaching by Ladson-Billings. In *The Dream Keepers: Successful teachers of African American children* published in 1994, Ladson-Billings articulated the concepts of culturally relevant teaching and its characteristics. Additionally, she stated "the implications of culturally relevant teaching for African American student education and teacher education" are explored (Ladson-Billings, 2009, xviii). She argued, in the foreword to the new edition in 2009, that most of the scholarly literature considers African Americans as problems and researchers focus their research on figuring out what is wrong with them: Their education, families, culture, and/or minds. Alternatively, Ladson-Billings wanted to study success models: "I wanted to know what was right with African American students' education and what happens in classrooms where teachers, students, and parents seem to get it right" (Ladson-Billings, 2009, vii). She found out, even though their teaching methodologies may have varied, the eight teachers whom she studied all focused on the same three vital points with their students: "Student learning, developing cultural competence, and cultivating a sociopolitical awareness" (Ladson-Billings, 2009, xi). According to what she found through her interviewees, first, students start with understanding their own culture, which is a prerequisite to understanding others. Second, as students developed a deeper understanding of their own culture, they expanded their perspective by investigating other cultures and making comparisons with their own, which leads to a better and deeper understanding of the world as a whole. Finally, students

were asked to understand “the sociopolitical underpinnings of their schooling experience”: How are their learning outcomes relevant to their community, state, national, and global issues? The students were regularly required to “make a connection between their in-school lives and their out-of-school experience” (Ladson-Billings, 2009, xi). Since student learning is multidimensional and varied from one another, “students were encouraged to demonstrate what they knew in writing, speaking, and a variety of exhibitions,” which was certainly not equivalent to a score of a standardized test (Ladson-Billings, 2009, xi). The researcher must argue there is a strong relevance between *Degree Plus*’s Cultural Responsiveness Rubric and what Ladson-Billings explored. Even though Ladson-Billings argued her purpose of the study revolved around African American student education and teacher education, the researcher believes that the three stages of students’ learning process above and how the students were encouraged to demonstrate their learning outcomes are applicable to not only African American students but to any students.

There is also a clear connection with cultural competence. As previously stated, five key elements comprise cultural competence: Value diversity; conduct self-assessment; manage the dynamics of difference; acquire and institutionalize cultural knowledge; and adapt to diversity and the cultural contexts of the community they serve. One utilizes three steps to achieve the five key elements: Knowledge, awareness, and skills. Ladson-Billings states,

Culturally relevant teaching is a pedagogy that empower students intellectual, socially, emotionally, and politically by using cultural references to impart knowledge, skills, and attitudes. These cultural references are not merely vehicles for bridging or explain the dominant culture; they are aspects of the curriculum in their own right. (Ladson-Billings, 2009, p. 19)

The researcher wants to emphasize the point above: Culturally relevant teaching is designed to shed light on students themselves: their own cultures, standing points, challenges, and progress. To grasp what culturally relevant teaching yields for students in depth, in the next section, the researcher explores characteristics of culturally relevant teaching and teachers with culturally relevant practices.

Learning in a collaborative setting. Ladson-Billings states that culturally relevant teaching assists students to learn in collaborative settings and it is strongly encouraged. The highlight of learning in a collaborative setting is taking care of each other and taking responsibility for each other. She argues that culturally relevant teaching promotes the idea of cooperation that students believe “they cannot be successful without getting help from others or without being helpful to others” (Ladson-Billings, 2009, p. 76). Due to the encouragement to learn in collaborative contexts, it is said that students can interact with each other socially and set themselves within a group context encouraging them to develop not only academic excellence but also cultural excellence together. Also, students consider their peers as extended family members and they are responsible to support one another. It seems that they need to make sure their peers are successfully learning: “There is little reward for individual achievement at the expense of others” and “the entire group rises and falls together” (Ladson-Billings, 2009, p. 82). It is significant as one of characteristics of culturally relevant teaching, students are strongly encouraged to frame individual success in a group context regardless whether they are inside or outside of the classroom. The researcher wants to indicate a strong connection of this characteristic of culturally relevant teaching and her commitment to community building in the Program. Empirically speaking, the researcher knows the community building for students in the Program is one of the most essential processes to further students’ academic and cultural

excellence. Framing and acknowledging individual success in a group context leads to academic community building and that yields the sense of belonging for students. She must argue that everything starts with community building and aims to fortify the community without a failing individual student learning in the Program because, as Ladson-Billings states, young people crave the sense of belonging and it is vital for teachers to support them by creating this shared context (Ladson-Billings, 2009, p. 82).

Belongingness to the academic community cultivated by learning in collaborative settings fosters students' ability to honor their peers as well as themselves. Ladson-Billings argued a student is a whole person with dignity and it is never in question in collaborative setting. In a group context, self-worth and self-concept are endorsed by acknowledging the individual's worthiness (Ladson-Billings, 2009, p. 82). The researcher believes that the sense of belonging to the academic community and developing self-worth as well as the others' worthiness is corresponding to the second of the five criteria of *Degree Plus's Cultural Responsiveness Rubric*: One's own beliefs. Through the three phases: Experience & exposure (attending), reflection & articulation (writing), and integration & application (presenting), students are required to understand themselves in relation to others by understanding, describing, and analyzing their own beliefs. As Ladson-Billings argued, learning in collaborative settings provides opportunities to examine their own beliefs as well as those of others which results in learning "the differences/commonalities in relation to other," as stated in the rubric (Degree Plus, 2017, p. 76).

Knowledge-construction process. Ladson-Billings pointed out that culturally relevant teaching supports the knowledge-construction process: In collaborative settings, students are able to be co-constructors of knowledge with their peers. They are able to "understand, confront, and

create knowledge” of significant issues rather than seeing there are no problems to think about. In the process, students might learn that the issues are derived from a desire to fulfil community or interest-group needs, however, she emphasizes, “the ultimate goal [of knowledge-construction] is to ensure that they have a sense of ownership of their own knowledge---a sense that it is empowering and liberating” (Ladson-Billings, 2009, pp. 83-84). Students are asked to view any given knowledge critically, as Ladson-Billings stated, “culturally relevant teaching attempts to make knowledge problematic” (Ladson-Billings, 2009, p. 102). Since the knowledge they have had might be simply a given, and it is not rare for students to be expected to replicate it in writing or any other form, it is vital for them to see that given knowledge cannot be automatically a gained knowledge. Participation in the knowledge-constructing process in a collaborative learning setting supported by culturally relevant teaching enables students do so. The participation also assures less isolation from others. Then, the process yields a sense of ownership of the knowledge among students because the knowledge is “continuously re-created, recycled, and shared” in culturally relevant practice (Ladson-Billings, 2009, p. 88). The knowledge in that sense will be brought to the classroom by students: They are the ones who re-create, recycle, and share the knowledge among the group. That being said, teachers with culturally relevant practice need to know how to acknowledge what and how much students know. It is essential for teachers to consider their job as not filling students with knowledge: It is their job to acknowledge, value, and incorporate what and how much students know into classroom experiences (Ladson-Billings, 2009, p. 95). In the process of the knowledge-construction process, students will be challenged to examine their knowledge. In other words, they will be asked to comprehend the meaning of their own cultures, which is, as Ladson-Billings states, “a vehicle of emancipation” and automatically the process forms a connection

between learning experiences in the classroom and students' everyday lives. In her own classroom in the Program, when students examine their own culture as a way of knowing its meaning, the researcher has witnessed students embrace these moments as a kind of liberation. It seems that they enjoy the moment that they are standing at the intersection of the past, present, and future: Because they have examined their own culture in a collaborative learning setting, they are able to comprehend their own lives up to the point and look forward from the point.

For the examination, Ladson-Billings emphasized establishing the rules for the examination are needed. In culturally-relevant teaching, since "the ability to create knowledge works in conjunction with the ability (and the need) to be critical of content," it is required for teachers to set fundamental rules explicitly. The rules support discussion and establish a safe place in all levels so that the environment allows students to be enthusiastically expressive in discourse and activities in the classroom: conversation, writing, creating art, etc. By examining their own culture and establishing the knowledge they have, they are able to own how to express themselves, which leads to having ownership of their knowledge as previously stated (Ladson-Billings, 2009, p. 102). The researcher notes that there seems to be a commonality again between what Ladson-Billings argues on students' ownership of their knowledge and the second criterion in the *Cultural Responsiveness Rubric for Degree Plus: One's own beliefs*. Through the process of acknowledging what they know about themselves and examining what might be imprecise or problematic in their knowledge, students can own their knowledge truthfully, and students can develop "cultural sensitivity and respect when interacting with others," which is the third criterion of the *Cultural Responsiveness Rubric* listed after one's own beliefs (Degree Plus, 2017, p. 76). In the next section, in relation to the ownership of knowledge, the researcher wants

to explore how culturally relevant teaching helps students develop necessary skills to critically examine the knowledge they have.

Where they are and where they need to be. Speaking of the ownership of knowledge, Ladson-Billings stated culturally relevant teaching provides students with ways to build bridges or scaffolds between where they are intellectually and functionally and where they need to be next to in order to participate in the process of knowledge construction wholly in meaningful ways. When it comes to the researcher's basic orientation to running the Program, she can see the commonality with what Ladson-Billings argued about the construction of knowledge. The researcher believes that it is absolutely essential for her to see where students are and what they need to learn to advance to the next stage. Knowing where they are starting and looking to where they need to be, she is able to support students as they build bridges and scaffolds to reach their next stage. In the process, consequently, the researcher believes students would fully embrace the process of the construction of knowledge, and that leads to creating the excitement and enthusiasm among students as Ladson-Billings claims (Ladson-Billings, 2009, p. 103). Empirically speaking, the researcher believes a collaborative learning environment would yield many more opportunities for students to multidimensionally reflect on where they are and to intuitively figure out where they should be. It is astonishing to witness students being able to explore where to go forward and how to get there from where they are. In a collaborative learning environment with students' peers, the researcher believes this process of knowledge construction leads students to gain ownership of their knowledge. Ladson-Billings stated, "culturally relevant teaching recognizes the need for students to experience excellence without deceiving them about their own academic achievement" (Ladson-Billings, 2009, p. 108). Also, it is worth mentioning Ladson-Billings' argument, that acknowledging and rewarding students for

a broader range of activities provides the understanding that there are no “hard-and-fast rules” regarding determining excellence. This notion emphasizes that students understand they are each expected to achieve a much higher level of learning (Ladson-Billings, 2009, p. 108). In the next section, to provide a comprehensive view of culturally relevant teaching, the researcher explores how culturally relevant teaching differs from assimilationist teaching.

What is distinctive in culturally relevant teaching? It should be noted that Ladson-Billings stated what would happen if the process is not led by culturally relevant teaching: Compared to the process, assimilationist teaching presumes students to have a certain amount and level of skills when they come to class and if they don’t, it is not feasible to teach those who don’t (Ladson-Billings, 2009, p. 104). Ladson-Billings created charts that compare culturally relevant teaching and assimilationist teaching in three domains: 1) Conceptions of self and others, 2) social relations, and 3) conceptions of knowledge. The researcher believes it would be beneficial for readers to comprehend what is distinctive in culturally relevant teaching by exploring the differences between culturally relevant teaching and assimilationist teaching in these three domains as follows.

1) *Conceptions of self and others.* In this domain, teachers using culturally relevant teaching consider themselves as artists and their teaching as art. Since they acknowledge themselves as a part of the community, the ultimate goal of their teaching is giving something meaningful back to the community and they encourage students to do the same. These teachers will encourage students to make connections among the “community, national, and global identities” and the students. In culturally relevant teaching, they will learn how to construct knowledge in the learning environment connected with the surrounding world. In the process of assisting the students, the teachers hold this simple belief: All students can accomplish. Also,

“teachers see teaching as ‘pulling knowledge out’ --- like ‘mining’” (Ladson-Billings, 2009, p. 38). The researcher believes this notion of faith in the students to be distinctive. It must be noted that in the teacher’s belief that all students can accomplish, there is the underlying assumption their students have the prerequisite skills necessary enter into this work.

In assimilationist teaching, teachers acknowledge themselves as technicians and teaching as technical job. They may or may not see themselves as a part of the community; however, it is significant that they “encourage achievement as a means to escape community” and some students inevitably fail (Ladson-Billings, 2009. p. 38). Students’ identities are not seen individually, rather seen as just Americans. Compared to “mining” knowledge out of students in culturally relevant teaching, assimilationist teaching emphasizes on placing knowledge into the students like “banking” (Ladson-Billings, 2009. p. 38). The researcher argues that culturally relevant teaching is substantially different from assimilationist teaching based on the perception the teachers have of themselves as well as their students.

2) *Social relations*. The relationships between teachers and students are not a one-way connection in culturally relevant teaching. The relationships need to be humanely unbiased and the interactions go beyond the classroom and reach into the community. The learning environment for students needs to be connected to outside the classroom such as community, country, and beyond: The Globalized world, as previously stated by Ladson-Billings. Related to that perspective, learning collaboratively is once again emphasized: It is critical for teachers to demonstrate connectivity with all students and encourage them to build and maintain a learning community for all. In doing so, students come to “teach each other and be responsible for each other” (Ladson-Billings, 2009, p. 60).

As compared with culturally relevant teaching, the teacher-student relationship is not fluid and tends to be hierarchical in assimilationist teaching. It is not meant to go beyond to official classroom boundaries. Teachers make connections with individual students and urge students to be competitive. Thus, “teachers encourage students to learn individually, in isolation” (Ladson-Billings, 2009, p. 60).

3) *Conception of knowledge.* In culturally relevant teaching, knowledge is examined critically, never being still and always changing. Teachers and students unceasingly keep knowledge “recreated, recycled, and shared” in their learning, which requires teachers to be fervent about content (Ladson-Billings, 2009, p. 89). During the process of recreating, recycling, and sharing knowledge, students are expected to develop the necessary skills and teachers to foster their development. “Teachers see excellence as a complex standard that may involve some postulates,” however, they value students’ diversity and truly consider the importance of individual differences (Ladson-Billings, 2009, p. 89). It seems that individual differences are a strength of the learning community and the more differences the better because variety increases the opportunities for learning. Additionally, it is critical to provide opportunities for students to acknowledge that their individual difference strengthen their learning community and their benefit from the community so that they would develop this comprehension: Individual difference is a necessity for their excellence.

In assimilationist teaching, knowledge is still passed in one-way direction from teachers to students because knowledge is considered as unchanging. Teachers neutrally separate themselves from content. In contrast to culturally relevant teaching, teachers consider “excellence as a postulate that exists independently from student diversity or individual differences” (Ladson-Billings, 2009, p. 89). As previously stated, students are expected to have

prerequisite skills to be successful, so if they don't, failure is inevitable. Empirically speaking, the researcher believes learning needs to be customized for each student because each student has different skill sets and the customization needs to be initiated by each student. Thus, the researcher believes it is vital to provide opportunities for students to acknowledge what they have as their skill sets in a collaborative learning environment: Identifying their own strengths and challenges as well as those of their peers. In doing so, students develop an understanding of each other's individual differences including their own. By "teach[ing] each other and be[ing] responsible for each other" as Ladson-Billings previously stated, the researcher believes there would be progress, rather than failure (Ladson-Billings, 2009, p. 60). In the three domains above, significant differences are shown between culturally relevant teaching and assimilationist teaching. For detailed comparison, refer to Appendix D: Comparison between culturally relevant and assimilationist philosophies.

Since it is vital to comprehend how students themselves play pivotal roles regarding their own academic excellence and how teachers play their roles to effectively support the process of the construction of the knowledge among the students, the researcher wants to explore constructivist learning theory and learner-centered framework in relation to culturally relevant teaching in the next segment. She believes the theories are directly related to the knowledge-construction process, a core principle of culturally relevant teaching which holds as its ultimate goal "ensur[ing] that they [students] have a sense of an ownership of their knowledge---a sense that it is empowering and liberating" as Ladson-Billings stated (Ladson-Billings, 2009, p. 84).

Constructivist learning theory and learner-centered education. In *Experience & Education*, Dewey stated "...traditional education [is] employed as the subject-matter for study facts and ideas so bound up with the past as to give little help in dealing with the issues of the

present and future” (Dewey, 1938, p. 8). Even though *Experience & Education* was published in 1938, his argument still makes a fundamentally important point about education in our time. He underscored the importance of experience to prepare younger generations for their successful future. More importantly, the quality of those experiences matters: all experiences are not equally educative and if they are insufficient, they could hamper further learning. Dewey points to the risks regarding students’ learning experiences when he states: “...the trouble is not the absence of experiences, but their defective and wrong character -- wrong and defective from the standpoint of connection with further experience” (Dewey, 1938, p. 5 and 7).

Students undergo many kinds of learning experiences throughout their college education. In this case, what is the criteria and definition of learning experience that college students should connect with their further experience? The constructivist learning theory regards students’ learning experience as a progression of constructing knowledge rather than receiving information passively: Learning is defined as a process of the learner actively building intelligible and structured knowledge. Dewey claimed that it is “...continuity, or the experiential continuum” and also that they need to attempt to “discriminate between experiences that are worthwhile educationally and those that are not” (Dewey, 1938, p. 11). The researcher points out the connection with what Ladson-Billings made clear previously, construction of knowledge and what Dewey claimed: Learning is a process of building knowledge by learners and it has to be a continuing process.

To determine learning experiences that are worthwhile educationally, as Dewey referenced above for today’s students, the researcher also explores a learner-centered framework. Before doing so, it should be noted, the researcher believes a learner-centered framework and a learner-centered education are interchangeable, thus the researcher uses both accordingly from

this point forward. Contemporary learning theory positions students at the center of the learning process, and these pedagogical methods, grounded by the constructivist learning theory, are often labelled as student [learner]-centered framework [education] due to the emphasis on students playing active roles in their learning process (Baeten, Struyven, & Dochy, 2012, p. 1). Given that students play a critical role in their learning, instructors are moved to a more outlying position from the center of the learning environment. As a result, a learner-centered framework [education] delivers more opportunities for students to dynamically engage in a self-learning process and to learn from peers by sharing their learning experiences with each other (Moate & Cox, 2015, p. 379). Ladson-Billings stated culturally relevant practice fosters a community of learners that enable students “to care, not only about their own achievement but ask about their classmates’ achievement” through the community (Ladson-Billings, 2009, p. 74). The researcher wants to point out an essential commonality between learner-centered education and culturally relevant teaching here: A community of learners. In the next segment, the researcher explores learner-centered education in detail.

The learner-centered education. In 1990, the American Psychological Association (APA) created a special task force regarding Psychology in Education with the intention of integrating research and theory from both the fields of psychology and education. One of the purposes was “to surface time-tested general principles that can provide a framework for school redesign and reform.” The subsequent document in 1993 specified twelve essential principles that offer a cohesive system as to what influences learning for all learners. The revision in 1997 resulted in adding two additional principles with the awareness of diversity and standards, which are housed under four-research-validated domains significant for learning (McCombs, 2001, pp. 185-186).

