

## ABSTRACT

Title of Dissertation: CULTURAL INTELLIGENCE OF COMMUNITY COLLEGE  
PRESIDENTS IN TWO MAJORITY-MINORITY STATES

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Community College Leadership

With the growing diversification of the community college student body, as well as the nation, the level of cultural intelligence of the community college president of today is even more important than in times past. Based on research findings, cross-cultural leadership is cited as the number one management challenge of the twenty-first century and beyond. Research suggests that to lead and manage effectively, equitably, and excellently in our diverse and globalized world, leaders must possess a high level of cultural intelligence. Despite the growing recognition of the importance of cultural intelligence within the academy, there is a dearth of research studies on cultural intelligence in American higher education, and there are no studies on the cultural intelligence of the community college president. Thus, this quantitative study sought to explore the strongest and weakest cultural intelligence factors of community college presidents in two majority-minority states (California and Texas), as well as the relationship between their perceived multicultural competence and cultural intelligence.

The theoretical framework used was cultural intelligence, a conceptualization of one's capability to interact effectively across cultures. The Four-Factor Model, which includes metacognitive CQ, cognitive CQ, motivational CQ, and behavioral CQ, undergirds the theory. Data was gathered using the

Cultural Intelligence Scale (CQS) and the Multicultural Competency Questionnaire (MCQ). The MCQ self-assesses multicultural competence in three subscales: multicultural awareness, multicultural knowledge, and multicultural skills. This research data were analyzed using descriptive statistics and parametric statistics. The thirty-nine community college presidents who participated viewed themselves as having a relatively strong level of skills (metacognitive CQ) to behave appropriately in cross-cultural situations but also viewed their knowledge (cognitive CQ) of other cultural groups at a weaker capacity level. Furthermore, respondents rated themselves highest in multicultural awareness and lowest in multicultural knowledge. There was also a direct correlation between total CQS scores and total MCQ scores. For future research on the community college president and cultural intelligence, the researcher recommends including other majority-minority states, as well as states with majority White populations and combining the CQS self-assessment with the CQS observer report, a survey used to rate the cultural intelligence capabilities of another person.

CULTURAL INTELLIGENCE OF COMMUNITY COLLEGE PRESIDENTS IN  
TWO MAJORITY-MINORITY STATES

by

Natalie D. Jones

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*When you drink from a stream, remember the spring-Chinese Proverb*

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## **CHAPTER I**

### **Introduction**

Community colleges are well-known for their low-cost tuition, open-door admissions policy, and convenient locales, making them accessible to a broad range of people (National Student Clearinghouse Research Center, 2017; Strikwerda, 2018; Townsend & Bragg, 2006). According to the historic 1974 Carnegie Commission report on higher education, “the community college was the institution of choice to increase access for minority and low-income groups” (Townsend & Bragg, 2006, p. xxi). More than four decades later, community colleges are still the institution of choice for low-income students and students of color (National Student Clearinghouse Research Center, 2018a; Public Policy Institute of California, 2016). Research from 1967-1973 of the Carnegie Commission and Council on Higher Education and the numerous reports from their research findings were an unprecedented undertaking that has yet to be duplicated (Douglass, 2005). According to Douglass (2005), Senior Research Fellow-Public Policy and Higher Education at the Center for Studies in Higher Education (CSHE) at the University of California–Berkeley, despite the intervening years, “many of the reports and studies of that area remain salient” (p. 5). Douglass (2005) assessed the impact of the research and reports of the commission, posing the question: “What was the influence of this substantial effort”? (p. 5). Douglass’s (2005) answer came in the form of four conclusions. One, “the commission and council created a wealth of detailed and adventuresome thinking on the operation, funding, and role of America’s

universities and colleges” (p. 5). Two, the commission and council “helped to build a higher education community in self-reflection and discourse” (p. 5). Three, “the work supported by the Carnegie Corporation helped to further the interests and career paths of a new generation of higher education leaders and practitioners” (p. 5). Of Douglass’s (2005) four conclusions, his fourth point is most relevant to the topic of this dissertation--the cultural intelligence of community college presidents. Douglass (2005) contends that the Carnegie Commission “offers contemporary policymakers and observers of American higher education a benchmark on the progress and problems we face today” (p. 5). The level of progress and contemporary problems in higher education, in general, and community colleges in particular, can be interpreted as directly linked to the original six targeted policy research areas of the Carnegie Commission. The six areas included “social justice; provision of high skills and new knowledge; effectiveness, quality, and integrity of academic programs; adequacy of governance; human and financial resources available to higher education; and purposes and performance of higher education institutions” (Douglass, 2005, p. 4). Thus, in terms of social justice and adequacy of governance, for example, cultural intelligence and the community college president falls within a broad and influential historic policy research, from which “colleges and universities, as well as state governments, needed to work together to improve and continue America’s great adventure in creating the world’s first mass higher education system” (Douglass, 2005, p. 12).

Community colleges are home to 12.1 million students, comprising approximately 44% of the college population of the United States (American Association of Community Colleges [AACC], 2018a; National Student Clearinghouse Research Center, 2017). In spring 2018, 5.2 million students enrolled in two-year public institutions, with 4 million associate-seeking and 3.3 million attending part-time (National Student Clearinghouse Research Center, 2018). California (2.3 million) and Texas (1.3 million), the two states which are the subject of this dissertation, enrolled the largest number of undergraduate students from Title IV, degree-granting institutions (National Student Clearinghouse Research Center, 2018). Community college demographic enrollment, as of Fall 2017, reflects the growing diversity in the United States with 47% White, 24% Hispanic, 13% African-American, 6% Asian/Pacific Islander, 1% Native American, 3% biracial or multiracial, 4% Unknown, and 2% Non-resident Alien (AACC, 2018). Based on the population projections of the United States from the 2010 Census, by 2044 over half of the population will be a member of a racial group other than White, non-Hispanic (Colby & Ortman, 2015). The foreign-born population will increase to one in five by 2060 (Colby & Ortman, 2015). For Dr. Walter G. Bumphus, President and CEO of the American Association of Community Colleges (AACC), community colleges “enroll nearly half of the country’s undergraduates and serve the majority of underrepresented student populations in the United States” (Bumphus, 2018, para. 2).

There are other critical demographic groups the contemporary community college serves, such as women who comprise 56% of their student population,

first-generation to attend college at 36%, single parent students at 17%, students with disabilities 12%, non-U.S. citizens 7%, and veterans at 4% of the community college student population (AACC, 2018a). The contemporary community college is also a place for non-traditional age students, with 39% of the adult learners 22-39 years of age and 10% over the age of forty (AACC, 2018a). Furthermore, about 75% of community college faculty are White, with 77% of the full-time faculty, and 74% of the part-time faculty reporting as White. Seventy-three percent in community college management are White, and 63% of student service professionals report their race as White (AACC, 2018b). The faculty and staff of the community college of today does not reflect the same level of diversity of enrolled community college students. Thus, the community college experience, for employees and students, is one of intercultural contact and opportunities for cross-cultural understanding, as well as cross-cultural conflict.

To lead and manage effectively, equitably, and excellently in a diverse and globalized world requires a community college president with a high level of cultural intelligence. To meet the mission and vision of the community college, cross-cultural leadership in the form of cultural intelligence is critical to the community college president of today. Thus, this paper will describe and explore cultural intelligence as a consideration or as a skill appropriate for the contemporary community college president, a theory and cross-cultural leadership paradigm embraced by leading multinational corporations, as well as a growing number of universities. As such, this introductory chapter will discuss the following seven topics: Statement of the Problem, Purpose of the Study,

Theoretical Framework, Significance of the Study, Definition of Terms, Concepts Relevant to the Study, and Assumptions, Delimitations, and Limitations of the Study.

### **Statement of the Problem**

Despite the cultural and linguistic diversity of the country, such diversity is not evident at the highest administrative level within the community college—the presidency. Chief Executive Officers (CEO) are still primarily male (72%), White (81%), and between the ages of 50 and 59 (62%) (AACC, 2015). With the growing diversification of the community college student body, as well as the nation, the level of cultural intelligence of the community college president of today is even more important than in times past. Based on research findings, cross-cultural leadership is cited as the number one management challenge of the twenty-first century and beyond (Ang et al., 2007; BjørnØ, 2011; “Essays, UK,” 2013; Ko, 2015; Rowland, 2016). In Rowland’s (2016) research on mindfulness and leadership, in which she and her team sought to discover the skills that made the most difference in leaders who led complex and diverse organizations, she concluded that “[b]eing able to tune into a culture without pre-conceived biases or judgment is a skill all leaders need in complex, global organizations” (para. 3), which includes a leader’s ability to “tune into a culture and work with different worldviews” (para. 3).

### **Purpose of the Study**

The purpose of this study is to explore the cultural intelligence (CQ) perceptions of community college presidents in California and Texas. California

and Texas are majority-minority states, in which racial minorities comprise more than 50% of the population (Aaronson, 2012; Poston & Sáenz, 2017), particularly Hispanics, one-quarter of whom, between the ages of 18 and 24, are enrolled in two-year colleges (Lytle, 2012; Public Policy Institute of California, 2016).

Hispanics comprise 18.2% of the U.S. population, and more than 50% of U.S. Hispanics reside in California, Texas, and Florida (Hispanic Association of Colleges & Universities, 2018). The research will address the following questions:

- What cultural intelligence factor (strategy, knowledge, motivation, behavior) for community college presidents from two majority-minority states is the strongest and what cultural intelligence factor is the weakest?
- What is the relationship between the perceived multicultural competence and cultural intelligence of the community college president?

## **Theoretical Framework**

### **Cultural Intelligence**

Cultural intelligence (CQ), as defined by Earley and Ang (2003), is “an individual’s capability to function and manage effectively in culturally diverse settings” (Ang & Van Dyne, 2008, p. 3). Researchers, such as Sternberg and Detterman (1986), contend that intelligence is greater than an individual’s ability to understand concepts and solve problems in a place-bound setting such as an academic classroom. Indeed, such a broadening understanding of intelligence, linking the theory of intelligence to the real-world and domains beyond that which are demonstrated inside a classroom, other types of intelligence came to the



fore: for example, social intelligence (Goleman, 2006; Thorndike & Stein, 1937), emotional intelligence (Bradberry & Greaves, 2009; Goleman, 2012; Mayer & Salovey, 1993), and practical intelligence (Ang & Van Dyne, 2008; Sternberg et al., 2000). Thus, CQ is a theory steeped in real-world applications, where motivation meets both reality and an individual's "ability to grasp and reason correctly in situations characterized by cultural diversity" (Ang & Van Dyne, 2008, p. 4). Cultural intelligence explains why some people can effectively and appropriately cope, handle, and manage intercultural interactions while others might flounder and fail. For Ang and Van Dyne (2008), social intelligence, cognitive intelligence, and emotional intelligence, due to the lack of universalism in social interactions across cultures, are not enough to address intercultural interactions and the modifications necessary to think and act in a culturally competent or culturally proficient manner.

Earley and Ang's (2003) concept of cultural intelligence is grounded in Sternberg and Detterman's (1986) framework of the multiple foci of intelligence. This framework suggests that intelligence has four foci that exist within individuals: metacognition, cognition, motivation, and behavioral. "Metacognitive intelligence is knowledge and control of cognition; cognitive intelligence is individual knowledge structures; motivational intelligence acknowledges that most cognition is motivated; and behavioral intelligence focuses on individual capabilities at the action level" (Ang & Van Dyne, 2008, p. 4). From this framework, Earley and Ang's (2003) theory of cultural intelligence constitutes four factors: metacognitive CQ, cognitive CQ, motivational CQ, and behavioral CQ.

Metacognitive CQ involves an individual's ability to be culturally aware (internal and external observations and analyses) during intercultural interactions, to adjust thinking accordingly, and to decide upon a culturally competent behavioral response. This process of acquiring and understanding cultural knowledge, when performed by an individual with a high metacognitive CQ, includes "planning, monitoring, and revising mental modes of cultural norms for countries or groups of people. These individuals also question cultural assumptions and adjust their mental models during and after relevant experiences" (Ang & Van Dyne, 2008, p. 5).

Cognitive CQ focuses on the acquisition of cultural knowledge of an individual's own culture, as well as the culture of others. Such knowledge can be gained through formal and informal methods and includes cultural knowledge considered both "cultural universals" and culturally distinct (Ang & Van Dyne, 2008). These "cultural universals" include systems such as education, economics, and communication. An individual with a high cognitive CQ will possess not only cultural knowledge but comprehend the role of culture and its systems in influencing people's behaviors and thoughts. As such, these individuals are better able to interact with people who are culturally and linguistically different from themselves, i.e., individuals with a low level of cognitive CQ. The third factor, motivational CQ, addresses the amount of energy an individual is willing to expend to learn about different cultures and to become culturally competent in their interactions with culturally and linguistically diverse people. Individuals with an intrinsic interest in building or reinforcing their cultural

competence would be considered to have a high level of motivational CQ. Their intrinsic motivation to begin, become, or continue their journey toward cultural competency/cultural proficiency serves as a critical driving force (Ang & Van Dyne, 2008). Behavioral CQ, the fourth factor of cultural intelligence, looks to the level of verbal and non-verbal cultural competency individuals demonstrate during intercultural interactions. How appropriate are an individual's actions when interacting with culturally and linguistically diverse people? Such verbal and non-verbal actions are important components of social interactions. Individuals with a high level of behavioral CQ will, for example, change their non-verbal behavior when in a cross-cultural situation (Ang & Van Dyne, 2008).

When taken together,

the four dimensions of CQ are qualitatively different facets of the overall capability to function and manage effectively in culturally diverse settings. Like facets of job satisfaction, the dimensions of CQ may or may not correlate with one another. This implies that the overall CQ construct may be best conceptualized as an aggregate multidimensional construct, which according to Law, Wong, and Mobley (1998) has two distinguishing features: (a) dimensions exist at the same level of conceptualization as the overall construct and (b) dimensions make up the overall construct. Accordingly, [Ang and Van Dyne] view metacognitive, cognitive, motivational, and behavioral CQ as different types of capabilities that together form the overall CQ construct. (Ang & Van Dyne, 2008, p. 7)

Ang et al. (2011), further developed Earley and Ang's (2003) concept of cultural intelligence and the Four-Factor Model by refining the framework. The revised framework includes hierarchical sub-dimensions under each of the factors of cultural intelligence: metacognitive, cognitive, motivational, and behavioral. The introduction of the sub-dimensions, according to Ang et al. (2011), is a product of findings from recent empirical research. There are eleven sub-dimensions, with metacognitive CQ (planning, awareness, and checking), motivational CQ (intrinsic interest, extrinsic interest, and self-efficacy to adjust), and behavioral CQ (verbal behavior, non-verbal behavior, and speech acts) with three and cognitive CQ (culture-general knowledge, context-specific knowledge) with two sub-dimensions (Ang et al., 2011). The revision of the framework also led to the creation of the Expanded Cultural Intelligence Survey (E-CQS), which is a 37- item self-assessment. This study will use the original Cultural Intelligence Survey.