The learner-centered psychological principles. The learner-centered psychological principles bolster learner-centered education and there are fourteen of them. The principles are listed and categorized into four factors. In this segment, the researcher wants to examine how the principles are categorized under each of the four factors and encapsulate the quintessence for readers. To comprehend the whole picture of the principles, the researcher recommends readers refer to Appendix E: The learner-centered psychological principles: Abbreviated version made by McCombs as well as a full version published in 1997 by American Psychological Association for details.

Factor 1: Cognitive and metacognitive factors. The first factor, cognitive and metacognitive factors includes Principle 1: Nature of the learning process, 2: Goals of the learning process, 3: Construction of knowledge, 4: Strategic thinking, 5: Thinking about thinking, and 6: Context of learning. It is worth mentioning that Principle 3: Construction of knowledge, clearly has a strong connection to what Dewey argued. The principle states that to be a successful learner it is key to “link new information with existing knowledge in meaningful ways” which reflects what Dewey argued previously: Learning experience should connect with learners’ further experience (Dewey, 1938, p. 11).

Factor 2: Motivational and affective factors. The second factor, motivational and affective factors includes Principles 7: Motivational and emotional influences on learning, 8: Intrinsic motivation to learn, and 9: Effects of motivation on effort. Principle 7 states that the learner’s motivation is “influenced by the individual’s emotional states, beliefs, interests and goals, and habits of thinking.” Principle 8 states, the motivation is inspired through optimal and relevant tasks to individual curiosities because it provides learners choices to make which results in ownership of learning in a result. With the learner’s motivation to learn, principle 9 states,

learners will more likely extend their effort to acquire complex knowledge and skills and engage in guided practice (McCombs, 2001, p. 187).

Speaking of the ownership of learning, the researcher wants to indicate its strong connection with what Ladson-Billings stated regarding the ownership of knowledge. Culturally relevant teaching offers students the opportunity to make connections between their current level and next level intellectually and functionally, and it is essential for instructors to support and guide them as they proceed. When the students fully participate in the process of constructing knowledge, the researcher believes it contributes to students' motivation building, and that leads to excitement and enthusiasm among the students both individually and as a community (Ladson-Billings, 2009, p. 103). As a result, the researcher believes, the students will make more effort to further their knowledge, as McCombs stated above.

Factor 3: Developmental and social factors. The third factor, developmental and social factors includes Principles 10: Developmental influence on learning and 11: Social influences on learning. Principles 10 and 11 state that when learners develop, they certainly meet various opportunities and experiences as diverse restraints for learning. Learning is most successful when “differential development within and across physical, intellectual, emotional, and social domains is taken into account” because “social interactions, interpersonal relations, and communication with others” have a tremendous effect on learning. The researcher wants to mention that there are commonalities between those principles and what culturally relevant teaching argues about social relations and conception of knowledge. In culturally relevant teaching, students will interact with others outside of the regular classroom in such places as surrounding communities, regions, their country and beyond: The globalized world. As a result, the students will be able to equip themselves with collaborative learning skills as stated in the

principles. As Ladson-Billings argued, in culturally relevant teaching, the students are required to recreate, recycle, and share the knowledge they examine. The process of acknowledging individual differences between themselves and others has a remarkable effect on learning as stated in principle 11. In the process, the students will be able to examine their knowledge continuously to recreate, recycle, and share it.

Factor 4: Individual differences factors. Finally, the fourth factor, individual differences factors include Principles 12: Individual differences in learning, 13: Learning and diversity, and 14: Standards and assessment. In addition to Factor 3, learners are required to acknowledge difference with others because difference is great asset for learning. Each learner comes with different schemes, styles, and proficiency for learning as stated in Principle 12 and 13. When “learners’ linguistic, cultural, and social background are” considered, the difference provides the most effective learning opportunities (McCombs, 2001, p. 187). The researcher believes it is worth mentioning that Principle 14, the last one of *the learner-centered psychological principles*, emphasizes the necessity of setting appropriately high and challenging standards. As well, the principle stressed that it is vital to assess the learners and their progress as part of learning process and the assessment should include diagnostic, process, and outcome measures. The principle stressed the significant importance of assessment as an essential requirement in the learning process. McCombs believes, by placing the assessment as a part of learning process, learners will be able to reflect on their own learning regularly and continuously. Since Ladson-Billings stated learners are required to recreate, recycle, and share the knowledge in collaborative learning environment, the researcher wants to indicate the strong connection between the learner-centered psychological principles and culturally relevant teaching.

It should be noted, however, since “the principles are intended to deal holistically with learners in the context of real-world learning situations,” they should be comprehended as “an organized set of principles; no principle should be viewed in isolation” (Learner-Centered Psychological Principles, 1997, p. 2). It is also worth mentioning that the principles can serve all learners in the educational system: from students to teachers, administrators, parents, and community members involved in the system (Learner-Centered Psychological Principles, 1997, p. 1).

What is the learner-centered education? McCombs summarized that learner-centered education reflected the learner-centered psychological principles and these principles are applicable to all learners regardless of whether they are inside or outside school without age restriction. It is stated that learner-centered education focuses on two things together: Individual learners and learning itself. Individual learners are understood as entities with their “heredity, experiences, perspectives, backgrounds, talents, interests, capacities, and needs.” As for learning, to promote the highest level of motivation and achievement for all learners, it is vital to contemplate what the most effective learning is, how it should happen, and what kind of teaching practices need to be developed and implemented. Since learner-centered education is linked to learners, “the beliefs, characteristics, dispositions, and practices of teachers---practice created by the teacher,” learners are actively involved in the decision-making process of what they learn, how they proceed, and how they are assessed. McCombs continues by stating that learner-centered means respecting individual learner’s personal viewpoints, and appreciation and accommodation of individual differences such as “backgrounds, interests, abilities, and experiences.” As a result, learner-centered education provides opportunities for learners to become cocreators and develop partnerships in the learning as well as the teaching environment.

As cocreators and partners, all learning -- for students and teachers -- supports development of a diversity of learners, allocates enough time for reflection, and provides opportunities for them to produce and engage in practices that improve learners' motivation and achievement. Learner-centered education serves all learners based on who they are: Their experiences, beliefs, interests, values, and goals. Thus, learner-centered education is not merely about specific instructional practices or programs: "The quality of 'learner-centeredness' does not reside in programs or practices by themselves, no matter how well-designed the Program may be (McCombs, 2001, p. 187). Rather, it is a holistic philosophy. It seems that acknowledging and fostering learners as a whole based on their human conditions would be needed. In the next segment, the researcher explores additional related perspectives on learners as a whole by Geneva Gay, another leading scholar regarding culturally relevant (responsive) teaching.

Culturally responsive teaching by Geneva Gay. In *Culturally Responsive Teaching, Theory, Research, Practice*, Gay stated that we need to know how to connect to people who are different from us. To prevent inner-circle isolation and achieve valuable lives with quality, we need to teach students, our most precious resource, ways to "relate better to people from different ethnic, racial, cultural, and gender backgrounds" because diversity is fundamentally a part of humanity. The researcher will use the term, "learners" instead of Gay's term "students" because the researcher believes that learning how to connect to people who are different from us is also fundamentally vital for all of us. Teachers, in addition to students, are also considered as learners because both continue learning from themselves and also others. In that sense, she believes we all are learners. Therefore, the researcher believes that the term "learners" is the more appropriately inclusive term to use here.

Gay continued, by “knowing, valuing, doing, caring, and sharing power, resources, and responsibilities,” learners can relate to individuals from different backgrounds and, in doing so, they can embrace their own humanness. The process supports learners which supports learners as they make efforts: Be more innovative, creative, and hardworking, which builds community with themselves and diverse others and leads to expanding their human potential. In the process of weaving connected relationships, they will have opportunities to develop wisdom and grow in their whole humanity because diversity improves creativity. To maximize their human potential culturally, diverse learners “must be ‘in community’ with self and others” (Gay, 2018, p. 22).

Culturally responsive caring. Related to what Gay argued above: Learners need to be able to connect to others, she emphasized the importance of culturally responsive caring as a fundamental part of learners’ educational development. Referencing *Caring in An Unjust World: Negotiating, Borders and Barriers in Schools* by Eaker-Rich and Van Galen (1996), Gay differentiated caring about from caring for. The former is an attitude and feeling, “concern for one’s state of being” however, the latter means intentionally and purposefully committing to action and engagement, which leads to a positive influence on oneself and others. Regarding envisioned effects, Gay continues, “outcomes of ‘caring for’ are improved competence, agency, autonomy, efficacy, and empowerment in both the role functions (students) and quality of being (person) of ethnically, racially, and culturally diverse students in school settings and elsewhere.” Therefore, she argues that the core of culturally responsive caring for is “assisting others to be better in who and what they currently are” (Gay, 2018, p. 58).

Gay argued that awareness and renewal about oneself, reflecting, introspecting, deconstructing, and reconstructing develop “expectations and interactions, knowledge and skills, values and ethics that exhibit the power of caring” (Gay, 2018, p. 85). To enhance the power of

culturally responsive caring, one needs to practice how to do so for diverse learners, who are ethnically, racially, socially, and linguistically different from one another until they can maximize their effectiveness. To improve caring capabilities, Gay listed the recommended practice. For the details, please refer to Appendix F: To enhance caring capabilities.

Learners are not consumers. Gay stated, the ultimate goal of culturally responsive pedagogy is inspiring ethnically, racially, socially and linguistically diverse learners through being academically successful, and culturally affiliated, and building self-worth. To fulfill the goal to make curriculum content more accurate and inclusive for all learners, it should be connected to learners' lives and experiences inside and outside of school by incorporating their cultural diversity (Gay, 2018, p. 142). There are strong commonalities between what Gay argued here and starting points by Ladson-Billings regarding how curriculum content should be connected to learners to be most effective. The curriculum content "should be seen as a tool to help students assert and accentuate their present and future powers, capabilities, attitudes, and experiences." Therefore, when it comes to developing curriculum content, learners are not consumers. They participate in the developing process as "co-originators, co-designers, and co-directors." Referencing *The Child and the Curriculum* by Dewey (1902), Gay emphasized that the curriculum needs to be "psychologized" to be related to learners' interest to effectively enhance their learning. She also argued, however, it doesn't mean they learn only things that they are personally interested in or they should be involved in making every decision in curriculum development:

Rather, culturally relevant curriculum content should be chosen and delivered in ways that are meaningful to the students for whom it is intended.

In some instances, this means validating their personal experiences and cultural

heritages; in others, it means teaching content entirely new to ethnically and culturally diverse students but in ways that make it easy for them to comprehend.

(Gay, 2018, p. 142)

Learners should be provided with opportunities to be active participants in the process of furthering the curriculum content. The participation directly leads to the constructing of knowledge and advances the curriculum more ethnically, racially, socially and linguistically diverse (Gay, 2018, p. 195). It seems that contemplating how the culturally-relevant curriculum contents should be built is the process of deeply understanding who learners really are, where they are situated, and how they want to develop as whole human beings. In the next segment, as the last part of the conceptual framework of this study, the researcher will explore World Language and 21st century skills because this study intends to create an assessment protocol to examine students' development of cultural responsiveness while in the Program.

World languages 21st century skills. The Partnership for 21st Century Skills (P21) collaborated with key national organizations that represent the core academic subjects such as Social Studies, English, Math, Science, Geography, World Languages and the Arts. Regarding World Languages, the collaboration of P21 and the American Council on the Teaching of Foreign Languages (ACTFL) developed the 21st Century Skills Map that exemplifies assimilation of World Languages 21st Century Skills (21st Century Skills Map, 2011, p. 1).

Students use languages to communicate with native language speakers and understand the culture within which the language is immersed, which prepares them to be able to utilize their language learning process as a 21st Century Skill and “that is vital to success in the global environment in which our students will live and work” (21st Century Skills Map, 2011, p. 1 & 4). The argument is undergirded by the necessity to confront the twenty-first century challenges

regarding the American economy and national security. *Education for Global Leadership: The Importance of International Studies and Foreign Languages for U.S Economic and National Security* stated “our education system must be strengthened to increase the foreign language skills and cultural awareness of our students” (21st Century Skills Map, 2011, p. 2).

The ability of students and graduates to interact with the world community, both inside and outside our borders, will play a pivotal role in contributing to America’s continued global leadership (cited in 21st Century Skills Map, 2011, p. 2). Given this urgent necessity, the language teaching community places strong emphasis on the goals of a language program: developing students’ proficiency level using highly communicative instruction that reflects real-life interaction as signified in the opening statement of the Standard for Foreign Language Learning in the 21st Century: “Language and communication are at the heart of the human experience” (cited in 21st Century Skills Map, 2011, p. 2). The statement is also incorporated in the national standards focused on five goals: The 5Cs: Communication, culture, connection, comparison, and communities. The 5Cs share a significant number of commonalities with the ACTFL’s 5Cs: World - Readiness Standards for Learning Languages, which the Program has assimilated as the Program’s core tactic as evidenced in its mission: Integrated approaches based on the 5Cs to orchestrate language and content courses, and extracurricular activities inside and outside of the Program to foster students’ academic development (Ono, 2018). For a more comprehensive view of the 5Cs, please refer to Appendix G: The 5Cs: National Standards Undergirded by Five Goals, Appendix H: The ACTFL’s 5Cs: World - Readiness Standards for Learning Languages.

By incorporating the 5Cs, the Program has been striving to provide opportunities to develop language learners who can grasp the world with a new and refreshing view and the

researcher has been hoping students “come to understand the world better because of their knowledge of speakers of another language – of people who share many of the same hopes and dreams for their future” (21st Century Skills Map, 2011, p. 3). To achieve the goals, the researcher believes that the listed characteristics in today’s language learning are very explicit and informative. 21st Century Skills Map argues that today’s language learning should adopt the following approaches that include but are not limited to: considering the teacher as facilitator or collaborator to place the emphasis on the learner as creator, heeding individual needs that come from their socio-cultural background, providing opportunities for learners to communicate using language outside of the classroom so that learners can share their perspectives with various audiences (21st Century Skills Map, 2011, p. 4). For more details, please refer to Appendix I: How language classrooms transformed: Comparison between in the past and today. Based on the listed characteristics, the researcher believes the Program should strive to create and offer opportunities to maximize the students’ development by adopting the approaches above so that students can lead themselves to develop their language and cultural responsiveness while in the Program and beyond as life-long learners. For more comprehensive view of 21st Century Skill Map, please refer to Appendix J: 21st Century Skill Map.

Conclusion

As noted in the context for the literature review, the majority of the current theories and research related to cultural competence, cultural responsiveness, and cultural relevant/responsive teaching reflects white, mono-cultural teachers working with much more diverse students. As the researcher considers her teaching and learning environment in the Department of World Languages and the Program, faculty members are not mono-cultural.

The teaching and learning environment that the researcher is situated in is quite different from the settings where the research on cultural competence, cultural responsiveness, and culturally relevant/responsive teaching were initially derived; however, it does not change how critically important it is to provide students with an inspiring ethnically, racially, socially, and linguistically diverse world in their learning environment. As the researcher previously quoted what Gay stated, there should be connections between the curriculum contents and learners' lives and experiences inside and outside of their learning environment by incorporating their socio-cultural backgrounds (Gay, 2018, p. 142). Curriculum content should be inclusive for all learners: Students and teachers. In doing so, the researcher believes all learners will be able to be academically and socially successful, and culturally affiliated, building self-worth, and effect changes in the continuously changing globalized world.

In this chapter, the researcher explored seven conceptual frameworks and explored the strong interconnections among them: Cultural competence, cultural responsiveness in *Degree Plus*, cultural relevant teaching by Ladson-Billings, constructive learning theory and learner-centered education, culturally responsive teaching by Geneva Gay, and world languages 21st century skills. As the conceptual framework for this study, this interconnectedness will provide a foundation to create an assessment protocol to examine students' development of cultural responsiveness holistically in the Program. In the next chapter, the researcher will explore the methodology for developing the assessment.

CHAPTER 3

METHODOLOGY

In this chapter, the researcher presents the methodologies for this study. The chapter consists of 1) purpose of the study, 2) research questions, 3) design, 4) site information & population, 5) approaches to assessment, 6) program evaluation documentation, 7) analysis of assessment strategies, 8) limitations, 9) ethical issues, 10) conflict of interest, and 11) conclusion.

It should be noted, in this chapter and afterward, the researcher and the Program faculty are used interchangeably and it might be confusing for readers. The term “researcher” refers to the author of this study and the Program faculty refers to the researcher herself and her colleague who shares in Program instruction and management. It is the researcher’s sole intention to use those two words in this study to clearly represent their roles for readers: The researcher is the one who created the assessment and the Program faculty are the ones who will implement the pilot-test of the assessment.

Purpose of the Study

The purpose of this study is to design an assessment framework to assess students’ development of cultural responsiveness while enrolled in the Japanese Program (hereafter, the Program), which resides in Department of World Languages in a Southeastern state university (hereafter, the University). To develop the assessment, the researcher utilized the *Cultural Responsive Rubric* from *Degree Plus*, Quality Enhancement Plan that the University started implementing in 2017, as the foundation. As stated previously, the *Cultural Responsiveness Rubric* outlines five criteria: a) awareness of key issues, b) one’s own beliefs, c) cultural sensitivity and respect, d) unfamiliar cultural spaces and experiences, and e) resources and forms of advocacy. Along the continuum, there are three levels of performance to assess for each

criterion: Experience & exposure (attending), Reflection & articulation (writing), and Integration & application (presenting). All students start from the first performance level: Experience & exposure (attending), then advance to the second level: Reflection & articulation (writing), and finally reach toward the third performance level: Integration & application (presenting). The researcher believes this is a scaffolding process: The first performance is a foundation and students keep building cultural responsiveness as they proceed to the second and third level. As students move from the first performance level to the second, and then the third, they are required to develop step by step: Yield genuine awareness of key historical and current issues, reflect and describe their own belief about the issues, understand commonalities and differences between what others believe and what they believe about the issues, contemplate how they communicate with respect to the others with whom they may or may not have commonalities, and discover how they actually take action to promote social justice and equity.

In addition to the rubric, aspects of cultural competence, which are considered as a stage prior to cultural responsiveness, culturally relevant/responsive teaching, and world languages 21st century skills demonstration provide a more holistic assessment of student mastery. Components include: 1) Written self-reflection, 2) Informal group conversation among students, and 3) one-on-one interview with the researcher.

When the assessment is administered, the results will indicate students' gradual progress of cultural responsiveness development in intentional extracurricular activities as well as within the academic curriculum. As learning is an ongoing and dynamic process, the assessment will be revisited and revised yearly and adjustments will be made where and when the data deem it appropriate. This adjustment process allows the Program to continuously improve its functionality as a whole and to serve students by providing advanced opportunities to develop

cultural responsiveness. This study is the beginning of the process of enhancing the Program's ability to equip students with cultural responsiveness, which is considered one of the quintessential skills for global citizenry.

Research Questions

The following are the research questions internally embedded in the assessment the researcher designed.

1. How can students demonstrate cultural responsiveness within the Program setting?
2. How does an assessment allow the Program faculty to determine that students have strengthened cultural responsiveness?
3. How will the Program's assessment document students' descriptions of their cultural responsiveness?

Design

To assess students' development of cultural responsiveness by the end of their study in the Program, the researcher believes narrative research is an appropriate design because narrative researchers portray the individuals' lives by collecting, retelling, and writing narratives of those personal experiences. They focus on identifying the experiences of the individuals and "understanding their past, present, and future experiences," which leads to exploring an educational research problem (Creswell, 2011, p. 505 and 516). Since narrative research is used "when stories told to you follow a chronology of events," the researcher believes it offers an opportunity to understand students' history or experience and how they are connected to their present and future experience regarding cultural responsiveness development. The design of the

assessment reveals the continuing process students experienced during their development (Creswell, 2011, p. 502).

Site Information & Population

The Program, in which the assessment will be administered by the Program faculty in the future, resides in the Department of World Languages in a state university in North Carolina. The University, which is one of the 17 universities in University of North Carolina System, is located in the rural western part of the state where it was founded as a teaching college in 1889. It has become a regional comprehensive university providing more than 120 undergraduate degrees, minors, and concentrations and more than 40 graduate degrees and certificate programs. Among these offerings, more than 25 undergraduate, graduate, and certificate programs are available on ground and through distance education. In Spring 2019, the number of undergraduate and graduate students recorded more than 11,000, which is the first time in the University's history: the increase is almost 4% from 2018. The NC Promise Tuition Plan, implemented beginning in the Fall 2018 semester, reduced student's tuition significantly and seems to have influenced an increase in student enrollment which will likely continue. The student body is 45 percent male and 55 percent female. More than 20 percent of students identify themselves racially as a part of minority group. Since Summer 2017, more than 40 percent of the University's new freshman and transfer students have identified themselves as first-generation college students (Fast Facts, n.d. & WCU, 2018).

The University is comprised of six colleges that offer comprehensive educational settings: Arts and Sciences, Business, Education and Allied Professions, Fine and Performing Arts, Health and Human Sciences, and Engineering and Technology. As mentioned above, the Program resides in Department of World Languages, which is one of 11 departments in the

College of Arts and Sciences. Besides the Program, the Department houses three language programs: French, German, and Spanish. The University is the only institution offering a Cherokee program in the U.S. The Program is second to the Spanish program regarding its student enrollment. In the academic year of 2019-2020, the number of the students who took classes in the Program reached 314 and the average number of students enrolled in the past 5 years reached 300 for the first time. The Program offers a minor and an Interdisciplinary Studies Undergraduate Degree (ISUD) in Japanese Studies, which is equivalent to a major. As of February, 2020, the number of students who are pursuing the minor is 51 and the ISUD is 31 (Allen, personal email correspondence, 2020).

Approaches to Assessment

In this study, the researcher designed the assessment framework to evaluate students' gradual development of cultural responsiveness while they study in the Program. As previously stated, the assessment is comprised of the three steps: 1) Written self-reflection; 2) Informal group conversation among students; and 3) one-on-one interview with the Program faculty. Drawing from the narrative research approach, the third step is the central part of the assessment as previously outlined. In preparation of the critical one-on-one interview, the researcher designed the first and second steps as opportunities for students to reflect on their development of cultural responsiveness. It is presumed that the reflections and Informal group conversation will assist students by prompting memories and early thought organization as they prepare to tell their own stories in detail during the third step.

As previously stated, the researcher is a certified OPI (Oral Proficiency Interview) tester and rater, a protocol designed to assess speaking proficiency in the target language as administered by American Councils on the Teaching Foreign Languages (ACTFL). There are

five levels: Novice, Intermediate, Advanced, Superior, and Distinguished. Except for Superior and Distinguished, there are sub-levels within the ratings: Low, Mid, and High. The ACTFL Proficiency Guideline clarifies the definition of each level and its sub-level, if applicable. The researcher utilizes the ACTFL guidelines to train and assess students' speaking abilities in JPN452: Advanced Conversation. The Advanced Conversation level is typically taken by students pursuing the ISUD (Interdisciplinary Studies Undergraduate Degree) in Japanese Studies at the end of the program of study. Even though the researcher believes Intermediate High is a feasible goal for students to achieve, empirically speaking, Intermediate Mid is a more realistic level because students' fluency usually exceeds Intermediate Mid yet does not completely reach Intermediate High. Therefore, most students receive the Intermediate Mid rating.

To be qualified as Intermediate Low and Mid, students are required to use the target language to create discrete sentences and then strings of sentences in discussions about familiar topics in their daily life. Students are required to "recombine learned material in order to express personal meaning" (Swender, Conrad, and Vicars, 2012, p. 7). What differentiates Intermediate High from Intermediate Low and Mid is whether speakers "can narrate and describe in all major time frames using connected discourse of paragraph length" (Swender, Conrad, and Vicars, 2012, p. 7). To further students' ability of narration and description, in JPN452 Program faculty will assign writings about their daily life across a variety of topics. Students are required to speak about the topics during an independent 30-minute session with program faculty, who assess their fluency. Then, based on the corrections the program faculty make during the session, students are asked to rewrite the writing assignments until they are refined to meet progressive expectations. The process will repeat throughout the course, usually 10 to 11 times.

Through this repetitive process of writing, speaking, and rewriting, students develop their ability to construct connected sentences that elaborate their experiences, reflections, and thoughts in relation to the prompt. Individual connected sentences will eventually evolve to a connected description and narrative paragraph in both writing and speaking. Those are stories students tell about themselves as the focus of this aspect of development is on conversation skills. Over the course of the semester, students will have become familiar with the speaking and writing skills development process and have had opportunities to receive critical feedback and encouragement. The process assists students in becoming clear in their thought expression and helps students' self-perception around multidimensionality. The stories students elaborate on in JPN452 align with Creswell's defined characteristics of narrative research as they "have a beginning, a middle, and an end" and include the elements such as time, place, plot, and scene, which are usually found in novels (Creswell, 2012, p. 508). The reason that the researcher set written self-reflection as the first step of the assessment derives from her observation of students' development in writing and speaking through the OPI training. The first step will presumably provide opportunities to recall, organize, and through their stories connect experiences, reflections, and thoughts, in the frame of cultural responsiveness development. The researcher believes that the first step of the assessment will function in alignment with the OPI training.

Creswell found that "narrative researchers place emphasis on collecting the stories told to them by individuals or gathered from a wide variety of field texts. These accounts might arise during Informal group conversation or from one-on-one interviews" (Creswell, 2012, p. 508). The researcher sought to align the second step of the assessment: Informal group conversation among students, with Creswell's findings. Through the progression across the three steps, and

with the support of the Program's faculty, the researcher believes the formative assessment process will assist students in narrating their stories of cultural responsiveness development.

Program Evaluation Documentation

The program has a Continuous Improvement Report (CIR) designed by the University's Office of Institutional Planning and Effectiveness (OIPE). The faculty manage the program based on the goals and objectives in the report and review the achievements every other year. The assessment developed through this research is intended to be a new element of the report, resulting in measures of student cultural responsiveness development and language fluency. In the process of including this new assessment in the Report, the Program faculty will evaluate the Programs' functionality regarding adequate student opportunity for the development of cultural responsiveness. Based on the Program's internal evaluation, the goals and process of the assessment will be enacted and reviewed for effectiveness, predictability and reliability, and appropriate changes made including possible adaptations of other assessments.

Analysis of Assessment Strategies

The researcher designed the process of the assessment within this study and the Program faculty will pilot the process afterward. The assessment process is intended to provide an effective, supportive structure for students to reflect on their development of cultural responsiveness as measured in writing and speaking. The researcher assembled and evaluated a range of assessment approaches that allow the Program faculty to evaluate students' cultural responsiveness proficiency based on the conceptual frameworks presented earlier.

Limitations

The researcher sought to develop an assessment framework designed to understand students' perception of their cultural responsiveness development. The foundation of the

framework was *The Cultural Responsiveness Rubric (2017)* from *Degree Plus*. *Degree Plus* lists cultural responsiveness as one of the four transferrable skills along with leadership, professionalism, and teamwork for college students to be equipped with for the globalized world after graduation. This assessment, however, solely focused on students' development of cultural responsiveness. The assessment is intended to be a companion to the ones that the Program has been utilizing to assess students' language fluency: Japanese Language Proficiency Test (JLPT) and Oral Proficiency Interview (OPI).

The researcher designed the assessment framework in this study, however, it was not implemented within the study. The implementation will be executed by the Program faculty as a pilot-test and then be fully implementation after the pilot test is completed.

Ethical Issues

Since this study focused on designing the assessment framework to investigate students' development of cultural responsiveness, no human subjects were directly engaged in the design process. However, cultural responsiveness development could include sensitive topics such as “key historical and current issues surrounding race, ethnicity, gender, social class, religion, sexual identity, ability, national origin, or other identities” (Degree Plus, 2017, p. 76) to describe and narrate, it is possible that the assessment process could reveal students' perspectives on those topics at the most personal and private level. When their own cultural backgrounds are being scrutinized, students could be placed in uncomfortable situations, which they never want to experience and that could have lasting effect on them.

Conflict of Interest

The implementation of the assessment did not happen within the study. The assessment will be administered by the Program faculty afterward. In the initial pilot study, any personally-

identifiable data will be omitted from any reports or more general program evaluation documents. The data will be utilized only to further the overall functionality of the Program. There is no financial or other conflict of interest expected.

Conclusion

In this chapter, the researcher explored the methodology used to design the assessment for cultural responsiveness development of students who pursue the minor or ISUD in Japanese Studies. The assessment consists of three parts: 1) Written self-reflection, 2) informal group conversations among students, and 3) one-on-one interview with the Program faculty. Through these three parts, to encourage the students to speak, the researcher designed the assessment to gradually narrow down the context of the students' cultural responsiveness development. Through the three steps of the assessment, the researcher believes the Program faculty will be able to provide opportunities for the students to reflect on their holistic development through aspects related to cultural responsiveness such as cultural competence, culturally relevant/responsive teaching, and world languages 21st century skills.

In Chapter 4, the researcher will provide a detailed description of the entire assessment process. The alignment with the theoretical framework is described along with the process of the three steps of the assessment.

CHAPTER 4

RESULTS

In this study, the researcher designed an assessment framework to examine participants' development of cultural responsiveness while they pursue the minor or ISUD in Japanese Studies. In this chapter, the researcher reviews the following: 1) How cultural competence precedes and is connected to cultural responsiveness, 2) the observable behaviors of cultural responsiveness sought in the assessment, 3) participant assessment activities and demonstration of cultural responsiveness, 4) the process of restorying, 5) potential ethical issues, 6) limitation, 7) how the Program faculty analyze the results when the assessment process is completed, and 8) Conclusion.

How Cultural Competence Precedes and is Connected to Cultural Responsiveness

The researcher wants to present the interconnectedness in the conceptual frameworks for the assessment she created in this study. It is the researcher's hope that Figure 1 below can be helpful for readers to gain a comprehensive view of the study.

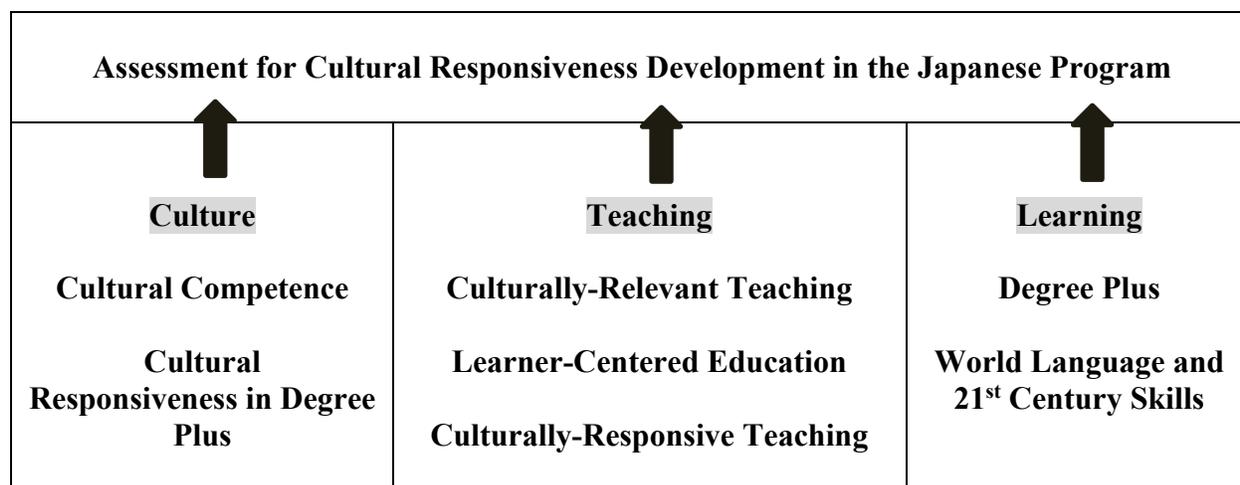


Figure 1. Interconnection among the conceptual frameworks

Relation between cultural competence and cultural responsiveness. As the researcher explored *Degree Plus* in chapter 2, cultural responsiveness is one of the four transferrable skills

as illustrated in Figure 2 below. Each of the transferrable skills is considered an equally indispensable essential for college students to have mastered to successfully navigate in the real world after they graduate. In this study, however, the researcher has chosen to focus on developing the assessment framework regarding only cultural responsiveness because, as cited earlier, the Japanese program (the Program hereafter) has two parallel goals for students: language fluency and cultural responsiveness.

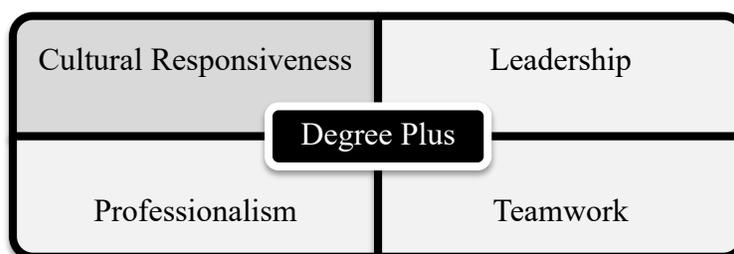


Figure 2. Transferrable skills in Degree Plus

In *Degree Plus*, as the researcher quoted previously, it stated that development of a sense of cultural competence is considered as an ideal starting point for students to eventually advance to development of cultural responsiveness (Degree Plus, 2016, p. 11). Since the development of cultural competence gradually happens in the six stages of the cultural competence continuum (Goode, 2004, p. 1) (the Continuum hereafter) as the researcher explored in chapter 2, she believes that development of cultural responsiveness can be observed as a continuation of the Continuum. Figure 3 below presents the Continuum.

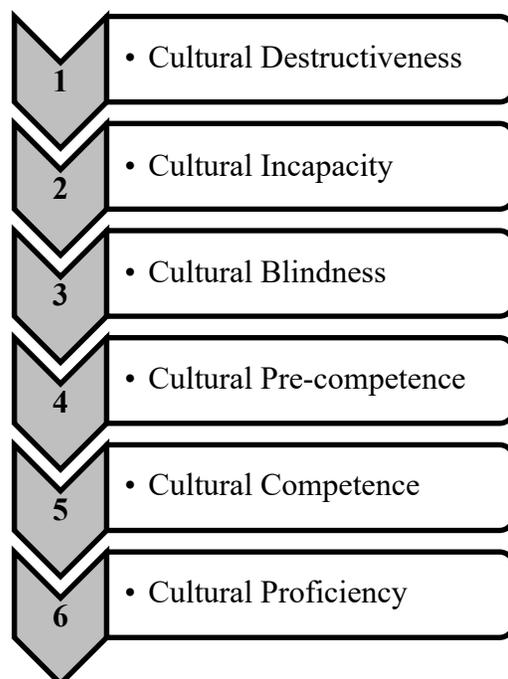


Figure 3. The cultural competence continuum

As illustrated in Figure 3, the Continuum places cultural pre-competence and cultural competence in the fourth and fifth stage respectively, followed by the sixth and final stage: Cultural proficiency. Therefore, the researcher believes it is a natural extension to consider that the sixth stage: Cultural proficiency might share a considerable number of commonalities with cultural responsiveness in *Degree Plus*. In fact, it may even be equivalent since cultural competence is regarded as the starting point of the developmental process to achieve cultural responsiveness. It seems to be important to review the final three stages of development across the Continuum before discussing their relationship to cultural responsiveness. Table 1 below provides the descriptions. For the complete cultural competence continuum, please refer to appendix A.

Table 1. *Cultural Competence Continuum, Progression Along the Final Three Stages*

| | |
|--|---|
| The Fourth stage | See the difference, respond to it appropriately. An awareness of limitations in cross-cultural communication and outreach. Individuals or organizations desire to provide fair and equitable treatment with appropriate cultural sensitivity without knowing exactly what is possible or how to proceed. |
| Cultural Pre-competence | |
| The Fifth stage | See the difference; understand the difference that difference makes. Acceptance and respect for difference, continuing self-assessment regarding culture, careful attention to the dynamics of difference, continuous expansion of cultural knowledge and resources, and a variety of adaptations to belief systems, policies, and practices that make it possible to be effective in many cultural contexts. |
| Cultural Competence | |
| The Sixth stage | See the difference; respond positively and affirmingly in a variety of environments. Holding culture in high esteem. Seeking to add to the knowledge base of culturally competent practice by conducting research, developing new approaches based on culture, and formally and informally increasing the knowledge of others about culture and the dynamics of difference. Advocating for and championing culturally competent practices in all areas. |
| Cultural Proficiency | |
| (Table created by the researcher based on <i>UCSD Culturally Competent Management Program [CCMP] e-Learning</i> , n.d., p. 10. | |

In Table 1, it is clear to see that the area of development will expand as they advance: From individuals and organizations, to more diverse environments. The development becomes dynamic and broader in all levels of environments. The researcher wants to point out a significant difference from the fourth stage: cultural pre-competence to the fifth stage: cultural competence where the need for self-assessment is clearly mentioned. Since the fifth stage indicates “continuing self-assessment”, it is assumed that self-assessment might be conducted the stages before the fifth, however, the fifth stage: Cultural competence is the stage, in which self-assessment becomes a necessity. Also, the significant difference from the fifth stage to the sixth stage: Cultural proficiency, demonstrating advocacy for cultural competence in all possible areas becomes a necessity. Now, to present how the outcomes of cultural competence and cultural responsiveness in *Degree Plus* are related in detail, the researcher compared the characteristics of

cultural competence and cultural responsiveness learning outcomes in *Degree Plus* in Table 2
(For detailed characteristics of cultural competence, please see pp. 21-25 in chapter 2).