### **Significance of the Study**

This study may encourage greater understanding and increase conversations of cultural intelligence as an integral leadership competency for community college presidents. Research of community college president job descriptions reveals a dearth of cultural intelligence, cultural competence, cross-cultural leadership, or cultural proficiency as a personal or professional characteristic/qualification, a leadership skill, a goal or expectation, or even a minimum qualification listed as part of the job profile (Gold Hill Associates, 2018; R.H. Perry & Associates, 2018). A review of the ten executive community

college positions listed on Gold Hill Associates on November 6, 2018, eight of the searches were for positions in Texas, including openings for college presidents, Vice President for Academic Affairs, Associate Vice Chancellor. Of the two openings for community college presidents in Texas, neither included cultural intelligence or a variation thereof as a qualification or expectation. A community college in Oregon listed on Gold Hill Associates and seeking a new president included a “special qualification” section on its job application asking candidates to “have evidence of responsiveness to and understanding of diverse academic, socioeconomic, cultural, disability, gender, gender identity, sexual orientation, and ethnic backgrounds of community college students” (Central Oregon Community College, 2018, para. 22). Of the current (November 2018) community and technical college searches and the presidential searches listed on the R.H. Perry & Associates’ website, none of the executive profile qualifications included knowledge and/or skill in cultural intelligence, cultural proficiency, or cultural competence.

Moreover, of the sixty-six colleges and universities offering advanced degrees in Community College Education and Leadership, or related disciplines with a concentration in community colleges, only seven have a course focused on increasing students’ cultural intelligence (Council for the Study of Community Colleges, 2015). Thus, the results of such a study have the potential to highlight the current state of cultural intelligence of community college presidents from two majority-minority states, with the understanding that cultural intelligence is not a static phenomenon. CQ, like any other form of intelligence, can change over

time through experience, knowledge, and self-reflection. The key for community college presidents committed to increasing their cultural intelligence is to pursue actively and consistently those experiences and knowledge that will add to their cultural intelligence. Cultural intelligence is a lifelong journey of personal and professional growth, reflected in the cross-cultural leadership of the contemporary community college president.

### **Definition of Key Terms**

For purposes of this research study, the following terms were used to examine cultural intelligence, cross-cultural leadership, and multicultural competence:

- Behavioral CQ “reflects individual capability to exhibit appropriate verbal and nonverbal actions in culturally diverse interactions” (Ang & Van Dyne, 2008, p. 5).
- Cognitive CQ “reflects general knowledge and knowledge structures about culture” (Ang & Van Dyne, 2008, p. 5).
- Community college is “any institution regionally accredited to award the associate in arts or the associate in science as the highest degree” (Cohen & Brawer, 2008, p. 5).
- Cross-cultural leadership “is almost all about recogni[z]ing and respecting employees with cultural norms and values that differ completely from one’s own” (People & Performance, 2019, para. 2).

- Cultural competence is “see[ing] the difference [among and between different cultural groups] and understanding the difference that difference makes” (Nuri-Robins et al., 2006, p. 3).
- Cultural destructiveness is “the elimination of other people’s cultures” (Nuri-Robins et al., 2006, p. 3).
- Cultural incapacity is “belief in the superiority of one’s culture and behavior that disempowers another’s culture” (Nuri-Robins et al., 2006, p. 3).
- Cultural precompetence is “acting as if the cultural differences you see do not matter or not recognizing that there are differences among and between cultures” (Nuri-Robins et al., 2006, p. 3).
- Cultural proficiency is “the policies and practices of an organization or the values and behaviors of an individual that enable the organization or person to interact effectively in a culturally diverse environment (Nuri-Robins et al., 2006, p. 15).
- Culturally responsive “is the ability to learn from and relate respectfully with people of your own culture as well as those from other cultures” (National Center for Culturally Responsive Educational Systems, 2018, p. 13).
- Culture “is the totality of ideas, beliefs, values, activities, and knowledge of a group or individuals who share historical, geographical, religious, racial, linguistic, ethnic or social traditions, and who transmit, reinforce, and modify those traditions” (Davis, 2007, p. 4).

- Cultural diversity “is when differences in race, ethnicity, language, nationality, religion, and sexual orientation are represented within a community” (Amadeo, 2016, para. 1).
- Cultural Intelligence (CQ) “is a person’s capability to function effectively in situations characterized by cultural diversity” (Van Dyne, 2016, para. 1).
- Diversity “is a general term indicating that people who differ from one another are present in an organization or group. It refers to ethnicity, language, gender, age, ability, sexual orientation, and all other aspects of culture” (Nuri-Robins et al., 2006, p. 15).
- Equality is “treating all people alike without acknowledging differences in age, gender, language, or ability” (Nuri-Robins et al., 2006, p. 13).
- Equity is “recognizing that people are not the same but deserve access to the same outcomes” (Nuri-Robins et al., 2006, p. 13).
- Inclusion is “the active and intentional operationalization of diversity and equity within every facet of university life and activities (intellectual, social, cultural, geographical) with which individuals might connect” (O’Neil Green, 2019, para. 1).
- Inside-outside approach “means that sustainable change occurs in the intersubjective world and crystallizes in the objective. What we value and believe gives rise to the actions and behaviors that we see” (CampbellJones et al., 2010, p. 17).
- Intelligence “is not a single, unitary ability, but rather a composite of several functions. The term denotes the combination of abilities required



for survival and advancement within a particular culture” (Anatasi, 1992, p. 610).

- Leadership is “having the courage, commitment, ability and the trust to articulate, embody and help realize the story of possibility – for a group of people, at a point in time” (Crainer & Dearlove, 2019, para. 6).
- Majority-minority states are states in which “over 50 percent of the population [is] minority” (Humes, Jones & Ramirez, 2011, p. 19).
- Metacognition “refers to the processes used to plan, monitor, and assess one’s understanding and performance. Metacognition includes a critical awareness of a) one’s thinking and learning and b) oneself as a thinker and learner” (Chick, 2013, para. 1).
- Metacognitive CQ “reflects the mental capability to acquire and understand cultural knowledge” (Ang & Van Dyne, 2008, p. 5).
- Motivational CQ “reflects individual capability to direct energy toward learning about and functioning in intercultural situations” (Ang & Van Dyne, 2008, p. 5).
- Multicultural “refers to teaching about different cultures” (Nuri-Robins et al., 2006, p. 14).
- Multicultural awareness is “awareness of how people’s attitudes, beliefs, values, assumptions, and self-awareness affect the ways they interact with those who are culturally different from themselves” (King & Howard-Hamilton, 2003, p. 124).

- Multicultural competence includes “developing an awareness of one’s own cultural values and biases, learning to value others’ worldviews, and developing a set of culturally appropriate interpersonal skills” (Kite, 2015, para. 6).
- Multicultural knowledge is “having an informed understanding of cultures that are different from one’s own culture, including knowledge of their histories, traditions, values, practices, and so forth (King & Howard-Hamilton, 2003, p. 123).
- Multicultural skills are “skills that individuals use to engage in effective and meaningful interactions with those who are from different cultural backgrounds than their own” (King & Howard-Hamilton, 2003, p. 123).
- Multiculturalism is “the preservation of different cultures or cultural identities within a society or nation, holding each as equally valuable to and influential on the members of the society” (Nuri-Robins et al., 2006, p. 14).

### **Concepts Relevant to the Study**

#### **Culture**

Among social scientists, there is no common definition of culture. For example, Banks (1989), writing about multicultural education, argues that culture “is the values, symbols, interpretations, and perspectives that distinguish one people from another in modernized societies” (Center for Advanced Research on Language Acquisition, 2014, para. 1). Damen (1987) in *Culture Learning: The Fifth Dimension on the Language Classroom*, defines culture as “learned and

shared human patterns or models of living” (p. 367). Whereas in 1945, anthropologists Kluckhohn and Kelly thought of culture as “historically created designs for living, explicit and implicit, rational, irrational, and nonrational, which exist at any given time as potential guides for the behavior of men” (p. 79).