Table 2. *Comparison of Cultural Competence and Cultural Responsiveness Outcomes*

| Characteristics of Cultural Competence | Cultural Responsiveness Learning Outcomes in Degree Plus (From The highest performance level: Integration & Application) |
|---|---|
| <p>Value diversity: It is imperative to understand that each culture has ways to see some “behaviors, interactions, or values more important or desirable than others” and those differences and similarities are equally valuable.</p> | <p>Awareness of key issues: Demonstrate an awareness of key historical and current issues surrounding race, ethnicity, gender, social class, religion, sexual identity, ability, national origin, or other identities.</p> |
| <p>Conduct self-assessment: When people in the system know how the system is bolstered by its own culture, that enables the system to increase awareness of how it interacts with other cultures while decreasing misunderstandings derived from cultural differences. Therefore, the system needs ways of assessing itself and is aware of its own culture.</p> | <p>One’s own beliefs: Analyze one’s beliefs, traditions, norms, and the differences /commonalities in relation to others’</p> |
| <p>Manage the dynamics of difference: The “dynamics of difference” happens when one and another culture meets and both of them may misinterpret each other based on expectation that they learned previously. They should be constantly and sharply aware of possible dynamics that misinterpret and misjudge the less-represented culture influenced by their current political relationship. Violation of another culture’s norms would be followed by consequences.</p> | <p>Cultural sensitivity and respect: Practice cultural sensitivity and respect when interacting with others.</p> |
| <p>Acquire and institutionalize cultural knowledge: It is crucial to supervise and manage the system with a cross-cultural point of view because the system has to build every possible channel to provide cultural knowledge to throughout the system. It is vital to build up connections to community that can provide answers for “their culturally-related questions.”</p> | <p>Unfamiliar cultural spaces and experiences: Engage in unfamiliar cultural spaces and experiences.</p> |

Table 2. (continued)

| Characteristics of Cultural Competence | Cultural Responsiveness Learning Outcomes in Degree Plus (From The highest performance level: Integration & Application) |
|--|--|
| <p>Adapt to diversity and the cultural contexts of the community they serve: In the process of incorporating the culturally-competent practice in the system, professionals are required to carefully observe and articulate how effectively their approaches are helping people and that engagement can add more empirical knowledge to their future operation. “Becoming culturally competent is a developmental process for the individual and for the system” and “a process of a commitment to provide quality service to all and a willingness to risk”</p> | <p>Resources and forms of advocacy: Utilize resources and appropriate forms of advocacy to promote social justice and equity.</p> |
| (Gilbert et al, 2007, p. 7; Cross et al., 1989, pp. 8, 10, and 20). | (Degree Plus, Rubric, 2017) |

Table 2 indicates their similarities and it is safe to say cultural responsiveness is the continuing stage of cultural competence as it is suggested in *Degree Plus*.

In the next segment, the researcher explores the observable behaviors of cultural responsiveness sought in the assessment.

The Observable Behaviors of Cultural Responsiveness Sought in the Assessment

As the researcher explored in chapter 2, each cultural responsiveness learning outcome in *Degree Plus* is defined through the three performance levels from the beginning to the end:

1) Experience & exposure (attending), 2) reflection & articulation (writing), and 3) integration & application (presenting). Table 3: Observable behaviors of cultural responsiveness sought in the assessment below lists only the third performance level: Integration & application (presenting).

While Program faculty will utilize all three performance levels in the *Cultural Responsiveness Rubric (2017)* from *Degree Plus* to assess to what extent students develop cultural responsiveness, the third performance level is the highest level of observable behaviors that the

Program faculty want students to achieve by the end of their study in the Program. The Program faculty will identify those behaviors when students share their stories during the second step of the assessment: Informal group conversations among the participants and the third step: One-on-one interview with the Program faculty.

Table 3. *Observable Behaviors Sought During the Second Step and the Third Step in the Assessment*

| Cultural Responsiveness Criteria in Degree Plus | Students Demonstrate Observable Behaviors (Abbreviated from Table 2) |
|--|--|
| Awareness of key issues | Demonstrated awareness of key historical and current diversity issues. |
| One's own beliefs | Analyzed one's own beliefs and compares/contrasts with others. |
| Cultural sensitivity and respect | Practiced cultural sensitivity with others. |
| Unfamiliar cultural spaces and experiences | Engaged in unfamiliar cultural spaces and experiences. |
| Resources and forms of advocacy. | Utilized appropriate resources and forms of advocacy to promote social justice and equity. |
| (Cultural responsiveness rubric in Degree Plus, 2017) | (Degree Plus, Rubric, 2017) |

Since Table 3 is developed from the *Degree Plus Cultural Responsiveness Rubric (2017)*, for detail, please refer to appendix C. In the next segment, the researcher will review the participants' activities in the assessment process as well as how and to what extent students demonstrate cultural responsiveness.

Student Assessment Activities and Demonstration of Cultural Responsiveness

As previously mentioned, participants' development will be examined utilizing the *Degree Plus Cultural Responsiveness Rubric (2017)* as a foundation. In order to understand the process of development, the Program faculty will collect students' stories regarding the changes in their cultural responsiveness. Those stories, the raw data called field texts, will be obtained through the three steps of the assessment: 1) Written self-reflection, 2) informal group

conversations among the participants and 3) one-on-one interview with the Program faculty. The researcher reviews the whole process of the three steps of the assessment. In next section, the researcher explains how the assessment framework will be pilot-tested.

Recommendations for the pilot assessment

Sampling methods. To select participants, purposeful sampling will be suitable to conduct the pilot-study, which is “a qualitative sampling procedure in which researchers [the Program faculty assessors in this study] intentionally select individuals and sites to learn or understand the central phenomenon” (Creswell, 2012, p. 626). With purposeful sampling, the researcher believes the Program faculty will be able to select students for the initial assessment who are most representative of the varied experiences of cultural responsiveness development based on their choice of the minor or Interdisciplinary Studies Undergraduate Degree (ISUD hereafter) in Japanese Studies. Regarding the possible number of students from the minor and ISUD, there are approximately 50 students who pursue the minor and 30 students who pursue ISUD. From these two groups, there are usually 4-5 students and 2-3 students respectively, who would complete the minor and ISUD every semester (Allen, personal email correspondence, 2020).

Additionally, there is another factor to consider in selecting the students for the pilot assessment: With or without study abroad experience in Japan. To complete the minor, students usually take two years while those completing the ISUD typically take three years or more. As the Program coordinator, the researcher recommends students study abroad in Japanese universities regardless of whether they are pursuing the minor or ISUD because it would be a total immersion experience that is not possible unless they spend extended, immersed time in Japan. However, there are students who are not able to do so because of schedule conflicts with

their other disciplines, financial limitations and/or some other reasons. When selecting the participants, the researcher recommends the Program faculty include those who have not studied abroad because a study abroad experience is not a requirement to complete ISUD or the minor.

The researcher recommends the Program faculty recruit students from both the minor and ISUD with and/without a study abroad experience in Japan. In doing so, she believes the Program faculty will discover and gain an understanding of the students' own development of cultural responsiveness, which the researcher assumes varies vastly from one to another. To select the students for the initial assessment, the Program faculty will simply explain the purpose of this study for those who complete the minor or ISUD. Needless to say, the decision will be made solely based on their willingness to participate in the pilot assessment.

Introduction part of the assessment. As the introduction of the assessment, the Program faculty will present a written statement including the purpose of the assessment and its procedures. The participants are at the end of the semester in which they conclude either the minor or ISUD in Japanese Studies. This time has been selected because these students have reached the point where they have the opportunity to reflect on their cultural responsiveness development while studying in the Program. The Program faculty will acknowledge their gratitude for the students' willingness to share stories because the Program leadership will benefit from analyzing and understanding their experiences and will be able to improve the Program's functionality to advance students' cultural responsiveness development to become global citizens. Most importantly, in the written statement, it is necessary to include that the participants are able to stop participating in the assessment at any point and no further questions would be asked. The researcher illustrated the process below in Figure 4: Three steps of the assessment.

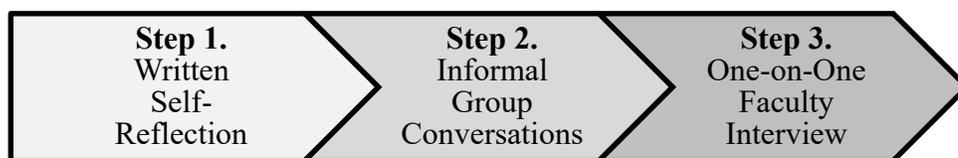


Figure 4. Three steps of the assessment

The first step of the assessment: Written self-reflection. Following the introduction, the first step of the assessment will be a written self-reflection which consists of four questions regarding 1) cultural competence, 2) cultural responsiveness, 3) culturally relevant/responsive teaching, and 4) world languages 21st century skills. The participants will be asked to describe their reflection on each topic and include their reasoning. Before they begin their responses, they will be informed that the PDF file of their responses will be submitted to an anonymous forum in the Blackboard learning management system. Therefore, they do not have to give any identifiable information including their names. The intention of the first step of the assessment is to provide the opportunity for the participants to reflect on their thoughts for each topic, which are eventually interwoven with their own story of cultural responsiveness development as a whole at the end of the assessment. Creswell stated, “perhaps, the best way to gather the story is to have the individual tell about his or her experiences, through personal conversations or interviews” (2011, p. 515). Therefore, the researcher wants the Program faculty to offer the students the opportunity to share their personal reflections in this first step of the assessment. Each question comprises a definition of the four topics noted above and simply asks the participants if they are aware of the definition of each. Regardless of their response: Yes or no, they will then be asked to provide their reasoning, which could be their own experience about the given topics, in 100 words or less. This part should be kept relatively brief because it sets the

tone, while the following two parts provide opportunities for the participants to share more specific and complicated details of their stories.

It should be noted that this step should not function to make participants feel intimidated due to the possibility that they are not knowledgeable about the given topics. Instead, the researcher wants this step to function as scaffolding for participants by providing an opportunity for them to realize how much they are actually aware of the given topics. This awareness, she believes, will also encourage them to keep learning: Necessity of continuous development of the given topics including cultural responsiveness. The participants will be asked to submit the written self-reflections to the forum in Blackboard as previously mentioned after they finish writing their responses.

The second step of the assessment: Informal group conversations among participants. The second step of the assessment includes more specific and holistic conversations among participants. In the second part, the participants will be asked to reflect and frame their cultural responsiveness development in more detailed and structured ways using *The Cultural Responsiveness Rubric (2017)* from *Degree Plus*. The participants will be asked to share their experiences verbally in a group in an informal manner and their conversation will be recorded for later analysis. The Program faculty's role here is to provide prompts based on *The Cultural Responsiveness Rubric (2017)* from *Degree Plus* to facilitate the participants' conversation.

As for how the participant groups will be formed, it is preferable to have both the participants with ISUD and the minor together so that they may have opportunities to reflect on their experiences in comparison to other participants who pursued Japanese Studies differently. It is assumed that the ISUD participants could gain some insight about their own experiences

when the other participants with the minor share their experiences or vice versa. As for the number of the participants in one group, empirically speaking, three or four would be ideal. In that setting, each participant will be able to engage in their conversation continuously minimizing the risk of withdrawing themselves or feeling nervous.

With the informal group conversations, the researcher wants to provide an opportunity for the participants to connect the dots in their own cultural responsiveness development by looking back. She believes listening and responding to one another in the group will lead the participants to compare their experiences with others naturally and to understand their own experience more objectively. Even though objectivity is likely assured, it could be possible for them to share their stories not in chronological order. More likely, they might start from recent events and go back to the beginning of their study in the Program. While re-discovering their experiences, the researcher anticipates the participants will discover how complex and, more importantly, not necessarily linear their cultural responsiveness development has been. This reflection may support them later as they tell their own story when the Program faculty interviews them in the third step of the assessment.

As Clandinin and Connelly argued, while prompting for the group, the Program faculty will be conscious about the need “to be aware of the details of place, of the nuanced warps in time, and of the complex shifts between personal and social observations and their relations” (Clandinin & Connelly, 2000, p. 91). In doing so, the Program faculty will gain valuable insight regarding each student and also be informed about the selection of students for the third step of the assessment: One-on-one interview with the Program faculty. In the next segment, the researcher reviews how the Program faculty intend to provide prompts to facilitate the informal

group conversations among participants based on *The Cultural Responsiveness Rubric (2017)* from *Degree Plus*.

Prompts for informal group conversations among participants. For the second step of the assessment, the process should start with setting its tone. Then, the prompts will follow in the order of the three performance levels in *The Cultural Responsiveness Rubric (2017)* from *Degree Plus*. Throughout the course of the second step of the assessment, the participants' conversation will be recorded. Needless to say, the Program faculty should ask the students for their permission in writing.

First, as an introduction, the Program faculty will ask the students about the first step of the assessment, including 1) cultural competence, 2) cultural responsiveness, 3) culturally relevant/responsive teaching, and 4) world languages 21st century skills. The participants will be asked about their reflection on their responses to the list above and encouraged to share how they felt about their responses with their peers. By sharing their response to the extent that they are comfortable, this introduction will function as an icebreaker and set a relaxing tone to foster the participants' engagement in a further informal conversation. As previously stated, it is very important for the Program faculty to provide the students an atmosphere where they should not feel intimidated due to the amount of their knowledge and experiences regarding the listed topics in the first step of the assessment.

Second, the Program faculty will ask the students about the first performance level of the rubric: Experience & exposure (attending). As previously stated, there are five criteria in the *Cultural Responsiveness Rubric (2017)*: Awareness of key issues, one's own beliefs, cultural sensitivity and respect, unfamiliar cultural space and experiences, and resources and forms of advocacy. The researcher presented Table 4: Students' Observable Behaviors in the First

Performance Level: Experience & Exposure (attending) - Experience below. The Program faculty will ask the students about each criterion by providing Table 4 below in print to each student and ask them to enter yes or no for each criterion. Even though they are yes-no questions, the Program faculty should allocate enough time for the students to understand the listed observable behaviors, reflect their experiences, and provide yes or no for each criterion. Then, the participants will be asked to share the Table with their answers with their peers and provide a short explanation about their answers.

Table 4. *Students' Observable Behaviors in the First Performance Level: Experience & Exposure (attending) - Experience*

| Cultural Responsiveness Criteria in Degree Plus | Students Demonstrate Observable Behaviors in the first performance level: Experience & exposure (attending)-Experience | Yes/No |
|--|---|--------|
| a) Awareness of key issues | Participate in events and experiences aimed at introducing participants to key historical and current issues surrounding race, ethnicity, gender, social class, religion, sexual identity, ability, national origin, or other identities. | |
| b) One's own beliefs | Participates in events and experiences aimed at introducing participants to ways to understand one's own beliefs, traditions, norms, biases, and the differences/commonalities in relation to others'. | |
| c) Cultural sensitivity and respect | Participates in events and experiences aimed at introducing participants to cultural sensitivity and respect when interacting with others. | |
| d) Unfamiliar cultural spaces and experiences | Participates in events and experiences aimed at introducing participants to unfamiliar spaces and experiences. | |
| e) Identify resources and forms of advocacy. | Participates in events and experiences aimed at introducing participants to resources and appropriate forms of advocacy to promote social justice and equity. | |
| (Cultural responsiveness rubric in Degree Plus, 2017) | | |

Third, the participants will be prompted with the next performance level of the *Cultural Responsiveness Rubric*: Reflection & articulation (writing). Even though *The Cultural*

Responsiveness Rubric (2017) indicates it has to be in writing, since this is an informal group conversation among students, they will be asked to share the details of their experience and exposure verbally. The participants are now required to narrate and describe their stories about their experiences, which should be related their answers for the first performance level. The researcher represented Table 5: Students' Observable Behaviors in the Second Performance Level: Reflection & Articulation (writing)-Description.

Table 5. *Students Observable Behaviors in the Second Performance Level: Reflection & Articulation (Writing)-Description*

| Cultural Responsiveness Criteria in Degree Plus | Students Demonstrate Observable Behaviors in the second performance level: Reflection & articulation (Writing)-Description |
|--|---|
| a) Awareness of key issues | Describe an awareness of key historical and current issues surrounding race, ethnicity, gender, social class, religion, sexual identity, ability, national origin, or other identities. |
| b) One's own beliefs | Describes one's own beliefs, traditions, norms, biases, and the differences/commonalities in relation to others. |
| c) Cultural sensitivity and respect | Describe cultural sensitivity and respect when interacting with others. |
| d) Unfamiliar cultural spaces and experiences | Describe unfamiliar cultural spaces and experiences. |
| e) Identify resources and forms of advocacy. | Describes resources and appropriate forms of advocacy to promote social justice and equity. |
| (Cultural responsiveness rubric in Degree Plus, 2017) | |

Since this is the second performance level and the participants will be asked to narrate and describe, the researcher recommends the Program faculty provide prompts in somewhat casual and not fixed ways. Instead of asking them the criteria in the listed order from a) to e), for instance, the Program faculty could start by asking if the students have ever had any memorable moments such as “d) unfamiliar spaces and experiences” for them in classes and/or extra-curricular settings. Then, the Program faculty could ask whether those experiences and exposure

led them to discover or rediscover “a) key historical and current issues surrounding race, ethnicity, gender, social class, religion, sexual identity, ability, national origin, or other identities.” Contingent upon the student’s response, the Program faculty could ask the students to tell whether the experiences provided any opportunities to reexamine their “b) own beliefs, traditions, norms, biases, and the differences/commonalities in relation to others” and in the result, yield “c) cultural sensitivity and respect when interacting with the others” or not. Finally, the Program faculty could ask whether the whole experience provided the students opportunities to find “e) resources and appropriate forms of advocacy to promote social justice and equity” (Degree Plus, 2017, p. 76). This is only one example of how faculty may ask all of the listed criteria. There should be a variety of ways to facilitate the informal conversation among participants to ask about all the needed elements. Regarding how to prompt, the Program faculty should keep learning how they can effectively facilitate the students’ conversation in the second step of the assessment. As the assessment is implemented for the first time and beyond, the more the Program faculty reflect on their method of prompting in the recordings of the students’ conversations, the more opportunities they will have to improve their methods and develop their effectiveness.

Lastly, the participants will be asked about the third performance level: Integration & application (presenting). As the last performance level, they will be asked whether they have had real life opportunities to apply what they learned through the first and second performance levels: Taking actions and effecting changes. The researcher presents Table 6: Students Observable Behaviors in the Third Performance Level: Integration & Application (Presenting)-Action below.

Table 6. *Students Observable Behaviors in the Third Performance Level: Integration & Application (Presenting)-Action*

| Cultural Responsiveness Criteria in Degree Plus | Students Demonstrate Observable Behaviors in the third performance level: Integration & application (Presenting)-Action |
|--|---|
| a) Awareness of key issues | Demonstrates an awareness of key historical and current issues surrounding race, ethnicity, gender, social class, religion, sexual identity, ability, national origin, or other identities. |
| b) One's own beliefs | Analyzes one's own beliefs, traditions, norms, biases, and the difference/commonalities in relation to others. |
| c) Cultural sensitivity and respect | Practices cultural sensitivity and respect when interacting with others. |
| d) Unfamiliar cultural spaces and experiences | Engages in unfamiliar cultural spaces and experiences. |
| e) Identify resources and forms of advocacy. | Utilizes resources and appropriate forms of advocacy to promote social justice and equity. |
| (Cultural responsiveness rubric in Degree Plus, 2017) | |

As the culmination of the second step of the assessment, the students will be told to take enough time to contemplate what and how they took actions and/or effected changes in their everyday life. The program faculty should ask the students carefully about this performance level because the extent of their actions could vary. Their actions could be acknowledged either publicly or privately. The researcher wants to emphasize that both are equally valuable. Additionally, even if the students expressed that they didn't really have opportunities to take actions and/or effect changes, they will be asked to describe or narrate their stories with their reasonings: The researcher wants them to describe and narrate the barriers/causes that limited them. Since the quality and quantity of the students' narration and description of their experiences in the third performance level will directly influence the Program faculty's decision to recruit one or two students for the third step of the assessment: One-on-one interview with the

Program faculty, the Program faculty should empathetically encourage the students to describe and narrate their experiences. As with the second prompt, observing how the students respond to the third prompt will give the Program faculty more significant insight into choosing candidates for the one-on-one interview with them later.

It should be noted, throughout the second step of the assessment, the students might feel some peer pressure or pressure to comply with expected social norms and/or political correctness while sharing their stories. The researcher believes it would be a totally normal reaction because of the setting itself: The second step of the assessment is set as an activity with their peers and the Program faculty is present. Even if the students feel some pressure, this element of the assessment offers them opportunities to learn about themselves: How much they would be affected by those pressures, which can provide them valuable insights about their own beliefs and reactions. It is the researcher's intention that the setting functions to support the students to be objective by sharing their stories with their peers and reminded about what they experienced and how they reacted. Since they are required, however, to share details with their peers, the researcher believes the Program faculty will be able to tell the depth, trustworthiness, and authenticity of their stories, which will guide the Program faculty in selecting the students for the third part of the assessment: One-on-one interview with the Program faculty.

Cultural responsiveness rubric scoring. As previously stated, with the students' permission, the whole process of the second step of the assessment will be recorded. The Program faculty will analyze the recorded data regarding how and to what extent students demonstrate cultural responsiveness.

The first process of analyzing students' development of cultural responsiveness is presented in Table 7-1: *Degree Plus-Cultural Responsiveness Rubric Scoring*. The researcher

also presents Table 7-2: *Degree Plus*-Cultural Responsiveness Rubric Scoring Example Student, which shows a completed rubric for a hypothetical student. The researcher has designed and added a scoring system to the original rubric. The scoring is intended to provide the Program faculty with a relatively easy way to understand students' observable behaviors during the second step of the assessment: Informal conversation among participants. For the pilot assessment, it will help the Program faculty to recruit one or two students for the third step of the assessment: One-on-one interviews with the Program faculty. Also, with the collected data of this scoring, the Program faculty will be able to analyze students' trend of cultural responsiveness development, which will provide variable information and opportunities for the Program faculty to further the Program's functionality for the future.

The Program faculty will analyze the data of the second step of the assessment and enter points for each criterion under each performance level: Experience & exposure, reflection & articulation, and integration & application. As previously stated, the Program faculty will utilize appendix D: *The Cultural Responsiveness Rubric (2017)* from *Degree Plus* to identify whether students succeeded in achieving each criterion along with the performance levels. While students are participating in the second step of the assessment: Informal conversation among participants, appropriate prompts regarding each criterion will be provided to them. It should be noted that students are required to narrate and describe their development with adequate amounts of detail to receive points for each performance level. If the Program faculty identify that students provided the amounts of detail fully, they would receive a full point. If the Program faculty identify that the detail is minimal, students would receive a half of a full point. Obviously, if they couldn't see any details, no point would be given. Needless to say, the higher

points in total, the more extensively and effectively the students developed cultural responsiveness.

Table 7-1. *Degree Plus*-Cultural Responsiveness Rubric Scoring. For detail, see appendix D:

The complete *Cultural Responsiveness Rubric* in *Degree Plus* (2017)

| Interview ID: Sample | Performance Levels | | | |
|--|-------------------------------------|---|---|--------------|
| | 1. Experience & Exposure | 2. Reflection & Articulation | 3. Integration & Application | |
| Score Range | 1 for each (0-5) | 2 for each (2-10) | 3 for each (3-15) | |
| Full/Minimum/None | 1/0.5/0 | 2/1/0 | 3/1.5/0 | |
| Criterion | Experience | Description | Action | Total |
| Awareness of Key Issues | | | | |
| One's Own Beliefs | | | | |
| Cultural Sensitivity | | | | |
| Unfamiliar Cultural Spaces & Experiences | | | | |
| Resources and Forms of Advocacy | | | | |
| Total | | | | /30 % |

Table 7-2 below is the complete example for a theoretical participant. 1. Example and experience column shows that the Program faculty identified the student claimed they experienced and exposed themselves to situation that satisfy each criterion, so 1 point is entered for each criterion. 2. Reflection & articulation column shows 2 points is entered for only three criteria and 1 point for the rest of criteria because the Program faculty didn't identify that the student described their experience about the fourth and fifth criterion fully: Only at a minimum. Finally, under 3. Integration & application column, the Program faculty identified the student took actual action regarding all criteria and succeeded to explain the first three criteria with full

detail, the fourth criteria with minimum detail, and no detail for the fifth criteria. Therefore, in this example, the student scored a total of 23.5/30 points or 78%.

Table 7-2. *Degree Plus*-Cultural Responsiveness Rubric Scoring Example Participant. For detail, see appendix D: The complete *Cultural Responsiveness Rubric* in *Degree Plus* (2017)

| Interview ID: Sample | Performance Levels | | | |
|--|-------------------------------------|---|---|----------------|
| | 1. Experience & Exposure | 2. Reflection & Articulation | 3. Integration & Application | |
| Score Range | 1 for each (0-5) | 2 for each (2-10) | 3 for each (3-15) | |
| Full/Minimum/None | 1/0.5/0 | 2/1/0 | 3/1.5/0 | |
| Criterion | Experience | Description | Action | Total |
| Awareness of Key Issues | 1 | 2 | 3 | 6 |
| One's Own Beliefs | 1 | 2 | 3 | 6 |
| Cultural Sensitivity | 1 | 2 | 3 | 6 |
| Unfamiliar Cultural Spaces & Experiences | 1 | 1 | 1.5 | 3.5 |
| Resources and Forms of Advocacy | 1 | 1 | 0 | 2 |
| Total | 5 | 8 | 10.5 | 23.5/30 78% |

The researcher wants to emphasize that the total score of the Cultural Responsiveness Scoring does not necessarily mean exactly the extent they developed cultural responsiveness because the second step of the assessment: Informal conversation among participants may or may not make participants comfortable enough to share their experience with their peers in front of the Program faculty. Rather, it will be more helpful and effective for the Program faculty to be attentive to what students would not share and/or why they would be hesitant during the second step of the assessment. Then, they would utilize those observations holistically and empathetically to decide who they would like to recruit for the third step of the assessment: One-on-one interview with the Program faculty. It should be emphasized that the recruitment of

participants for the interview is not based solely on how many points they received on the rubric scoring from the informal conversations. Program faculty will be intentional and keenly aware of why they chose the students based on the step two informal conversations.

The third step of the assessment: One-on-one interview with the program faculty.

Through the first and second parts of the assessment, the participants will be given opportunities to reflect on their process of developing cultural responsiveness. In the second step of the assessment, they will be asked to share their stories with their peers, with whom the participants are comfortable. In the third part: One-on-one interview with the Program faculty, the participants will be provided a much more private atmosphere to share their more intimate stories about their cultural responsiveness development with possibly more detailed background. Since the researcher wants the Program faculty to utilize purposeful sampling for the pilot-testing, the number of participants could be one or more and the Program faculty will decide who they will recruit to conduct the interview based on their observation and understanding regarding each student's responses to the second step of the assessment.

Creswell stated "interview procedures often involve the need for the researcher [the Program faculty assessors in this study] to establish rapport with and gain the cooperation of the interviewee" (Creswell, 2011, p. 398). As for rapport between the students and Program faculty, since students have been taking courses conducted by the Program faculty to pursue the minor or ISUD and faculty are often their academic advisors, the researcher believes rapport has been established. Since the "participants [students] may be asked to discuss private details of their life experiences over a period of time" related to their cultural responsiveness development, the researcher finds the Program faculty very fortunate because she believes there is a sufficient level and amount of trust between the students and the Program faculty (Creswell, 2011, p. 230).

As Creswell also stated, however, it is important for the Program faculty assessors to remain neutral, not to share opinions, and to continue asking questions with a positive voice tone and appearance during the interview because there is always the risk that the researcher [the Program faculty assessors in this study] “may also prejudice participants’ [students] answers, knowingly or unknowingly, through either comments or body language” (Creswell, 2011, p. 384 and 399). Therefore, the Program faculty should keep in mind that the established rapport and trust between the students and them should not interfere with their neutral position during the interview.

As for the selection of the participants for the pilot interview, even though it is said that the researcher [the Program faculty assessor in this study] may conduct several one-on-one interviews in a qualitative project, since the process is suitable “for interviewing participants [students] who are not hesitant to speak, who are articulate, and who can share ideas comfortably,” the Program faculty should carefully choose the students for this interview. One or more participants will be asked about their willingness to proceed to the interview and the researcher hopes there might be at least one from ISUD and one from the minor. It is, nevertheless, totally up to each participant whether they will participate in the pilot interview or not (Creswell, 2011, p. 218). In the pilot assessment, students will be invited to the third step of the assessment: One-on-one interview with the Program faculty as described below.

Interview protocol. The researcher designed an interview protocol containing “instructions of the process of interview, the questions to be asked, and space to take notes of responses from the interviewee” (Creswell, 2011, p. 225). The protocol starts with the name of the research: Cultural responsiveness development during your study in the Program. Then, necessary information for the participants will be listed such as 1) Time of interview, 2) Date,

3) Place, 4) Interviewer, 5) Interviewee, and 6) Position of interviewee. The next section will be description of the study. The researcher will describe “a) Purpose of the study, b) The individuals and sources of data being collected, c) What will be done with the data to protect the confidentiality of the interviewee, and d) how long the interview will take” (Creswell, 2011, p. 226). Since the Program faculty will be recording the interview, the Program faculty are required to get written consent from the students.

As for the questions, it is appropriate to ask “sensitive questions and enabling interviewees to ask questions or provide comments that go beyond the initial questions” (Creswell, 2011, p. 384). Since the participants had the opportunity to share their stories with their peers in the second step of the assessment, the participants have already formed the foundation of their stories. During the one-on-one interview as the last part of the assessment, the researcher wants the Program faculty to provide an opportunity for the students to describe and narrate their own stories more openly with richer context including their demographic background. The researcher wants to “allow participants maximum flexibility for responding to the questions” (Creswell, 2011, p. 225). There are five brief open-ended questions the researcher recommends the Program faculty ask.

Question 1: Please describe your overall transformation regarding cultural responsiveness while pursuing the minor or ISUD in the Program. The first question needs be easy for the participants to understand, answer, and discuss by reflecting on their own experiences so that it will function as an icebreaker which will put the participants at ease and inspire them to talk (Creswell, 2011, p. 226). Even though they know the interview is about their development of cultural responsiveness, it will be most effective for Program faculty to begin the interview by asking the student about their transformation in the specific context of studying in the Program.

The researcher believes that how the Program Faculty start the conversation will set the tone and direction of the student narratives. In doing so, the researcher hopes the Program faculty can set a positive and receptive tone that inspires the students to share how they progressed as college students while pursuing the minor or ISUD in Japanese Studies. The researcher recommends that Program faculty not interrupt or ask questions while students are describing their transformation. While listening to them, it is helpful to take notes: What the Program faculty should ask to learn more detail of their story, which will be asked in question 2. However, the primary focus is always listening to them throughout the interview process, thus the Program faculty should be aware of their role as a listener and they should keep note taking to a minimum. The Program faculty should notify the students in advance that some notes will be taken during the interview.

Question 2) Please describe your cultural responsiveness development with more detail: What has happened and how did it happen to you while you are studying in the Program? From the second question through the fourth, there are more opportunities to address one of the research questions in this study: How can students demonstrate cultural responsiveness within the Program setting? The second question narrows down the participants' transformation as a college student while they study in the Program with more details. After the participants describe their development for the first question in their own ways, the researcher wants the second question to provide an opportunity for them to share their more detailed cultural responsiveness development. The Program faculty should ask the students more detailed narratives and descriptions by asking example questions as follows, for instance, 1) would you please tell me about the part you just described a little bit more? 2) how did you feel when the

incident happened? 3) how do you feel looking back? 4) how do you describe the changes you experienced? etc.

Question 3: What has been the impact of your cultural responsiveness development on you in relation to other people? Following question 2 about the students themselves, the researcher wants to know how the participants' cultural responsiveness development has actually affected their everyday lives in terms of their relationship to people around them. This question serves as a prompt to ask them how their development has been changing their everyday life in relation to other people up to the moment of the interview. With this question, the researcher hopes the Program faculty will provide an opportunity for the students to reflect on whether they knowingly or unknowingly changed how they interact with other people such as peers, friends, family members, faculty members, and beyond in their community with the cultural responsiveness they have developed. Regardless of whether they say yes or no, the researcher wants the participants to narrate and/or describe their stories with their reasons.

Question 4: With your development of cultural responsiveness, have you had opportunities to be an advocate and promote social justice and equity? This question derives from the very last level of *The Cultural Responsiveness Rubric (2017)* from *Degree Plus* (Degree Plus, 2017, p. 76). It is possible that the participants might not have had any opportunities to promote social justice and equity utilizing the cultural responsiveness they developed by the end of their studies in the Program. The researcher believes, however, that the question provides for the participants to consider what they may be able to do in the future. To anticipate the possibility in the real world, the researcher purposefully wants to know their answer to this question. Regardless of whether they respond yes or no, the participants will be asked to narrate and/or describe their stories with their reasons.

Question 5: If there are any, what additional activities do you think would have provided you and other students opportunities to facilitate their cultural responsiveness development while pursuing the minor and ISUD in Japanese Studies in the Program, in the University, and beyond? As with the last question, the participants will be asked to become facilitators/creators/leaders in addition to well-informed followers. The assessment could be an opportunity to share their opinions to further the Program's effectiveness: What would have been more effective and supportive for the participants to develop cultural responsiveness during their study in the Program? It could be about larger contexts: What would have been needed for them to interact with the world they live in to promote social justice and equity? The researcher doesn't think there should be any limit regarding the scale of the contexts for the participants to answer question 5. This could be a very difficult question for the participants to answer and they could certainly opt out, which is their choice at any point during the interview as previously stated. The researcher hopes, however, that participants provide their insights at the culmination of their study in the Program, which would inform the program evaluation.

After question 5, there should be closing comments to thank the participants verbally. Also, the Program faculty will ask the students if they have any questions. Finally, the Program faculty will again assure the students' confidentiality is secured and they will contact the students to discuss the use of the data and "the dissemination of information from the study" (Creswell, 2011, p. 227).

The Process of Restorying

After the third step of the assessment is concluded, the Program faculty will start the process of restorying. They will analyze the stories for key elements and rewrite the stories to place them in a chronological sequence. Even though there is the possibility that the stories the

participants provided are missing sequences and/or are not logically developed, as Creswell stated, “by restorying, the researcher [the Program faculty assessors in this study] provides a chronological sequence and a causal link among ideas” (Creswell, 2011, p. 509). The process consists of four stages: 1) Transcribing the interview, 2) retranscribing the interview based on key elements, 3) restorying the participants’ stories, and 4) coding for themes, which the researcher adopted from the process of restorying introduced by Creswell (Creswell, 2011, p. 511). Through the four stages, the raw data called field texts will be placed into a story, which is the result of renegotiation “between the researcher [the Program faculty assessors in this study] and the [participants] students throughout the development of the restorying process” (Ollerenshaw & Creswell, 2002, p. 344). In the restorying process, the Program faculty develops a chronological order emphasizing a sequence. In doing so, since there is the possibility of a lack of sequence in their stories, the Program faculty will be able to “retell (or restory or remap) the story in their own words” (Creswell, 2011, p. 509).

To restory the students’ stories, the Program faculty will utilize the three-dimensional space narrative structure: Interaction, continuity, and situation, based on the approach advanced by Clandinin and Connelly in their book: *Narrative inquiry: Experience and story in qualitative research* (2000). Each dimension is described with its sub-categories in Table 8: The Three-Dimensional Space Narrative Structure with sub-categories: Interaction has two sub-categories, personal and social, continuity has three of them, past, present, and future, and situation has one, place.

Table 8. *The Three-Dimensional Space Narrative Structure with sub-categories*

| | |
|--|---|
| Interaction | The personal interaction based on an individual's feelings, hopes, reactions, and dispositions as well as the social interaction to include other people and their intentions, purposes, assumptions, and points of view. |
| Personal (IP) | Look inward to internal conditions, feelings, hopes, aesthetic reactions, moral dispositions. |
| Social (IS) | Look outward to existential conditions in the environment with other people and their intentions, purposes, assumptions, and points of view. |
| Continuity | A consideration of the past that is remembered; the present relating to experiences of an event; the future, looking forward to possible experiences. |
| Past (CPa) | Look backward to remembered stories and experiences from earlier times. |
| Present (CPr) | Look at current stories and experiences relating to actions of an event. |
| Future (CF) | Look forward to implied and possible experiences and plot lines. |
| Situation | Information about the context, time, and place within a physical setting, with boundaries and characters' intentions, purposes, and different points of view. |
| Place (SP) | Look at context, time, and place situated in a physical landscape or in a setting bounded by characters' intentions, purposes, and different points of view. |
| Creswell (2011) adapted from original table in <i>Narrative inquiry: Experience and story in qualitative research</i> (Clandinin & Connelly, 2000). The researcher modified it with the abbreviations. | |

The foundation for this approach derived from “Dewey’s philosophy of experience, which is conceptualized as both personal and social. This means that to understand people (e.g., teachers, students, and administrators), one examines their personal experiences as well as their interactions with other people” (Ollerenshaw & Creswell, 2002, p. 339). In the three-dimensional space narrative structure, compared to the problem-solution narrative structure, which focuses on “a narrower, more sequenced approach of the problem-solution model,”

describing individual experiences will be more its primary focus and the Program faculty will be able to report “a broader, more wholistic sketch” (Ollerenshaw & Creswell, 2002, p. 344 and 345). Therefore, the three-dimensional space narrative structure: Interaction, continuity, and situation is suitable to restory participants’ gradual progress of cultural responsiveness development. As for differences between the problem-solution and three-directional space narrative structure, please refer to appendix K: Distinction between the problem-solution and the three-dimensional space narrative structure to make a comparison between those two structures.

In addition to the three-dimensional space narrative structure to restory the students’ narratives, the Program faculty will also code the field data to reveal how complex the stories are and to provide more insight and depth to understand the students’ individual experiences (Creswell, 2011, p. 511). The researcher considers this process as the fourth stage of restorying. Those themes are the five criteria from *The Cultural Responsiveness Rubric (2017)* from *Degree Plus*: Awareness of key issues, one’s own beliefs, cultural sensitivity and respect, unfamiliar cultural spaces and experiences, and identify resources & forms of advocacy. In addition to features of cultural responsiveness, the Program faculty should be aware of the possibility that aspects of cultural competence, culturally relevant/responsive teaching, and world languages 21st century skills may be present. Adjustment of setting the theme might be needed later when they pilot-test the assessment. Most importantly, it should be noted, throughout the process of collecting and analyzing the field data, the Program faculty will keep collaborating with the students “by checking the story and negotiating the meaning” to assure that the Program faculty is succeeding in accurately retelling the individual students’ personal experiences (Creswell, 2011, p. 505 and 516). The researcher reviews the four stages of restorying as follows.