Despite the lack of a universally accepted definition of culture, there are similarities and themes. Bonnie M. Davis (2007), the author of *How to Teach Students Who Don't Look Like You: Culturally Relevant Strategies*, captures these themes, as well as expounds on them with a detailed definition, explicitly stating the various aspects of culture. For Davis (2007), “culture is the totality of ideas, beliefs, values, activities, and knowledge of a group or individuals who share historical, geographical, religious, racial, linguistic, ethnic or social traditions, and who transmit, reinforce, and modify those traditions” (p. 4). Davis’s (2007) definition of culture will be the working definition this author will use. For cultural intelligence and community college leadership, this definition is critical because it expresses the depth and pervasive nature of culture, implying impact and application to individuals and groups.

## **Intelligence**

Like culture, there is no standard definition of intelligence, not even within the field of psychology where intelligence, as well as the tools to measure intelligence, have been most researched, written about, and discussed. In general, research on intelligence falls within three categories: intelligence is measurable (psychometric tests); intelligence is not measurable and involves many and different abilities; and intelligence is biological (Cherry, 2015;

Chouridis, 2011). These categories, however, are not mutually exclusive approaches to understanding and defining intelligence. Often credited with proposing the first theory of intelligence, in 1904 Charles Spearman contended that people possess a general mental capability, which he symbolized as “g.” Spearman used factor analysis to compare intelligence across diverse samples, thus concluding that factors related to intelligence correlate with each other (Chouridis, 2011; Gottfredson, 1998). In 1938 Psychometrician Louis L. Thurstone challenged Spearman’s concept of general intelligence, contributing the Theory of Primary Mental Abilities to the field of psychology. For Thurstone, human intelligence is based on seven mental abilities: verbal comprehension, verbal fluency, number or arithmetic ability, memory, perceptual speed, inductive reasoning, and spatial visualization (Cherry, 2015; Chouridis, 2011). There are other theories of intelligence, such as fluid and crystallized intelligence by Cattell and Horn (1966), which combines a biological aspect of intelligence with acquisition of skill through learning and experiences; multiple intelligence, popularly espoused by Gardner, who views intelligence in terms of distinct categories. Sternberg’s (1985) triarchic theory of intelligence, similar to multiple intelligence, limits the categories of intelligence to three major skills: analytic intelligence, creative intelligence, and practical intelligence (Cherry, 2015; Chouridis, 2011).

Cultural intelligence aligns with the above theories of intelligence in that it takes a psychometric perspective, viewing this form of intelligence as measurable and influenced by one’s knowledge, skills, drive, and actions. Thus,

Oregon Technology in Education Council's (2007) definition of intelligence is most appropriate for this research study. The Council defines intelligence as a combination of abilities.

1. Learn. This includes all kinds of informal and formal learning via any combination of experience, education, and training.
2. Pose problems. This includes recognizing problem situations and transforming them into more clearly defined problems.
3. Solve problems. This includes solving problems, accomplishing tasks, fashioning products, and doing complex projects (para. 4).

### **Cross-cultural Leadership**

In the community college of today, diversity and multiculturalism are not simply programs of inclusion or approaches to learning. They are potential sources of conflict for internal and external stakeholders, including the community college president. Conflict, while inevitable, natural, and important for individual and group growth, can also be harmful if not understood, prepared for, and addressed effectively. Nuri-Robins, R. Lindsey, Lindsey, and Terrell (2012) contend that there are six sources of conflict: values, perceptions, personality styles, methods, facts, and culture. Thus, one could argue that cross-cultural leadership, in the form of cultural intelligence, would reduce the sources of conflict. For Livermore (2010), leaders can improve their cross-cultural leadership by “enhanc[ing] cultural intelligence through education, training, and experience” (p. 20).

There are three popular theories on cross-cultural leadership. One, the Implicit Leadership Theory (ILT) argues that people view leaders and define “good” leaders through their own culturally subjective lens (“Cross-Cultural Leadership,” 2013). Two, Geert Hofstede bases his cultural dimensions theory on a study of leadership in a global context. From his study of leadership in forty different countries, Hofstede found similarities and differences across cultures in terms of values and attitudes about leadership, concluding there are four “anthropological problem areas” that societies address differently – “ways of coping with inequality, ways of coping with uncertainty, the relationship of the individual with her or his primary group, and the emotional implications of having been born as a girl or as a boy” (Hofstede, 2015, para. 2). These problem areas form the basis of his dimensions of national culture, which are power distance, uncertainty avoidance, individualism/collectivism, and masculinity/femininity (Hofstede, 2015). Later research performed by Michael Bond and others added a fifth dimension: long-versus-short-term orientation and a sixth dimension, indulgence versus restraint, based on results from Minkov’s World Values Survey of people from ninety-three countries (Hofstede, 2015). An understanding of these dimensions may form the basis of a community college president’s cross-cultural style of leadership.

The third theory of cross-cultural leadership comes from the Global Leadership and Organizational Behavior Effectiveness Research Project. Project Globe was a study conducted in the 1990s and included participants from 65 cultures and 170 countries (Frost & Walker, 2007). The Wharton School of

Management at the University of Pennsylvania sought to “understand the relationship between culture and leadership, organizational and societal effectiveness,” (p. 28) seeking to ascertain if universally positive and negative leadership traits exist, as well as leadership traits that are viewed differently depending on one’s cultural lens (Frost & Walker, 2007). This theory, the Culturally Endorsed Implicit Leadership Theory (CLT), is viewed as an extension of the ILT and Hofstede’s theory (“Cross-Cultural Leadership,” 2013). Thus, one method of defining cross-cultural leadership is listing the traits researchers have found most associated with effective and successful leaders in diverse work environments. As such, cross-cultural leadership is strategic and purposeful governance where the executive possesses the following traits:

- General intelligence
- Business knowledge
- Commitment
- Courage
- Ease in dealing with cross-cultural issues
- Open personality
- Flexibility
- Drive
- Language skills
- Multicultural perspective taking
- Knowledge and cognition
- Cultural awareness

- Cross-cultural schema
- Cognitive complexity (“Cross-Cultural Leadership,” 2013, para. 9).

The review of the literature below in Chapter Two supports this definition of cross-cultural leadership.

### **Assumptions, Delimitations, and Limitations of the Study**

#### **Assumptions**

There are four primary assumptions of this study. One, participants will honestly self-assess their level of cultural intelligence. Two, respondents will reflect, honestly and accurately, upon their knowledge, awareness, and skills associated with multicultural competence. Three, respondents are representative of community college presidents from majority-minority states. Four, community college presidents from majority-minority states are invested and interested in cultural intelligence and cross-cultural leadership because of the cultural and linguistic diversity in their state and, for some presidents, cultural and linguistic diversity on their campus.

#### **Delimitations**

This study is designed to examine the perceived cultural intelligence of community college presidents in two majority-minority states. Thus, a delimitation of this study will be the focus on community college presidents in only two states. A second delimitation will be the gathering of data from community college presidents from majority-minority states only.



## **Limitations**

Creswell (2012) notes, "limitations are potential weaknesses or problems with the study identified by the researcher" (p. 199). There are several potential limitations of this study that may impact the reliability or validity of the results.

One, the study will rely on two instruments. Participants may lack the introspective ability or willingness to respond, accurately and honestly, to the questions. Moreover, cultural intelligence, for some, is a sensitive topic that may foster feelings of blame and/or shame, which may impact the accuracy and honesty of responses. Minimization of such a limitation can occur with an explanation of the importance of the reflective nature of the survey and that the results will be anonymous. Two, misinterpretation of questions may also occur. Clear directions and defining key terms may reduce the impact of this limitation. Such misinterpretations may be exacerbated by the third limitation which is the distribution of the survey and questionnaire via an online survey tool. The distance between the researcher and the participants, with the use of the Internet, minimizes the opportunity for participants to ask clarifying questions. Also, while most online survey tools are quite user-friendly, they do require a certain level of computer competency and confidence to navigate properly. A careful selection of the online survey application, the design of the survey, and the use of a hard copy of the measurement tools are strategies the researcher could employ to lessen this limitation.