First stage: Transcribing the interview. After the program faculty concludes gathering raw data in Step 3: One-on-one interview with the Program faculty, the recorded interview will be transcribed by the Program faculty and serve as the source document for further analysis.

Second stage: Retranscribing the interview. As previously stated, the researcher wants the Program faculty to utilize the three-dimensional space narrative structure: Interaction, continuity, and situation to retranscribe the transcribed text from the first stage. Retranscribing the text will organize the story element into Interaction, continuity, and situation, which creates a ‘metaphorical’ inquiry space that defines a narrative story” (Creswell, 2011, p. 509). It is also said that this structure allows researchers [the Program faculty assessors in this study] “to represent the contingent, nuanced, and symbolic aspects of the findings” (Clandinin, 2007, p. 20). As previously mentioned, the three dimensions come with sub-categories and in this stage, the Program faculty will re-sequence the students’ stories based on the three dimensions described above and their sub-categories: Personal or social in interaction, past, present, or future in continuity, and place in situation as key to code, which are previously presented in Table 8: The Three-Dimensional Space Narrative Structure with sub-categories.

The researcher has created the following abbreviations to use when re-transcribing the text: Interaction-personal (IP), interaction-social (IS), continuity-past (CPa), continuity-present (CPr), continuity-future (CF), and situation-place (SP). The transcription from the first stage will be retranscribed by the Program faculty categorizing each sentence under the sub-categories listed in Table 8. As a result, the researcher assumes sentences would be integrated and shortened. Each retranscribed sentence will include the abbreviations of the sub-categories: IP, IS, CPa, CPr, CF, and SP at the end in parentheses.

Third stage: Restorying the students' stories. After the retranscription process is done, the Program faculty will carefully observe the organized content of the students' narratives. Then, the Program faculty will create a list of composed sentences and/or passages using the first-person pronoun. The original transcription from the first stage will become a series of I-statements. In the process of finalizing the I-statements, it should be noted that it is required for the Program faculty to collaborate and/or negotiate with the students to "lessen the potential gap between the narrative told and the narrative reported" and they need to mutually agree with the final restoried version of the students' narratives (Creswell, 2011, p. 512).

Fourth stage: Coding for themes. As previously stated, the researcher utilizes the five criteria from *The Cultural Responsiveness Rubric (2017)* from *Degree Plus* as the themes for the fourth stage of restorying: Awareness of key issues, one's own beliefs, cultural sensitivity and respect, unfamiliar cultural spaces and experiences, and identify resources & forms of advocacy. It should be noted that each observable behavior to identify in the restoried narratives should be from the third performance level: Integration & application (presenting)-action.

As Creswell stated, "narrative researchers [the Program faculty assessors in this study] typically present these themes after retelling the story" (Creswell, 2011, p. 511). The Program faculty will categorize the restoried narratives, which were yielded in the third stage previously, under each criterion and present it along with the final version of restoried narrative to the students. For this process, it is required for the students and the Program faculty to mutually agree with the finalized version. Also, as the researcher mentioned previously, it should be noted that aspects of cultural competence, culturally relevant/responsive teaching, and world languages 21st century skills may be identified. If those aspects are present, they should be included as they are in the restoried narratives.

Including context or setting in the restoried narratives. In the restorying of the participants' cultural responsiveness development text, it is fundamental to include "the rich detail about the setting or context of the participant's experiences" because that's where the participant's stories literally occurred (Creswell, 2011, p. 512). Therefore, the Program faculty will include information about students' peers, friends, family members, home, workplace, courses in other disciplines, community where they grew up and/or belonged to, etc., which the Program faculty can discover from the stories the students told. Unless the Program faculty specifically thinks the restoried account needs to start with the description of their context or setting, the information will be interwoven into the story.

Collaboration with the participants [students]. Throughout the process of restorying, the Program faculty will collaborate with the students: The Program faculty "actively involves the participant [student in this study] in the inquiry as it unfolds." It starts with explaining the purpose of this study for the students, negotiating with them from collecting the raw data to writing their stories, "and arranging ways to intermingle with participants [students] in a study." In doing so, the Program faculty and the students can find ways to reduce possible disparity between the story the students told and the one the Program faculty wrote (Creswell, 2011, p. 512). To be specific, the Program faculty will contact the students to share the findings when they concluded the third and the fourth stages of restorying as previously stated. The findings are a list of composed sentences and/or passages based on retranscribed versions of their stories. If there is anything that needs to be changed, the Program faculty will negotiate with the students to find a mutually agreeable restorying without distorting the story told by the students. The Program faculty will then construct the final restoried version of the students' experience of their cultural responsiveness development.

Potential Ethical Issues.

The purpose of this study was to create the assessment framework to study participants' development of cultural responsiveness. Therefore, there were no ethical issues that directly involved participants. While there are no human subjects involved in the design of the assessment, the assessment will be used with students who pursue the minor or ISUD in Japanese Studies in the Program when the Program faculty implement the pilot-test. At that time, the Program faculty should address any potential ethical issues caused in the process of the pilot-test and create an appropriate protocol to avoid any anxiety and/or long-lasting negative effect on students. Before the pilot-test is administered in the future, it needs to be approved by the University's Institutional Review Board (IRB hereafter) so that students will be informed with approved and detailed procedures of the assessment. The detailed information of the procedures will include explanation of the Program faculty's role. Since the assessment will be administered at the end of the semester students complete the minor or ISUD in Japanese Studies, caution will be in place to guard against any deceptive practices. The participants will be assured that their participation in the pilot assessment would not impact their grade. Ethical interview practices approved by the University's IRB will be implemented to maintain respect, reciprocity, confidentiality, and any other aspects to protect participants' [students'] rights (Creswell, 2012, p. 620).

It is well understood that the distortion of the data may always be problematic in any kind of research studies. This is especially true in narrative research; therefore, the Program faculty cannot be too careful about the authenticity of the stories told by the students. Narrative research deeply depends on "self-reported information from participants [students]" and it is said that the participants [students] can simply fake their stories (Creswell, 2011, p. 512). The researcher

believes, however, that the established mutual trust between the students and the Program faculty encourages an authentic dialogue and makes it unlikely they students would fake their stories since they would be no benefit from doing so.

More importantly, it is possible that the participants might hesitate to share their experience of cultural responsiveness development because it is inevitably related to their own beliefs, traditions, norms, and biases regarding the “key historical and current issues surrounding race, ethnicity, gender, social class, religion, sexual identity, ability, national origin, or other identities”, not mention to that their perception of the expectations of the Program faculty (Degree Plus, 2017, p. 76). The participants might avoid discussing, sugarcoat, or even fabricate some part of their experiences because their development of cultural responsiveness is fundamentally connected to their core identity as a human being. As Creswell stated, however, their stories definitely reflect truths of their experiences: “Any story told has an element of truth in it,” the researcher believes that their possible hesitation, avoidance, and/or fabrication is also a true part of their stories and she believes it is fundamentally vital to include those parts in order to fully embrace the students’ experiences when the Program faculty restories them (Creswell, 2011, p. 512).

In relation to the issue above, it is necessary for the Program faculty to be careful with the notion of “who owns the story.” In addition to informing students of the purpose of the research study, the use of their stories, and obtaining their permission to report their stories in the beginning of the study, the Program faculty will make sure the students’ voices are not lost in the final restoried account because the final narrative should reflect the students’ stories, not the Program faculty’s stories. To achieve this goal, as Creswell argued, the Program faculty will include “extensive participant quotes and the precise language of the participants [students], and

carefully constructing the time and place for the story.” Including possible long-lasting effect for the students, as Creswell argued, it is imperative to contemplate, plan, execute how both the students and the Program faculty benefit from each other throughout the assessment (Creswell, 2011, p. 513). Therefore, the Program faculty should make the utmost effort to achieve the goal: Embracing the students’ experience of cultural responsiveness development in the Program and understanding how the Program can be more effective based on the findings.

Limitations

As previously mentioned, students will be invited to participate in the pilot assessment based on purposeful sampling from the group of students completing the minor or ISUD in Japanese who are either selected by the Program faculty or who volunteer. The data yielded from the assessment will be contextualized in the very specific demographic area in which the University is located. Therefore, how the assessment is created and the proposed comprehensive analysis should not necessarily be generalized to a minor and a major in Japanese Studies in any other institutions. At the same time; however, readers could utilize the assessment as a reference to analyze their own Japanese programs and possibly any other world language programs. The researcher also hopes the first version of the assessment will benefit those who seek to develop their own framework to study participants’ development of cultural responsiveness. The assessment framework in this study might be utilized as a prototype to create their own, which should be tailored for their own participants with specific demographic backgrounds.

How do the Program Faculty Analyze the Results?

In this chapter, the researcher reviewed the assessment she created. The first step in implementation will be for the Program faculty to conduct a pilot test with a group of students, which is similar to the research group in the future. Participants, who will complete the

assessment, are those who are in the final semester of pursuing the minor or ISUD in Japanese Studies.

The assessment consists of three steps: 1) Written self-reflection, 2) informal group conversations among participants, and 3) one-on-one interview with the Program faculty. The first step: Written self-reflection provides participants with opportunities to reflect and write their current perspective with their reasonings regarding 1) cultural competence, 2) cultural responsiveness, 3) culturally relevant/responsive teaching, and 4) world languages 21st century skills. The second step: Informal group conversations among participants provides a more conversational reflective opportunity for them to frame their experiences into the *Cultural Responsiveness Rubric (2017)* in *Degree Plus*. After the second step is complete, the first analysis will be executed: Cultural Responsiveness Rubric scoring. During the informal conversation with their peers led by prompts from the Program Faculty, students will be given opportunities to describe their development of cultural responsiveness. Based on the extent of their description and narration, the Program faculty will identify their observable behaviors and assign scores for each criterion and performance level as shown in Table 4-2. The researcher named the three performance levels as experience, description, and action respectively based on what the Program faculty look for in students' description and narratives. Based on their assigned points and careful and empathetic observation, which the researcher cannot emphasize enough, the Program faculty will decide who they wish to recruit for the third step of the assessment: One-on-one interview with the Program faculty. One or two participants will be asked to proceed to the third step.

In the third step, participants are given a much more private setting to narrate and describe their stories with more personal and demographic information about their cultural

responsiveness development with several open-ended questions. By transcribing and restorying the students' narratives after the third step, the Program faculty will complete the assessment. The *Degree Plus*-Cultural Responsiveness Rubric scoring from the second step and the restoried students' narratives from the third step will provide the Program faculty a more detailed and holistic way of understanding students' experiences: Students will likely provide supplemental responses that give additional insight into their understanding of cultural responsiveness. The researcher believes that will lead the Program faculty to understand the Program's functionality through the lens of cultural responsiveness development.

The researcher also believes, in addition to uses of the data described above, the Program faculty could utilize data from the first step of the assessment: Written self-reflection. The data is the meta-knowledge/awareness participants expressed in writing regarding cultural responsiveness and related subjects. It is assumed that the assessment will present very raw yet significant data that indicates the extent to which participants are knowledgeable regarding those subjects. Even though there should be ways to utilize the data to supplement the whole assessment, the researcher will wait for the results of the pilot test by the Program faculty to make further recommendations.

Conclusion

In this chapter, the researcher reviewed the results of this study: The assessment framework for cultural responsiveness through a Japanese Program in a Southeastern University. The researcher explained the following: 1) How cultural competence precedes and is connected to cultural responsiveness, 2) the observable behaviors of cultural responsiveness sought in the assessment, 3) student assessment activities and demonstration of cultural responsiveness, and 4) how the Program faculty analyze the results. In the third segment, the three steps of the

assessment are reviewed: 1) Written self-reflection, 2) informal conversation among participants, and 3) one-on-one interview with the Program faculty. Along with the steps, the researcher also explained demonstration of cultural responsiveness: How and to what extent participants demonstrate cultural responsiveness.

When the Program faculty pilot-test the assessment, the researcher hopes it functions adequately to identify findings that benefit students, the Program, and beyond. Following the pilot testing, the process and protocol of the assessment will be updated and utilized for each semester with continuing improvements. Eventually, with the accumulation of data from the implementation, the researcher wants to identify commonalities and differences about restoried participants' narratives. The comparison will lead to her next research study.

In next chapter, the researcher will propose recommendations and suggestions including recommendations to other world language faculty and also professional development for faculty and other stakeholders regarding the assessment.

CHAPTER 5

CONCLUSION

The purpose of this study was to create an assessment to examine cultural responsiveness development for students while they pursue the minor or Interdisciplinary Studies Undergraduate Degree (ISUD) in Japanese Studies in a state university in North Carolina. Chapter 5 presents 1) a summary of the study, 2) recommendations for future studies, 3) recommendations for future development, and 4) conclusion.

A Summary of the Study

The researcher developed the assessment to provide answers for the following research questions: 1) How can students demonstrate cultural responsiveness within the Program setting? 2) how does an assessment allow the Program faculty to determine that students have strengthened cultural responsiveness? 3) how will the Program's assessment document students' descriptions of their cultural responsiveness? In this chapter the researcher will provide a summary of the study along with the answers to each research question.

Research question one: How can students demonstrate cultural responsiveness within the Program setting? The Program faculty will pilot test the assessment to evaluate students' gradual development of cultural responsiveness while they study in the Program. The participants for the pilot-test will be students pursuing either the minor or ISUD in Japanese Studies. The assessment consists of three steps: 1) Written self-reflection, 2) informal group conversations among students, and 3) one-on-one interview with the Program faculty.

In the first step of the assessment: Written self-reflection is meant to set the tone and provide an opportunity for students to reflect on their own level of knowledge about not only cultural responsiveness but also related topics such as cultural competence, culturally

relevant/responsive teaching, and world languages 21st skills. The students will be asked to provide a personal reflection on each topic including if they are aware that those concepts exist. Along with their responses, they will be also asked to provide their reasoning for their knowledge level: When, where and how they learned about and/or experienced those concepts or not at all.

In the second step of the assessment, the participants will be asked to share their experiences of cultural responsiveness development in a group with their peers and the conversation will be recorded. The Program faculty will provide prompts based on each of Students' Observable Behaviors in the First, Second, and Third Performance Levels:

1) Experience & Exposure (attending)-Experience, 2) Reflection & Articulation (Writing)-Description, and 3) Integration & Application (Presenting)-Action created based on *The Cultural Responsiveness Rubric (2017)* from *Degree Plus*. Each student's response will be assessed based the quantity and quality of the narration and description and scored using the Cultural Responsiveness Scoring which will provide numerical values for the Program faculty as a reference to recruit one or two students for the third step of the assessment: One-on-one interview with the Program faculty.

In the third step of the assessment, the one-on-one interview will be conducted in a more private and relaxing atmosphere compared to the informal conversation with their peers in the second step. Presumably, the students will be able to describe their development with a more detailed and rich background and contexts. The Program faculty will ask the five questions to frame their development associated with the Program and beyond as follows.

- 1) Please describe your overall transformation regarding cultural responsiveness while pursuing the minor or ISUD in the Program.

- 2) Please describe your cultural responsiveness development with more detail:
What has happened and how did it happen to you while you are studying in the Program?
- 3) What has been the impact of your cultural responsiveness development on you in relation to other people?
- 4) With your development of cultural responsiveness, have you had opportunities to be an advocate and promote social justice and equity?
- 5) If there are any, what additional activities do you think would have provided you and other students' opportunities to facilitate their cultural responsiveness development while pursuing the minor and ISUD in Japanese Studies in the Program, in the University, and beyond?

After the interview is completed, the Program faculty will utilize a narrative study approach: Transcribing, retranscribing, restorying, and coding to restory the content of the interviews to understand students' gradual development of cultural responsiveness. After transcribing the recorded interview data, the Program faculty will utilize the three-dimensional space narrative structure: Interaction, continuity, and situation with sub-categories: Social and personal for interaction, past, present, and future for continuity, place for situation to retranscribe the content. To yield the final restoried version, it is essential that the Program faculty and students communicate and negotiate with one another over the content of the drafts to avoid any distortions. As for coding, five criteria of students' observable behaviors from the *Cultural Responsiveness Rubric (2017)*: Awareness of key issues, one's own beliefs, cultural sensitivity and respect, unfamiliar cultural spaces and experiences, and identify resources & forms of advocacy, will be utilized as keys to code. Additionally, there are possibilities that aspects

related to cultural responsiveness: Cultural competence, culturally relevant/responsive teaching, and world languages 21st century skills could be identified. The final version of students' restoried narratives will be submitted to them by the Program faculty. The researcher hopes that the students could utilize them as part of their resume or portfolio to represent their development with rich details for their future endeavors including for future employers.

Research question two: How does an assessment allow the Program faculty to determine that students have strengthened cultural responsiveness? In the second step of the assessment: Informal conversation among participants, as the researcher mentioned above, the Program faculty utilizes the Cultural Responsiveness Scoring to numerically evaluate the students' development. The scoring features the three performance levels along with the five criteria: 15 sections in total to score. A percentage will then be calculated to show the degree to which students clearly showed their cultural responsiveness development with both quality and quantity. In addition to the scoring, since the Program faculty will utilize purposeful sampling to recruit students for the third step of the assessment, the final version of the restoried students' narration and description will presumably represent the most advanced level of quality and quantity of cultural responsiveness development attained by this group of students while they studied in the Program.

Research question three: How will the Program's assessment document students' descriptions of their cultural responsiveness? As previously summarized above, the final version of the restoried narration and description of the students will be archived for later comparisons. After the Program faculty complete the assessment pilot test, it will be ideal to recruit one or two students per semester for the third step of the assessment: One-on-one interview with the Program faculty. In doing so, it will become possible to make a comparison

between the development of the two students. Also, the Program faculty would have two to four restoried students' descriptions of cultural responsiveness development per year and four to eight in two years. As previously stated, the Program faculty manage the Program based on the goals and objectives in the Continuous Improvement Report (CIR) planned by the University's Office of Institutional Planning and Effectiveness (OIPE). Since the Program faculty assess the Program's achievements every other year based on the goals and objectives in the Report, the process of comparing four to eight restoried versions of students' development will yield significant data to evaluate and report on this new goal and on the Program's overall functionality, and to update the goals and action plans for the following two years.

Recommendations for Future Studies

The researcher created the assessment in this study and it will be pilot-tested at the end of Fall 2020 and/or Spring 2021. As for the number of participants, it is contingent upon the possible number of students who are about to finish their studies in the minor or ISUD at the end of each semester and their willingness to participate in the pilot assessment process. When the pilot-test is implemented, it is probable that there will be flaws discovered throughout the assessment which will need to be addressed and resolved. As the researcher observes how effectively the assessment can yield significant data of the students' development of cultural responsiveness every time it is implemented by the Program faculty, she will constantly update the whole assessment process based on her observations and data analysis. The researcher will address her recommendations based on some of those potential flaws as follows.

Since the assessment consists of three steps, the researcher is concerned regarding the time frame to finish implementing the assessment: Both the participants and the Program faculty are required to allocate enough time to engage in each step. It might be more effective if there

are several days separating each step. The time in which the students participate in the assessment is sometime close to the end of the semester and it will certainly be additional work as they study for final exams. It should be noted that their participation for the assessment should not be any kind of burden for the students. However, the whole process of the assessment requires the students to reflect and contemplate how they developed cultural responsiveness with detail: Narration and description, thus they should be given an adequate amount of time to prepare and finish each step. It is the researcher's initial recommendation that the Program faculty plan to schedule each step of the assessment once a week toward the end of the semester: The assessment begins four weeks before the end of class. In doing so, students will be given enough time to reflect on their gradual development of cultural responsiveness which happened during their study in the Program and be prepared for each step of the assessment. Thus, this timeframe will increase the quantity and quality of their narrative and description regarding their development. After the pilot-assessment is done, the results will be scrutinized by the Program faculty and recommendations will be made to the researcher to update the protocol: How each step of the assessment should be scheduled. As for how long it takes to complete each step, it will be appropriate to plan for not more than 40 minutes for each step, however, this time period may need to be updated after the initial assessment is done.

Recommendations for Future Development

The researcher designed the assessment to evaluate cultural responsiveness development of students who pursue the minor or ISUD in Japanese Studies because cultural responsiveness development is one of the parallel goals the Program holds in addition to language fluency in its mission statement. As previously stated, it has recently been added as a more contemporary alternative for cultural literacy. The researcher utilized the *Degree Plus-Cultural Responsiveness*

Rubric (2017) as a foundation for the assessment because *Degree Plus: Furthering student development through intentional extracurricular involvement* is the Quality Enhancement Plan (QEP) implemented as a focus of the University's decennial 2017-2027 reaffirmation of accreditation by Southern Association of Colleges and Schools Commission on Colleges (SACS-COC). The Program faculty will pilot-test the assessment at the end of Fall 2020 or Spring 2021 and continue to do so semi-annually or annually with necessary updates. There will be a significant amount of data that will support the Program faculty in 1) gaining insight into how students have strengthened their cultural responsiveness, 2) understanding how the Program has contributed to their development, and 3) guiding how the Program should be developed to further support students in their cultural responsiveness development.

Since the SACS-COC five-year progress report is due in 2022 and the final report in 2027 at the completion of this accreditation cycle, the researcher recommends the Program faculty share the analyzed data from the assessment they implemented with the Center for Career and Professional Development, in which Degree Plus resides and also the Office of Institutional Planning and Effectiveness (OIPE) as a part of the program's Continuous Improvement Report (CIR). The submission to OIPE and CIR will lead to more collaborative opportunities to raise the quality of the assessment protocol, culturally relevant/responsive teaching, and extracurricular activities in the Program.

The researcher will also document the data adequately to seek opportunities to collaborate with other entities including other language programs in the Department of World Languages, special interest groups of American Council on the Teaching Foreign Languages (ACTFL) such as Critical and Social Justice Approaches, the American Association of Teachers of Japanese (AATJ) and the regional branch Southeastern Association of Teachers of Japanese

(SEATJ), etc. In doing so, the researcher believes there might be opportunities to develop the assessment further encompassing not only Japanese programs in higher education but also the ones in high schools and possibly, other world language programs in higher education and high schools. Building the connections and networks would lead to further development of world language programs' functionality to nurture, foster, support, and connect not only students but also teachers in the industry of the world language education regarding cultural responsiveness development.

In addition to the connection building in world language education, the researcher is also curious about studying the knowledge and experience about cultural responsiveness of first-year students as well as those who will not pursue the minor or ISUD. The assessment the researcher created in this study is designed for students who pursue the minor and ISUD in Japanese studies and the assessment will be implemented at the end of their course of study. For freshmen, the assessment would be adapted and implemented in the very first class they take: JPN101: Beginning Japanese 1. The researcher would need to consult with the Program faculty to decide whether the beginning of the semester or the end is appropriate to implement this alternate version of the assessment for freshmen. With the combination of the data from the beginning and the end of their study in the Program, the Program faculty will gain a more in-depth picture of students' development during their time in the Program. The researcher assumes that a future implementation could also be designed to compare the development of students who take the Japanese language course not because they plan to pursue the minor or ISUD in Japanese studies: Those students will most likely take the Japanese language courses: JPN101 and 102: Beginning Japanese 1 & 2 to satisfy the world language requirement of their degrees or just out of curiosity. They will not likely proceed to the second year of Japanese languages and usually

do not take any content courses offered in the Program. Comparing the data from this group in comparison to the minor, and ISUD in Japanese studies, might offer fascinating insights for the Program faculty and the findings could be shared with not only with Japanese programs but also world language programs in higher education.

Lastly, it is vital for the researcher and also the Program faculty to be aware of their own cultural responsiveness development. It is natural to think that the Program faculty as non-native speakers of English and immigrants have rich and deep insight to add to the course programming in the Program. However, the researcher cannot emphasize enough that it is necessity to have the notion of keeping educating oneself to understand their evolving surroundings keenly through the aspect of cultural responsiveness development. It is the researcher's recommendation for the Program faculty to utilize training and workshops offered by, for instance, the University's Office of Equal Opportunity and Diversity. They offer a wide variety of opportunities throughout an academic year for students, faculty, staff, and the community to strengthen diversities and those include, but are not limited to: 1) Green Zone Training to "support student veterans and educate the campus community," 2) Safe Zone Program to "increase awareness and sensitivity to issues of gender and sexuality," 3) Care Zone Training to "provides instruction in understanding mental illness in day-to-day life" to be supportive and "effective allies for people with mental illness" and 4) National Coalition Building Institute to learn "the elimination of racism and other forms of oppression" (Faculty/Staff Training and Resources, 2020). Both the Program faculty and the researcher should regularly seek, utilize (participate in) the opportunities including the trainings listed above to be accountable for their roles: The assessor and the creator of the assessment.

Conclusion

The researcher created the assessment in this study to investigate students' development of cultural responsiveness for those who pursue the minor and ISUD in Japanese studies while they study in the Program. The intention of designing the assessment derives from the fact that the Program needs an assessment tool to evaluate students' gradual progress of cultural responsiveness, which is one of the paralleled goals in addition to language fluency stated in the Program's mission statement. The assessment is a new addition to the assessment the Program already utilizes to evaluate students' language fluency: Japanese Language Proficiency Test (JLPT) and Oral Proficiency Interview (OPI). Since the Program is required to submit its Continuous Improvement Report (CIR) to the Office of Institutional Planning and Effectiveness (OIPE) biannually, the new goal and results of the assessment will be added to the bi-annual report.

Since cultural responsiveness is one of the four transferable skills to develop through a new quality enhancement plan in the University, *Degree Plus: Furthering student development through intentional extracurricular involvement*, the researcher wanted to create the assessment utilizing *Degree Plus* as a foundation and she succeeded in doing so. The assessment consists of three steps: 1) Written self-reflection, 2) informal group conversation among students, and 3) one-on-one interview with the Program faculty. The researcher adapted *The Cultural Responsiveness Rubric (2017)* from *Degree Plus* and modified it to analyze the data from the second and third step of the assessment. By designing a gradual three-step process, the researcher also succeeded in creating a process where the steps provide for a type of integration of world language learning and cultural responsiveness development as follows.

As previously stated, when the researcher facilitates her students' development as a Program faculty, she will train them to further their oral proficiency in Japanese. Empirically speaking, it seems that how effectively students are able to quantitatively and qualitatively narrate and describe in their first language is directly related to how they will do so in Japanese. Therefore, in order to develop the skills to provide narration and description with both quantity and quality, students need to be given various opportunities to practice doing so.

Even though it will be done in their first language in the assessment, since the theme is cultural responsiveness development, it does not necessarily mean it is easy to narrate and describe their knowledge, thoughts, experiences, challenges, actions, changes, etc. regarding the theme. Thus, the participation in the assessment could provide one of the very meaningful opportunities for students to deeply reflect on themselves: Listening and responding to themselves. In doing so, students will increase their self-awareness and the researcher believes it leads to an increasing ability to listen and respond to others. It is the researcher's hope that the assessment will help students realize how fundamental and vital it is to listen and respond to themselves to narrate and describe their development in detail and it takes practice to do so.

She also hopes that the participation in the assessment would be helpful to them later when they are asked to narrate and describe their development as a whole person while they were college students, for instance, for their potential employers. As Degree Plus stated, a transcript issued upon the completion of Degree Plus with any of the four transferable skills including cultural responsiveness doesn't necessarily guarantee the students are fully ready for the real world (Degree Plus, 2017, p. 30). Rather, it is natural to think that how quantitatively and qualitatively the students are actually able to narrate and describe their development matters. The ability to narrate and describe their achievements and challenges as college students will be

a more important factor in determining whether they are equipped with, for instance, cultural responsiveness, for the real world. It is the researcher's hope that the three steps of the assessment provide students with a gradual process of reflecting on their development of cultural responsiveness and that the process supports their ability to yield narration and description with richer detail as they practice to do so in Japanese with the Program faculty.

Lastly, the researcher hopes observation and analysis of students' development of cultural responsiveness will provide opportunities for the Program faculty and herself as the researcher: To advance as not only teachers but also facilitators to create and offer new opportunities to support students' development of cultural responsiveness from inside and outside of classroom. In that regard, culturally relevant/responsive teaching by Ladson-Billings and Gay will be practical resources to reference. As Gay stated, learners are not consumers. Learners: Students and facilitators collaborate to co-originate, co-design, and co-direct learning content (Gay, 2018, p. 142). When learners: Students and facilitators, realized they are interchangeably leaders and well-informed followers, learning process is becoming transformative. Cultural responsiveness development for learners certainly needs to occur in such a transformative learning environment. The researcher hopes the assessment process she created in this study is the beginning of transformative development of the Program, the faculty and the learners who are connected to it.

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Appendix A: The Cultural Competence Continuum

| | |
|---------------------------------|---|
| Cultural Destructiveness | See the difference, stomp it out. The most negative end of the continuum is represented by attitudes, policies, and practices that are destructive to cultures and consequently to the individuals within the culture. |
| Cultural Incapacity | See the difference, make it wrong. The system or the individuals in a culture are extremely biased, believe in the superiority of the dominant group, and assume a paternal posture toward the so-called “lesser” groups. These systems or individuals are often characterized by ignorance and an unrealistic fear of people who are different from the dominant group. |
| Cultural Blindness | See the difference, act like you don’t. The belief that color and culture make no difference and that all people are the same. Values and behaviors of the dominant culture are presumed to be universally applicable and beneficial. |
| Cultural Pre-competence | See the difference, respond to it appropriately. An awareness of limitations in cross-cultural communication and outreach. Individuals or organizations desire to provide fair and equitable treatment with appropriate cultural sensitivity without knowing exactly what is possible or how to proceed. |
| Cultural Competence | See the difference; understand the difference that difference makes. Acceptance and respect for difference, continuing self-assessment regarding culture, careful attention to the dynamics of difference, continuous expansion of cultural knowledge and resources, and a variety of adaptations to belief systems, policies, and practices that make it possible to be effective in many cultural contexts. |
| Cultural Proficiency | See the difference; respond positively and affirmingly in a variety of environments. Holding culture in high esteem. Seeking to add to the knowledge base of culturally competent practice by conducting research, developing new approaches based on culture, and formally and informally increasing the knowledge of others about culture and the dynamics of difference. Advocating for and championing culturally competent practices in all areas. |

(Table created by the researcher based on UCSD Culturally Competent Management Program

(CCMP) e-Learning, n.d., p. 10

Appendix B: Cultural Responsiveness Rubric Draft (2016)

Cultural Responsiveness is [...insert operational definition]. The cultural responsiveness students learning outcomes are: Students will (a) articulate an awareness of key historical and present issues in diversity, (b) analyze beliefs, traditions, norms, biases and understand how these relate to others', (c) practice cultural sensitivity and respect, (d) engage in unfamiliar cultural spaces and experiences, and (e) identify resources and appropriate forms of advocacy to promote social justice.

| Criterion | Performance Levels | | |
|--------------------------------------|---|---|---|
| | Experience & Exposure | Reflection & Articulation | Integration & Application |
| Awareness of Key Issues | Participate in events and experiences aimed at introducing cultural traditions past and present. | Recognizes and articulates important components of cultural traditions such as key historical and present issues surrounding race, ethnicity, gender, social class, religion, sexual identity, ability, national origin, or other identities. This includes an understanding of art, music, sports and heritage-based traditions. | Demonstrates an understanding of cultural traditions such as key historical and present issues surrounding race, ethnicity, gender, social class, religion, sexual identity, ability, national origin, or other identities. This includes an understanding of art, music, sports and heritage-based traditions. |
| Analyze own belief | Participates in events and experiences aimed at giving participants the opportunity to understand the importance of beliefs, traditions, norms, biases and the differences or commonalities in relation to others and their own identity. | Recognizes and articulates an understanding of own beliefs, traditions, norms, biases and the differences or commonalities in relation to others. | Demonstrates an understanding of their own beliefs, background, and biases and how they relate to others. |
| Practice Cultural Sensitivity | Participates in events and experiences aimed at introducing the importance of cultural sensitivity | Recognizes and articulates how to act with cultural competence such as having coping | Demonstrates an understanding of how to act with cultural competence such as sharing coping |

| | | | |
|---|---|--|--|
| | and respect when interacting with others. | strategies for navigating charged environments, being able to have courageous conversations, understanding context of situations. | strategies for navigating charged environments, being able to facilitate courageous conversations, adapting to the context of situations. |
| Engage in Unfamiliar Experiences | Participates in events and experiences aimed at introducing participants to unfamiliar spaces and experiences. | Recognizes and articulates the value of openness to unfamiliar cultural spaces and experiences other than their own by respecting and exposing themselves to other environments. | Demonstrates an openness to and respect for unfamiliar spaces and experiences other than their own such as respecting and exposing themselves to other environments. |
| Identify Resources & Forms of Advocacy | Participates in events and experiences aimed at introducing participants to issues of social justice, equity, and equality and other appropriate forms of advocacy. | Recognized and articulates appropriate forms of advocacy to promote social justice, equity, and equality such as understanding levels of advocacy, being able to identify resources available. Understanding one's own place in society and how to utilize it in advocacy with others. | Demonstrates an understanding of the importance of social justice, equity, and equality and appropriate forms of advocacy such as being able to identify resources available based on specific needs as well as recognizing one's own place of privilege and how to utilize it in advocacy for others. |

Table adapted Cultural Responsive Rubric Draft for Degree Plus (2016)

Appendix C: Cultural Responsiveness Rubric (2017)

Learning outcomes: Students will (a) demonstrate an awareness of key historical and current issues surrounding race, ethnicity, gender, social class, religion, sexual identity, ability, national origin, or other identities, (b) analyze one's own beliefs, traditions, norms, biases and the differences/commonalities in relation to others', (c) practice cultural sensitivity and respect when interacting with others, (d) engage in unfamiliar cultural spaces and experiences, and (e) utilize resources and appropriate forms of advocacy to promote social justice and equity.

| Criterion | Performance Levels | | |
|---|---|---|---|
| | Experience & Exposure (Attending) | Reflection & Articulation (Writing) | Integration & Application (Presenting) |
| Awareness of Key Issues | Participate in events and experiences aimed at introducing participants to key historical and current issues surrounding race, ethnicity, gender, social class, religion, sexual identity, ability, national origin, or other identities. | Describe an awareness of key historical and current issues surrounding race, ethnicity, gender, social class, religion, sexual identity, ability, national origin, or other identities. | Demonstrates an awareness of key historical and current issues surrounding race, ethnicity, gender, social class, religion, sexual identity, ability, national origin, or other identities. |
| One's Own Beliefs | Participates in events and experiences aimed at introducing participants to ways to understand one's own beliefs, traditions, norms, biases, and the differences/commonalities in relation to others'. | Describes one's own beliefs, traditions, norms, biases, and the differences/commonalities in relation to others'. | Analyzes one's own beliefs, traditions, norms, biases, and the difference/commonalities in relation to others'. |
| Cultural Sensitivity and Respect | Participates in events and experiences aimed at introducing participants to cultural sensitivity and respect when interacting with others. | Describe cultural sensitivity and respect when interacting with others. | Practices cultural sensitivity and respect when interacting with others. |
| Unfamiliar Cultural Spaces and Experiences | Participates in events and experiences aimed at introducing participants to unfamiliar spaces and experiences. | Describe unfamiliar cultural spaces and experiences. | Engages in unfamiliar cultural spaces and experiences. |
| Identify Resources | Participates in events and experiences aimed at introducing participants | Describes resources and appropriate forms of | Utilizes resources and appropriate forms of advocacy to promote |

| | | | |
|--------------------------------|--|--|----------------------------|
| & Forms of Advocacy | to resources and appropriate forms of advocacy to promote social justice and equity. | advocacy to promote social justice and equity. | social justice and equity. |
|--------------------------------|--|--|----------------------------|

Table adapted Cultural Responsive Rubric for Degree Plus (2017)

Appendix D: Comparison between culturally relevant and assimilationist

| Culturally relevant | Assimilationist |
|--|---|
| Conceptions of Self and Others | |
| Teachers see herself as an artist, teaching as an art. | Teacher sees herself as a technician, teaching as a technical task. |
| Teachers sees herself as part of the community and teaching as giving something back to the community, encourages students to do the same. | Teacher sees herself as an individual who may or may not be a part of the community; she encourages achievement as a means to escape community. |
| Teacher believes all students can succeed. | Teacher believes failure is inevitable for some. |
| Teacher helps students make connections between their community, national, and global identities. | Teacher homogenizes students into one “American” identity. |
| Teacher sees reaching as “pulling knowledge out”---like “mining.” | Teacher sees teaching as “putting knowledge into” ---like “banking.” |
| Social Relations | |
| Teacher-students relationship is fluid, humanely equitable, extends to interactions beyond the classroom and into the community. | Teacher-student relationship is fixed, tends to be hierarchical and limited to formal classroom roles. |
| Teacher demonstrates a connectedness with all students. | Teacher demonstrates connections with individual students. |
| Teacher encourage a “community of learners.” | Teacher encourages competitive achievement. |
| Teacher encourages students to learn collaboratively. Students are expected to teach each other and be responsible for each other. | Teacher encourages students to learn individually, in isolation. |
| Conceptions of Knowledge | |
| Knowledge is continuously recreated, recycled, and shared by teachers and students. It is not static or unchanging. | Knowledge is static and is passed in one direction, from teacher to student. |
| Knowledge is viewed critically. | Knowledge is viewed as infallible. |
| Teacher is passionate about content. | Teacher is detached, neutral about content. |
| Teacher helps students develop necessary skills. | Teacher expects students to demonstrate prerequisite skills. |

| | |
|---|--|
| Teacher sees excellence as a complex standard that may involve some postulates but takes student diversity and individual differences into account. | Teacher sees excellence as a postulate that exists independently from student diversity or individual differences. |
|---|--|

Table adapted from *The Dream Keepers* by Gloria Ladson-Billings (Ladson-Billings, 2019, p. 38, 60, and 89).