## Conclusion

Recognizing the critical role community colleges play in supporting the fiscal and intellectual future of the nation, in 2010 the American Association of Community Colleges (AACC), the Association for Community College Trustees (AACT), the Center for Community College Student Engagement (CCCSE), the League for Innovation in the Community College, the National Institute for Staff and Organizational Development (NISOD), and Phi Theta Kappa Honor Society (PTK) banded together in their commitment to increasing student completion rates by 50% (McPhail, 2011). As such, they jointly signed the “Democracy’s Colleges: Call to Action” document. This document is a pledge by its signatories to meeting the educational and training needs of all its students. According to Engle and Lynch (2009) of Access and Success Initiative, a group of college presidents and chancellors dedicated to increasing the number of college graduates from low-income and minority families, if the United States wishes to regain its position as the number one country in college-degree attainment by 2020, the achievement gaps by racial and economic minorities must be eliminated. “Unless colleges and universities seriously address these longstanding gaps, Americans can expect the nation’s educational attainment level to decline over the coming decade” (p. 2). Thus, as the contemporary community college focuses more on equity, access and inclusion, and academic excellence, the level of cultural intelligence and cross-cultural leadership abilities of community college presidents may become even more significant to their role as leaders. Cultural intelligence and the community college president is a

neglected aspect of research on college leadership, in general, and community college presidential leadership, specifically. An exploration of this contention will occur in Chapter Two with a review of related research and literature in the areas of cultural intelligence, cultural proficiency, cultural competence, and theories of intelligence.

## **CHAPTER II**

### **Review of Literature**

#### **Introduction**

The community college experience, for employees and students, is one of intercultural contact and opportunities for cross-cultural understanding, as well as cross-cultural conflict. Research suggests that to lead and manage effectively, equitably, and excellently in our diverse and globalized world, leaders must possess a high level of cultural intelligence. Thus, to meet the mission and vision of the community college, cross-cultural leadership in the form of cultural intelligence is critical to the community college president of today. Three sections comprise the literature review. The first section will discuss cultural intelligence as a cross-cultural leadership strategy and cultural competence and cultural proficiency as alternatives but related approaches to cross-cultural leadership. This section provides a macro-level examination of cultural intelligence, grounding the literature review in the theory. The second section will examine cross-cultural leadership and pluralistic approaches to intelligence, which includes a review of works by notable theorists of multiple, emotional, social, and practical intelligence. This section outlines the other major forms of intelligence, revealing points of similarity to and divergence from cultural intelligence as a theory applicable to cross-cultural leadership. The third and final section will review cultural intelligence in higher education, specifically in health education, social work, academic libraries, and student affairs. This final section in the chapter is a micro-level examination of cultural intelligence through the

exploratory lens of cultural competence at the collegiate level, creating a mind map of the use of the concept.

## **Review of Related Research and Literature**

### **Cross-cultural Leadership and Approaches to Cross-cultural Understanding**

#### **Leading with Cultural Intelligence**

Four capabilities make up an individual's cultural intelligence quotient: CQ Drive (motivation), CQ Knowledge (cognition), CQ Strategy (meta-cognition), and CQ Action (behavior) (Livermore, 2010, 2011). Based on cultural intelligence research, Livermore (2010, 2011) outlines the relevance of CQ to cross-cultural leadership, as well as the benefits of high CQ to leaders and the organizations and people they serve. In five key areas, cultural intelligence can impact the leadership of the community college president, particularly those who work in a multicultural environment. Those five leadership areas include the following: understanding diverse customers, managing diverse teams, recruiting and developing cross-cultural talent, adapting leadership style, and demonstrating respect (Livermore, 2010). The community college president must understand the customer base, which, in general, are the adult learners. However, the customer base would also include internal and external stakeholders, such as the faculty and business community. Diversity in the workforce can be a test of the leadership skills of the community college president. If the president is weak in one or more of the CQ capabilities, it would make leading and managing a diverse learning institution that much more difficult. For Livermore (2010),

“fostering good communication and building trust have always been two seminal issues in leadership but learning how to do so among a culturally diverse staff is a whole new challenge” (p. 15-16).

Being a culturally intelligent community college president is also important for the recruitment, development, and retention of diverse talent (Livermore, 2010). Interacting effectively across cultures, for the community college president, not only includes current and potential employees but also students, business and community partners, and political and financial supporters. A culturally intelligent community college president is more likely to recruit and retain diverse talent than a CEO who possesses neither the knowledge nor the drive to meet the demands of a multicultural community of workers and learners. In a multicultural institution, like that of the contemporary community college, the college president must adapt leadership styles and approaches, depending on the group or individual with whom the president is interacting (Livermore, 2010). Leadership preference is not universal. It may vary from culture to culture, even within a cultural group. “A study across sixty-two countries, ‘Global Leadership and Organizational Behavior Effectiveness,’ found that national and organizational cultures influenced the kind of leadership found to be acceptable and effective by people within that culture” (Livermore, 2010, p. 18-19). For the community college president with a high level of CQ, the president not only comprehends the importance of adjusting the leadership style based on a given situation but is motivated to do so. Finally, cultural intelligence affects community college presidential leadership because such a leader develops a sense of

respect for the dignity and cultural identity of the president and others (Livermore, 2010). As the president increases in cultural intelligence in each CQ factor (CQ drive, CQ knowledge, CQ strategy, and CQ action) “[the leader] gain[s] a repertoire of perspectives, skills, and behaviors for use as [the leader] move[s] in and out of the fast-paced world of globalization (Livermore, 2010, p. 37).

Research reveals several benefits of a high-functioning cross-cultural leader and practitioner of cultural intelligence. Those benefits are superior cross-cultural adjustment, improved job performance, enhanced personal well-being, and greater profitability (Livermore, 2011). According to Livermore (2011):

During the last couple of years, CQ has started to go mainstream.

Growing numbers of leaders in business, government, and non-profit organizations are realizing the benefits that comes from this intelligence-based approach to adapting and working cross-culturally. And many corporations, government agencies, and universities are tapping into the CQ difference to achieve results. (p. 6)

Ang and Van Dyne (2008) discovered a stronger relationship between CQ scores and successful adjustment across cultures than between CQ scores and characteristics such as age, gender or even IQ. The community college president with high CQ is more likely to perform the duties of the position effectively, such as making decisions, negotiating, networking, and leading across cultures (Ang, Van Dyne, & Tan, 2011; Livermore, 2011). These are all important leadership traits for the community college president to possess to a high degree, especially in this globalized world. A high CQ for the community

college president may result in an increase in personal well-being, such as enjoyment and job satisfaction, reduced stress, and less burnout (Livermore, 2011; Tay, Westman, & Chia, 2008). Research also uncovers a connection between CQ and profitability. Tay, Westman, and Chia's (2008) study of corporations engaged in a cultural intelligence program found that by the end of the eighteen-month program 92% of the participating companies increased revenue over the training period, with the participants citing cultural intelligence as the key contributing factor. As Livermore (2011) notes, such results are not limited to big businesses like Levi Strauss and Barclays, but that "small businesses, universities, charitable organizations, and government entities have seen similar gains from implementing cultural intelligence into their domestic and global operations" (p. 18).

The Cultural Intelligence Center (1995-2019), a research-based institution whose mission is to "build bridges and remove barriers for working and relating across cultures" (para. 1), has partnered globally with hundreds of government agencies, profit-and-non-profit organizations, as well as educational institutions, offering, among other services, Cultural Intelligence Certification Training. In 2014, for example, The Office of Diversity and Inclusion and the College of Food, Agricultural, and Environmental Sciences (CFAES) at The Ohio State University partnered with The Cultural Intelligence Center to provide Cultural Intelligence Level 1 Certification Training to faculty and staff. The Cultural Intelligence Center (1995-2019) has also partnered with Harvard University, The London School of Economics and Politics, The University of Michigan, Stanford University,



Georgetown University, Queen's University, Harvard Business School, and Michigan State University. These schools comprise neither the complete list of secondary education clients of The Cultural Intelligence Center, nor does it include all colleges and universities who have adopted cultural intelligence as a program of action. Rather, the list reflects the importance some university leaders have placed on cultural intelligence by aligning themselves with an organization devoted to increasing cultural intelligence through research, self-assessment, and training (The Cultural Intelligence Center, 1995-2017). The research supports the relevance and the potential benefits of cultural intelligence to effective cross-cultural leadership, regardless of whether the CEO is from a Fortune 500 company or the president of a community college in a majority-minority state.

### **Cultural Intelligence and Leadership**

Cultural intelligence (CQ) is still a relatively young construct, with a little more than a decade of research devoted to this theory of intelligence. Much of the literature on CQ focuses on global leadership, employee job performance, multicultural teams, or validity of the Cultural Intelligence Scale (CQS) on various international populations. Despite the growing recognition of the importance of cultural intelligence within the academy, there is a dearth of research studies on CQ in American higher education.

In 2004, Earley and Mosakowski published an article on cultural intelligence and leadership in the *Harvard Business Review*. They argue that CQ is “a vitally important aptitude and skill” (para. 1) and that companies have

distinct “cultural codes” (para. 2) that newcomers and outsiders are compelled to decipher. Those with a high CQ are better able to decipher the cultural codes of a company than an individual with a low CQ. Even individuals with high emotional intelligence would require cultural intelligence to handle competently intercultural interactions. Alon and Higgins (2005) view cultural intelligence as a moderating force for emotional intelligence, leadership behaviors, and analytical intelligence for global leaders. In general, global business leaders/managers are not as prepared as they should be to interact, effectively and appropriately, with culturally and linguistically diverse customers, competitors, suppliers or employers. High IQs are no longer enough in this globalized world for current, emerging, and aspiring leaders. Thus, Alon and Higgins (2005) contend that cultural intelligence is necessary to bridge the divide between emotional intelligence and successful intercultural interactions. The literature on cultural intelligence does not focus on the community college president, but the literature does abound with studies of national and international organizational leaders, from which general leadership values, beliefs, and behaviors are worth gleaning, as they relate to leadership and CQ.

### **Cultural Competence/Cultural Proficiency**

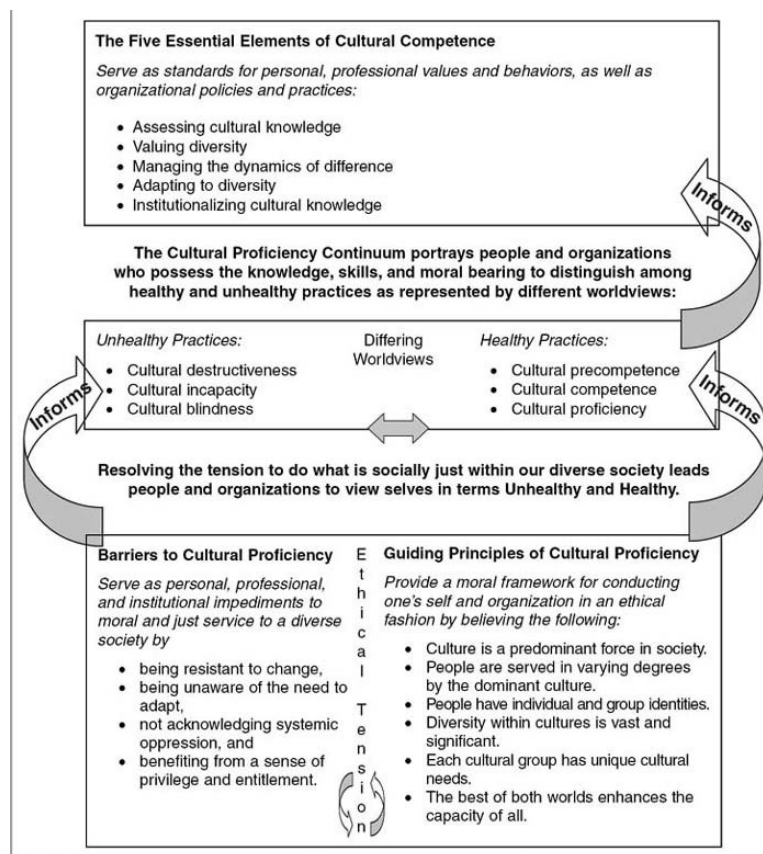
Cultural competence and cultural proficiency are alternative but related approaches to cross-cultural leadership. Cultural competence and cultural proficiency are connected to cultural intelligence, serving as a foundational lens for understanding CQ and CQ research. Cultural proficiency is a “mind-set, a worldview, a way a person or an organization makes assumptions for effectively

describing, responding to, and planning for issues that arise in diverse environments” (Lindsey, Nuri-Robins, & Terrell, 2009, p. 4). Cultural competence “is behavior that aligns with standards that move an organization or an individual toward culturally proficient interactions” (p. 4). For the last decade, cultural competence, as a strategy to eliminate cultural disparities in treatment and service, as well as policies and practices, has been adopted by many service industries. Consequently, there are now cultural competence standards for social workers, academic librarians, health and health care providers, and managed mental health care providers. There are no cultural competency standards for higher education administrators, such as the community college president.

Literature supports the understanding that culturally proficient school leaders are critical change agents necessary for schools to achieve educational equity for all students (Hollins, 2013; Klotz, 2006; R. Lindsey & Lindsey, 2014; R. Lindsey et al., 2009; Scott, 2000; Terrell & R. Lindsey, 2009). R. Lindsey and Lindsey (2014) contend that culturally proficient leaders are those who “intentionally establish diversity, equity and access to resources as priorities for their shared vision and create action plans to achieve the vision” (R. Lindsey & Lindsey, 2014, p. 24). Cultural proficiency, like cultural intelligence, is viewed as a journey instead of a destination, as well as an inside-outside approach to cross-cultural interactions. An inside-outside approach refers to the link between one’s values and beliefs and one’s actions and behaviors. Thus, to engage in culturally proficient practices (outside) one must first possess a culturally

proficient mindset (inside). While cultural proficiency, as a framework and approach to cross-cultural interactions and cross-cultural leadership in education, is not grounded in findings from quantitative studies and theoretical scaffolds as cultural intelligence, the approach, nonetheless, has a useful conceptual framework for culturally proficient practices. The Conceptual Framework for Culturally Proficient Practices, created by R. Lindsey, Nuri-Robins, and Terrell (1999), consists of four Tools of Cultural Proficiency: The Five Essential Elements of Cultural Competence, The Cultural Proficiency Continuum, Barriers to Cultural Proficiency, and Guiding Principles of Cultural Proficiency (D. Lindsey, Roberts, & CampbellJones, 2013; R. Lindsey et al., 2009).

In *Cultural Proficiency: A Manual for School Leaders* (Lindsey et al., 2009), the authors outline the cultural proficiency framework, noting that cultural conflict arises due to people's differing worldviews. Differences in worldviews often lead people to judge the culture of others as inferior, while viewing their own culture as superior. Thus, school leaders who adopt cultural proficiency as a worldview commit themselves to personal transformation, shifting their paradigmatic lens to promote and support inclusive learning and work environment for all (R. Lindsey et al., 2009). The cultural proficiency framework "is akin to a road map in that it allows sojourners for social justice to determine where they are on the journey to cultural proficiency and to develop plans for getting to where they want to be" (R. Lindsey et al., 2009, p. 59). As evidenced in Figure 1, the framework depicts pictorially people's "thoughts, values, actions, policies, and practices" (p. 59) and reads from the bottom to the top.