Appendix E: The Learner-Centered Psychological Principles (abbreviated)

| Cognitive and Metacognitive Factor |
|---|
| <p>Principle 1, Nature of the learning process: The learning of complex subject matter is most effective when it is an intentional process of constructing meaning from information and experience.</p> <p>Principle 2, Goals of the learning process: The successful learner, over time and with support and instructional guidance, can create meaningful, coherent, representations of knowledge.</p> <p>Principle 3, Construction of knowledge: The successful learner can link new information with existing knowledge in meaningful ways.</p> <p>Principle 4, Strategic thinking: The successful learner can create and use a repertoire of thinking and reasoning strategies to achieve complex learning goals.</p> <p>Principle 5, Thinking about thinking: Higher-order strategies for selecting and monitoring mental operations facilitate creative and critical thinking.</p> <p>Principles 6, Context of learning: Learning is influenced by environmental factors, including culture, technology, and instructional practice.</p> |
| Motivational and Affective Factors |
| <p>Principle 7, Motivational and emotional influences on learning: What and how much is learned is influenced by the learner's motivation. Motivation to learn, in turn, is influenced by the individual's emotional states, beliefs, interests and goals, and habits of thinking.</p> <p>Principle 8, Intrinsic motivation to learn: The learner's creativity, higher-order thinking, and natural curiosity all contribute to motivation to learn. Intrinsic motivation is stimulated by tasks of optimal novelty and difficulty, relevant to personal interests, and providing for personal choice and control.</p> <p>Principle 9, Effects of motivation on effort: Acquisition of complex knowledge and skills requires extended learner effort and guided practice. Without learners' motivation to learn, the willingness to exert this effort is unlikely without coercion.</p> |
| Developmental and Social Factors |
| <p>Principle 10, Developmental influence on learning: As individuals develop, they encounter different opportunities and experience different constraints for learning. Learning is most effective when differential development within and across physical, intellectual, emotional, and social domains is taken into account.</p> <p>Principle 11, Social influences on learning: Learning is influenced by social interactions, interpersonal relations, and communication with others.</p> |
| Individual Differences Factors |
| <p>Principle 12, Individual differences in learning: Learners' different strategies, approaches, and capabilities for learning are a function of prior experience and heredity.</p> <p>Principle 13, Learning and diversity: Learning is most effective when differences in learners' linguistic, cultural, and social backgrounds are taken into account.</p> <p>Principle 14, Standards and assessment: Setting appropriately high and challenging standards and assessing the learner and learning progress---including diagnostic, process, and outcome assessment---are integral parts of the learning process.</p> |

Table adapted from *What Do We Know About Learners and Learning? The Learner-Centered Framework: Bringing the educational system into balance* by Barbara L. McCombs (McCombs, 2001, p. 187).

Appendix F: To Enhance Caring Capabilities

- Be critically cognizant of your attitudes, beliefs, and expectations about different ethnic, racial, and cultural groups, cultures, experiences, and issues, and track how they are manifested in instructional practices and relational behaviors (e.g., in professional and personal habits of being).
- Be an unequivocal advocate and ally for ethnically and racially diverse students. These students appreciate knowing that teachers are trustworthy, that they “got their back,” and will come to their aid and assistance when in need and in situations within and beyond the classroom.
- Model desirable and expected culturally diverse values, attitudes, and behaviors. Show students what these ideas look like in action. Don’t ask students to do something that you, as the teacher, are not willing to do yourself. This increases your credibility with students.
- Learn to see, hear, and listen to diverse students, especially when they “speak” without words. Much can be learned by simply being present with and paying close attention to students. Furthermore, students are astute enough to know when this does or does not happen.
- Demand reciprocity. Hold yourself and students accountable for declared components of caring relationships.
- Create and engage in active and functional partnerships with students in developing skills for culturally diverse learning and living.
- Develop classroom communities of practice in which teachers assist students in mastering academic knowledge and skills, cross-cultural learning, and relational expectations.
- Demand high-quality performance, and exercise reciprocal accountability for its accomplishment. That is, teachers should be multicultural learners, and culturally diverse learners should be teachers in developing one another’s skill sets.
- Admit occurrences of fallibility, errors, ignorance, and accomplishment in cultural diversity endeavors, and specify contingent pursuits of corrections and/or celebrations.
- Do not hold the academic achievement of ethnically and racially diverse students hostage to the compromising of or sacrificing of their cultural identities and heritages.
- Teach students the normalcy and necessity of crossing cultural borders in multicultural societies and the world (both in and out of school), and demonstrate skills for how this can be done. Reveal your own success and challenges in doing so.
- Be a culture, behavior, and knowledge broker. This involves interpreting, translating, and illustrating some of the learning and living challenges demanded of culturally diverse people and communities in and beyond schools. These translations may be prerequisite for their mastery of

knowledge and skills. In other words, if students do not understand requests imposed on them, it is impossible for them to deliver appropriate behaviors.

- Never ask students to eliminate a way of thinking, behaving, and communicating without providing alternatives replacement options. Simply saying, “Don’t do or say…” is not a very effective strategy for students to develop different repertoires of abilities, habits of being, and self-regulatory skills. A goal of genuine care-based teaching is student self-autonomy and responsibility, rather than always being controlled and directed by teachers, parents, and others.
- Ask students to give personal feedback on how classroom climate and teaching styles affect their learning efforts, engagement, and outcomes. Use this information to modify or embellish the classroom climate and instructional strategies. Give public credit for the sources of the reforms.
- Be transparent and explicit in explaining what facilitates and interferes with what you expect to accomplish in teaching, and how you and your students will proceed. Students need to know what you expect specifically rather than generally. That is, establish parameters for various events and situations as they occur. After a range of these has been taught, students can be held accountable for self-regulation.
- Create and use a regular protocol, ritual, or routine for how your teaching dynamics unfold, and teach it to students. This way students know in advance the habitual pattern, process, and rhythm of teaching, and may be able to regulate and manage their engagement more effectively. One such protocol is KWL (what do you Know?, what do you Want to know?, and what did you Learn?). Another is KTFDR (Know, Think, Feel, Do, and Reflect as habitual phases of a teaching exchange).
- Diversity instructions and interactions. Caring teachers honor differences of and among students. They respond, in multiple ways, to the fact that students have different experiences, preferences, and capabilities, and that novelty, variety, and innovation stimulate interest and attention, which, in turn, improves academic engagement and performance outcomes.
- Working with students, create a montage of pictorial images, symbols, and sayings that symbolize the diverse heritages of students in our classroom, Use your own imagination and creativity instead of stock images. These can be made into posters that are displayed prominently in the classroom and elsewhere in the school, or printed as insignia on notepaper that is used regularly in correspondence with students and parents.

(Excerpt from *Culturally Responsive Teaching: Theory, Research, & Practice* by Geneva Gay, 2018, pp. 87-88)

Appendix G: The 5 Cs: The National Standards Undergirded by Five Goals

| | |
|----------------------|---|
| Communication | The ability to convey and receive messages based on the three modes of communication; interpersonal, or two-way interaction with someone else; interpretive, the ability to understand and interpret a one-way aural or written text; and presentational, the ability to present information in either a written or oral format. These modes reflect how people communicate in real life. The example included in the World Language Skills map reflect these modes of communication. |
| Cultures | As the teaching of language and culture are inextricably intertwined, students learn to understand the culture of the people who speak the target language through learning about the products and practices of the culture and how those relate to the perspectives of the people of that culture. |
| Connection | Students are able to access knowledge in other disciplines through the target language and to reinforce concepts already learned in these disciplines in the language classroom. |
| Comparison | As students learn a new language and culture, they develop insight into their own language and culture, thus providing them with a deeper understanding of how language works and how cultures reflect the perspectives, practices, and products of the people who speak that language. |
| Communities | Language learning becomes even more purposeful for students when they see the application beyond the classroom. With today's communication technologies, language classrooms can bring the world to the students, as teachers provide opportunities for students to use the language beyond the confines of their classroom walls. |

Table adapted from 21st Century Skills Map by Partnership for 21st Century Skills (21st Century Skills Map, 2011, pp. 2-3).

Appendix H: The ACTFL 5Cs: World - Readiness Standards for Learning Languages

| Goal Areas | Standards |
|---|--|
| <p>Communication: Communicate effectively in more than one language in order to function in a variety of situations and for multiple purposes.</p> | <p>Interpersonal Communication: Learners interact and negotiate meaning in spoken, signed, or written conversations to share information, reactions, feelings, and opinions.</p> <p>Interpretive Communication: Learners understand, interpret, and analyze what is heard, read, or viewed on a variety of topics.</p> <p>Presentational Communication: Learners present information, concepts, and ideas to inform, explain, persuade, and narrate on a variety of topics using appropriate media and adapting to various audiences of listeners, readers, or viewers.</p> |
| <p>Cultures: Interact with cultural competence and understanding</p> | <p>Relating Cultural Practices to Perspectives: Learners use the language to investigate, explain, and reflect on the relationship between the practices and perspectives of the cultures studied.</p> <p>Relating Cultural Products to Perspectives: Learners use the language to investigate, explain, and reflect on the relationship between the products and perspectives of the cultures studied.</p> |
| <p>Connections: Connect with other disciplines and acquire information and diverse perspectives in order to use the language to function in academic and career-related situation.</p> | <p>Making Connections: Learners build, reinforce, and expand their knowledge of other disciplines while using the language to develop critical thinking and to solve problems creatively.</p> <p>Acquiring Information and Diverse Perspectives: Learners access and evaluate information and diverse perspectives that are available through the language and its cultures.</p> |
| <p>Comparisons: Develop insight into the nature of language and culture in order to interact with cultural competence.</p> | <p>Language Comparisons: Learners use the language to investigate, explain, and reflect on the nature of language through comparisons of the language studied and their own.</p> <p>Cultural Comparisons: Learners use the language to investigate, explain, and reflect on the concept of culture through comparisons of the cultures studied and their own.</p> |
| <p>Communities: Communicate and interact with cultural competence in order to participate in multilingual communities at home and around the world.</p> | <p>School and Global Communities: Learners use the language both within and beyond the classroom to interact and collaborate in their community and the globalized world.</p> <p>Lifelong Learning: Learners set goals and reflect on their progress in using languages for enjoyment, enrichment, and advancement.</p> |

Table adapted from World-Readiness Standards for Learning Languages by American Council on the Teaching of Foreign Languages (World - Readiness Standards for Learning Languages.)

Appendix I: How Language Classrooms Transformed: Now and Then

| Now | Then |
|---|--|
| Students learn to use the language. | Students learned about the language (grammar) |
| Learner-centered with teacher as facilitator/collaborator | Teacher-centered class |
| Focus on the three modes: Interpersonal, interpretive, and presentational. | Focused on isolated skills (listening, speaking, reading, and writing) |
| Backward design focusing on the end goal | Coverage of a textbook |
| Use of thematic units and authentic resources | Using the textbook as the curriculum |
| Emphasis on learner as “doer” and “creator” | Emphasis on teacher as presenter/lecturer |
| Emphasis on the relationship among the perspectives, practices, and products of the culture | Isolated cultural “factoids” |
| Integrating technology into instruction to enhance learning | Use of technology as a “cool tool” |
| Using language as the vehicle to teach academic content | Only teaching language |
| Differentiating instruction to meet individual needs | Same instruction for all students |
| Personalized real-world tasks | Synthetic situations from textbook |
| Seeking opportunities for learners to use language beyond the classroom | Confining language learning to the classroom |
| Assessing to find out what students can do | Testing to find out what students don’t know |
| Students know and understand criteria on how they will be assessed by reviewing the task rubric | Only the teacher knows criteria for grading |
| Learners create to “share and publish” to audiences more than just the teacher. | Students “turn in” work only for the teacher |

Table adapted and modified from 21st Century Skills Map by Partnership for 21st Century Skills

(21st Century Skills Map, 2011, p. 4).

Appendix J: 21st Century Skills Map (2011)

| Outcome | |
|--|---|
| Novice Range: Students in the novice range are able to comprehend and use short memorized phrases and sentences. This proficiency level reflects the beginning stages of language learning which could be at the elementary, middle, or high school levels. | |
| Intermediate Range: Students in the intermediate range are able to express their own thoughts, provide descriptions, and communicate about familiar topics using sentences and strings of sentences. They comprehend general concepts and messages about familiar and occasionally unfamiliar topics. They can ask questions on familiar topics. Students reach this proficiency range generally after 4-5 years in a language program depending its intensity. | |
| Advanced Range: Students in the advanced range are able to narrate and describe using connected sentences and paragraphs in at least three time frames when discussing topics of personal, school, and community interest and can comprehend main ideas and significant details regarding a variety of topics. Students generally reach this proficiency range after participating in a well-articulated. | |
| 21st Century Skills | Skill Definition |
| Communication: Students as effective communicators use languages to engage in meaningful conversation, to understand and interpret spoken language and written text, and to present information, concepts, and ideas. | <ol style="list-style-type: none"> 1) Articulate thoughts and ideas effectively using oral, written and nonverbal communication skills in a variety of forms and context. 2) Use communication for a range of purposes) e.g. to inform, instruct, motivate, and persuade). 3) Communicate effectively in diverse multi-lingual environment. |
| Collaboration: Students as collaborators use their native and acquired languages to learn from and work cooperatively across cultures with global team members, sharing responsibility and making necessary compromises while working toward a common goal. | <ol style="list-style-type: none"> 1) Articulate thoughts and ideas clearly and effectively through speaking and writing. 2) Demonstrating the ability to work effectively with diverse teams. 3) Exercising flexibility and willingness to be helpful in making necessary compromises to accomplish a common goal. 4) Assuming shared responsibility for collaborative work. |
| Critical Thinking and Problem Solving: Students as inquires frame, analyze, and synthesize information as well as negotiate meaning across language and culture in order to explore problems and issues from their own and different perspectives. | <ol style="list-style-type: none"> 1) Exercising sound reasoning in understanding. 2) Making complex choices and decisions. 3) Understanding the interconnections among systems. 4) Identifying and asking significant questions that clarify various points of view and lead to better solutions. 5) Framing, analyzing and synthesizing information in order to solve problems and answer questions. |

| | |
|--|--|
| <p>Creativity and Innovation: Students as creators and innovator respond to new diverse perspectives. They use language in imaginative and original ways to make useful contribution.</p> | <ol style="list-style-type: none"> 1) Demonstrating originality and inventiveness in work. 2) Developing, implementing and communicating new ideas to others. 3) Being open and responsive to new and diverse perspectives. 4) Acting on creative ideas to make a tangible and useful contribution to the domain in which the innovation occurs. |
| <p>Information Literacy: Students as informed global citizens access, manage, and effectively use culturally authentic sources in ethical and legal ways.</p> | <ol style="list-style-type: none"> 1) Accessing information efficiently and effectively, evaluating information critically and competently and using information accurately and creatively for the issue or problem at hand. 2) Possessing a fundamental understanding of the ethical/legal issues surrounding the access and use of information. |
| <p>Media Literacy: Students as active global citizens evaluate authentic sources to understand how media reflect and influence language and culture.</p> | <ol style="list-style-type: none"> 1) Understanding how media messages are constructed, for what purposes and using which tools, characteristics and conventions. 2) Examining how individuals interpret messages differently, how values and points of view are included or excluded and how media can influence beliefs and behaviors. 3) Possessing a fundamental understanding of the ethical legal issues surrounding the access and use of information. |
| <p>Technology Literacy: Students as productive global citizens use appropriate technologies when interpreting messages, interacting with others, and producing, written, oral, and visual messages.</p> | <ol style="list-style-type: none"> 1) Using digital technology, communication tools and/or networks appropriately to access, manage, integrate, evaluate, and create information in order to function in a knowledge economy. 2) Using technology as a tool to research, organize, evaluate and communicate information, and understanding of the ethical/legal issues surrounding the access and use of information. |
| <p>Flexibility and Adaptability: Students as flexible and adaptable language learners are open-minded, willing to take risks, and accept the ambiguity of language while balancing diverse global perspectives.</p> | <ol style="list-style-type: none"> 1) Adapting to varied roles and responsibilities. 2) Working effectively in a climate of ambiguity and changing priorities. |

| | |
|--|---|
| <p>Initiatives and Self-Direction: Students as life-long learners are motivated to set their own goals and reflect on their progress as they grow and improve their linguistic and cultural competence.</p> | <ol style="list-style-type: none"> 1) Monitoring one's own understanding and learning needs. 2) Going beyond basic mastery of skills and/or curriculum to explore and expand one's own learning and opportunities to gain expertise. 3) Demonstrating initiatives to advance skills levels towards a professional level. 4) Defining, prioritizing and completing tasks without direct oversight. 5) Utilizing time efficiently and managing workload. 6) Demonstrating commitment to learning as a lifelong process. |
| <p>Social and Cross-Cultural Skills: Students as adept language learners understand diverse cultural perspectives and use appropriate socio-linguistic skills in order to function in diverse cultural and linguistic contexts.</p> | <ol style="list-style-type: none"> 1) Working appropriately and productively with others. 2) Leveraging the collective intelligence of groups when appropriate. 3) Bridging cultural differences and using differing perspectives to increase innovation and the quality of work. |
| <p>Productivity and Accountability: Students as productive and accountable learners take responsibility for their own learning by actively working to increase their language proficiency and cultural knowledge.</p> | <ol style="list-style-type: none"> 1) Setting and meeting high standards and goals for delivering quality work on time. 2) Demonstrating diligence and a positive work ethic (e.g., being punctual and reliable). |
| <p>Leadership and Responsibility: Students as responsible leaders leverage their linguistic and cross-cultural skills to inspire others to be fair, accepting, open, and understanding within and beyond the local community.</p> | <ol style="list-style-type: none"> 1) Using interpersonal and problem-solving skills to influence and guide others toward a goal. 2) Leveraging strengths of others to accomplish a common goal. 3) Demonstrating integrity and ethical behavior. 4) Acting responsibly with the interests of the larger community in mind. |

Table adapted from 21st Century Skills Map by Partnership for 21st Century Skills (21st Century Skills Map, 2011, pp. 6-20).

Appendix K: Distinction Between the Problem-Solution and the Three-Dimensional Space

Narrative Structure

| Problem-Solution Narrative Structure | Three-Dimensional Space Structure |
|--|---|
| Problem oriented | Experience oriented |
| Linear | Wholistic |
| Literary theory and narrative thought | Personal and social |
| A logic to the sequence (character, setting, problem → actions → resolution) | Many alternative logics to sequencing |
| Explaining experience | Describing experiences |
| Teacher-researcher negotiate | Coresearchers with participants negotiate relationships, purposes, transitions, ways to be useful |

Table adapted from Narrative Research: A Comparison of Two Restorying Data Analysis Approaches (Creswell, 2002, p. 344).