*Figure 1. The Conceptual Framework for Culturally Proficient Practices. Reprinted with publisher permission from **Cultural Proficiency: A Manual for School Leaders**, 3rd Ed. By Randall B. Lindsey, Kikanza Nuri Robin, and Raymond D. Terrell. Thousand Oaks, CA; Corwin.*

### Barriers to Cultural Proficiency and Guiding Principles of Cultural

Proficiency are at the bottom of the table, with the barriers to the left and the principles to the right. Barriers to Cultural Proficiency are the personal and professional impediments that may prevent, for example, community college presidents from leading with equity, equality, and excellence. The barriers include the following: “resistance to change, a sense of privilege and entitlement, a lack of awareness of the need to adapt, and a failure to acknowledge systemic oppression” (D. Lindsey, Roberts, & CampbellJones, 2013, p. 60). The adoption by organizations and individuals of the Guiding Principles of Cultural Proficiency,

a moral framework, will lead to healthy practices. As of 2013, D. Lindsey et al., list nine guiding principles as follows:

- Culture is a predominant force in people's and school's lives.
- The dominant culture serves people in varying degrees.
- People have both personal identities and group identities.
- Diversity within cultures is vast and significant.
- Each individual and each group has unique cultural values and needs.
- The best of both worlds enhances the capacity of all.
- The family, as defined by each culture, is the primary system of support in the education of children.
- School systems must recognize that marginalized populations have to be at least bicultural and that this status creates a distinct set of issues to which the system must be equipped to respond.
- Inherent in cross-cultural interactions are dynamics that must be acknowledged, adjusted to, and accepted. (p. 60)

Between Barriers to Cultural Proficiency and Guiding Principles of Cultural Proficiency exists an ethical tension that must be resolved for individuals and organizations to move along the continuum from unhealthy to healthy practices (D. Lindsey et al., 2013; R. Lindsey et al., 2009).

The Cultural Proficiency Continuum recognizes the worldviews of individuals and organizations that result in behavior, as well as policies and practices that fall along a continuum of unhealthy practices and healthy practices

(D. Lindsey et al., 2013; R. Lindsey et al., 2009). Again, Barriers to Cultural Proficiency is at the left bottom of the table. There is an arrow that connects the barriers to the left side of the Cultural Proficiency Continuum. The left side is the side of the continuum that represents unhealthy practices, such as cultural destructiveness, cultural incapacity, and cultural blindness. People whose ideas and actions place them on the left side of the continuum may seek to destroy another cultural group (cultural destructiveness), act on ideas of supremacy (cultural incapacity), or simply ignore the culture of others (cultural blindness) (D. Lindsey et al., 2013; R. Lindsey et al., 2009). For a community college president, such unhealthy practices may come out in statements such as, “I don’t see color. At our school, we treat all students the same” or in decision-making, such as the refusal to assess educational equity by student groups.

Another arrow connects the guiding principles to the right side of the continuum. This side includes healthy practices, such as cultural precompetence, cultural competence, and cultural proficiency. The community college president who identifies on the right side of the continuum is not only aware of one’s culture, but the role of one’s cultural beliefs on one’s cross-cultural relationships. Such an educator is committed to a life of learning and self-reflection, understanding that cultural proficiency is a journey and not a destination (D. Lindsey et al., 2013; R. Lindsey et al., 2009). Depending on the cultural group with whom the leader is interacting, the community college president may find oneself at different points on the continuum. For example, a community college president may be culturally competent with African Americans

but culturally blind with transgendered individuals. As such, the word “informs” is written in the arrows. Thus, the arrow that leads from the barriers to the left side of the continuum means that the barriers inform unhealthy practices while the arrow that leads from the guiding principles informs healthy practices. Between unhealthy and healthy practices are differing worldviews (D. Lindsey et al., 2013; R. Lindsey et al., 2009).

The Five Essential Elements of Cultural Competence comprise the top portion of the visual. They are standards for professional and personal behaviors and organizational policies and practices. A community college president who employs the elements assesses cultural knowledge, values diversity, manages the dynamics of difference, adapts to diversity, and institutionalizes cultural knowledge (D. Lindsey et al., 2013; R. Lindsey et al., 2009). A community college president who supports the integration, education, and empowerment of one’s immigrant students is evidence of the elements in practice. For example, Alamo Colleges, one of two community college systems (Washington State Board for Community and Technical Colleges is the other.) was profiled by the Community College Consortium for Immigrant Education (CCCIE) as having “promising practices” in working with its immigrant students. The Alamo Community College District, a predominantly Hispanic-serving college system, enrolls a little more than 64,000 students (Alamo Colleges, “Enrollment”, 2015) and have instituted several promising practices aimed at their foreign-born population—Westside Education and Training Center, Career EASE (Exploratory and Skills Enhancement, *Workbased English Solutions*, and PATH



(Postsecondary Awareness: Transition to Higher Education) (Casner-Lotto, 2011). The mission of the district is, “Empowering our diverse communities for success” (Alamo Colleges, “Strategic Plan,” 2012).

The study of Taylor, Van Zandt and Menjares (2013) focused on the faculty at a faith-based college. Participants included a small group of professors committed to cultural proficiency, in themselves and others, who came together to discuss, share, and learn via cohort excursions and multicultural readings. The researchers discovered personal drive, commitment, and motivation to be critical factors that were most impacting on the application of participants’ learning and shared experiences in their professional work. These findings support the Four-Factor Model of Cultural Intelligence – CQ Drive (motivation), CQ Knowledge (cognition), CQ Strategy (metacognition), and CQ Action (behavior).

*Culturally Proficient Leadership: The Journey Begins Within* (2008), *Cultural Proficiency: A Manual for School Leaders* (1999, 2003, 2009), and *The Culturally Proficient School: An Implementation Guide for School Leaders* (2004, 2013) are three works intended to address cross-cultural leadership through the lens of cultural proficiency. While most of the literature on cultural proficiency focuses on K-12 leaders, such as principals and superintendents, The Conceptual Framework for Culturally Proficient Practices is intended to be universally applicable across all educational levels, industries, and cultures (D. Lindsey et al., 2013; R. Lindsey et al., 2009).

## **Cross-cultural Leadership and Pluralistic Approaches to Intelligence**

### **Multiple Intelligence**

Psychologist Howard Gardner, in his 1983 book, *Frames of Mind: The Theory of Multiple Intelligence*, outlines a non-traditional conception of intelligence. The idea that intelligence is measurable by IQ tests has a long history in the field of psychology. Gardner takes a pluralistic approach to intelligence. While not the only MI theorist, Gardner is considered the most notable, particularly in the field of education where his ideas are accepted and utilized widely (Davis, Christodoulou, Seider, & Gardner, 2008). Gardner popularized the notion that people possessed multiple forms of intelligence, their cognitive competence evidenced by their talents, abilities, and mental skills. According to Gardner (2006), “all normal individuals possess each of these skills to some extent; individuals differ in the degree of skill and in the nature of their combination” (p. 8). By 2006, Gardner identified eight intelligences that fit his criteria for identification of intelligence: musical intelligence, bodily-kinesthetic intelligence, spatial intelligence, interpersonal intelligence, intrapersonal intelligence, logical-mathematical intelligence, linguistic intelligence, and naturalistic intelligence (Davis et al., 2008; Gardner, 2006).

### **Emotional, Social, and Practical Intelligence**

Other theories of intelligence surfaced, following Gardner’s 1983 seminal work on multiple intelligences, such as emotional, social, and practical intelligence, as well as cultural intelligence. Emotional and social intelligence, like cultural competence and cultural proficiency, are alternative perspectives to

understanding the cross-cultural leadership of the community college president. Weisinger (1998) defines emotional intelligence (EQ) as simply “the intelligent use of emotions. [People] intentionally make [their] emotions work for [them] by using them to help guide [their] behavior and thinking in ways that enhance [their] results” (p. xvi). High EQ requires nurturing the four basic elements that comprise one’s emotional intelligence: self-awareness, self-regulation, empathy, and social skill (Goleman, 2005, 2011; Weisinger, 1998). While few would question the traditionally-measured intelligence of the community college president, with 86% of them holding a doctorate, and 11% a master’s degree, high IQ does not necessarily equate to having high EQ or social intelligence.

Conversely, high IQ does not guarantee high CQ (Ang & Van Dyne, 2008). Goleman (2005) contends that only 20% of a person’s success in life, such as becoming a community college president, is attributable to one’s IQ. Therefore, 80% of a person’s interaction with society has to do with factors other than one’s IQ. EQ in the workplace, for Weisinger (1998), is critical because a lack of emotional intelligence can hurt the growth and success of employees and the organization; whereas high workplace EQ leads to increased personal and organizational outcomes. Regarding leadership, Goleman (2011) argues that highly effective leaders have high EQ in common. Technical skills, such as budget preparation and monitoring, college fundraising, and direct supervision of staff are considered basic requirements for executive level jobs, like that of the community college president. For Goleman (2011), EQ “is the sine qua non of leadership. Without it, a person can have the best training in the world, an

incisive, analytical mind, and an endless supply of smart ideas, but he still won't make a great leader" (p. 25).

From the field of social neuroscience emerged the theory of social intelligence. In the early 1990s, psychologists John Cacioppo and Gary Berntson researched the brain regarding how it affected people's social behavior and how the world, in turn, impacted people's brain and biology (Goleman, 2006). Thus, social intelligence is about how intelligently people can manage relationships. This conception of intelligence places intelligence beyond the individual. Social intelligence addresses the interpersonal, intercultural interactions where highly socially intelligent people engage in behaviors with the best interest of others in mind, instead of making narrow-minded, selfish decisions. As such, the quality of intercultural interactions does not only involve comprehending the mood of self but the biology driving one's interactions, influenced by social interactions, both primary and secondary (Goleman, 2006). For the community college president, it is important to note that, in a Randstad study, 80% of employees link their level of happiness on the job with the quality of their relationship with their supervisor. Furthermore, the same study revealed poor employee-supervisor relations as the top reason employees leave their job ("Social intelligence in the workplace," 2013).

Despite these other approaches, which could be used to understand cross-cultural leadership of the contemporary community college president in two majority-minority states, CQ differs from them in several important ways. Livermore (2010, 2011) identifies several factors that set CQ apart from the

approaches above. CQ has a strong research base spanning many countries, cultures, and people, from which Ang, Van Dyne, and Koh (2007) developed a reliable and valid assessment measure – the Cultural Intelligence Scale (CQS). As Ang and Van Dyne (2008) notes, CQ is based on pluralistic theories of intelligence, such as Gardner's (1983) theory of multiple intelligence and Sternberg's (1986) triarchic theory of intelligence in which intelligence is conceptualized as three interrelated dimensions-componential, experiential, and contextual (Davis et al., 2008). Consequently, CQ is the only approach to cross-cultural leadership grounded in current theories of intelligence. The Four-Factor CQ Model explicitly connects to aspects of intelligence theory with motivational CQ, cognitive CQ, metacognitive CQ, and behavioral CQ. CQ is the only approach to intelligence explicitly intended to help people work effectively in cross-cultural situations (Livermore, 2010, 2011).

CQ is more than a leader's understanding of the cultural values and beliefs of other cultures. The theory also focuses on "a leader's personal interests, strategic thinking, and resulting behavior in cross-cultural situations" (Livermore, 2011, p. 20). Ang and Van Dyne (2008) view CQ as a journey. Hence, a person's CQ is not fixed and can change based on their experiences, which means CQ is about learned capabilities. The community college president, committed to increasing one's personal CQ, can take concrete action to do so through deliberate strategies focused on one or more of the factors of CQ. For example, Livermore (2010) recommends that a leader interested in increasing one's CQ drive to face one's biases, connect with existing interests,

and travel. Seeking diverse perspectives, recruiting a CQ coach, and exploring one's cultural identity are all strategies to improve a community college president's CQ knowledge. Livermore (2011) also recommends leaders integrate CQ into their overall mission, build commitment with senior leaders, fill the organization with CQ team members, develop CQ strategies, form CQ structures, create CQ decision-making systems, and facilitate a CQ learning plan.

Livermore (2010) defines CQ strategies as “the tactical procedures and routines that exist throughout the organization to enable it to function day-to-day in culturally intelligent ways” (p. 186). For the community college president, this may include, for example, the procedures and routines for fundraising and forming community and business partnerships. CQ structures are mechanisms necessary to implement CQ strategies. High CQ knowledge is critical here. High CQ will aid the community college president in forming “structures that consider the role of varying cultural systems (e.g., legal and religious) and values (e.g., time and power distance)” (Livermore, 2010, p. 188). Effective CQ strategies and CQ structures are based, in part, on a solid CQ decision-making system (Livermore, 2010). From this perspective, culturally intelligent community college presidents will utilize cultural intelligence as a guiding approach to decision-making, taking into consideration, for example, the values, beliefs, customs, and experiences of members from non-dominant groups, such as African American, transgender, and Muslim students, staff, and faculty.

A final way in which CQ differs from the above-discussed approaches, according to Livermore (2010, 2011), is that it is not culturally specific. The theory is not about simple acquisition of knowledge of another people's culture. Cultural proficiency is also not culture-specific and neither Livermore (2010, 2011) nor Ang and Van Dyne (2008), in any of their writings discuss the Conceptual Framework of Cultural Proficiency. The leading CQ writers do not mention cultural proficiency, even though cultural proficiency predates CQ and makes similar posits. The lack of quantitative research to support the framework may be one reason to explain the omission.

### **Cultural Intelligence in Higher Education**

#### **Cultural Competence in Student Affairs**

Student Affairs professionals in higher education have often led the way in addressing issues of multiculturalism and cultural competency, striving to support and promote an inclusive and accepting campus through core competencies, such as leadership, management, assessment, and conflict resolution (Georgia Tech Division of Student Life, 2015). With the growing racial and ethnic diversity on college campuses, multicultural awareness/competence as a core competency for student affairs professionals evolved from the need for equitable and culturally responsive student services. Pope and Reynolds (1997), based on research in the field of student affairs, devised a list of seven core competencies for student affairs practitioners. Those competencies are administrative and management, theory and translation, helping and interpersonal, ethical and legal, teaching and training, assessment and evaluation, and multicultural awareness,

knowledge, and skills (Pope, Reynolds & Mueller, 2004). Pope, Reynolds, and Mueller (2004) view multicultural competence as a key competency to “creating diverse and inclusive campuses” (p. 9). They also contend that other competency areas should include multicultural competence.

Castellanos et al. (2007), replicated Pope and Reynold’s (1997) study to empirically measure their theoretical model. They surveyed, using a researcher-developed *Multicultural Competence Characteristics of Student Affairs Professional Inventory*, 100 racially and ethnically diverse student affairs professionals from a university. Like Pope and Reynolds’s (1997) findings, males had a significantly higher multicultural awareness than females. No statistically significant differences in race, age or socio-economic status were found. Multicultural knowledge accounted for the greatest variance in multicultural skills. Multicultural knowledge was the greatest predictor of competent multicultural skills (Castellanos et al., 2007).

Based on their findings, Castellanos et al. (2007), support the full inclusion of multicultural experiences and interactions into professional training programs. “In particular practicum or field studies in which students are supervised to address personal and professional development issues related to their cultural being is a necessary starting point for all students, regardless of race or ethnicity” (Castellanos et al., 2007, p. 659). The *Professional Competency Areas for Student Affairs Practitioners* was endorsed jointly by College Student Educator’s International (ACPA) and Student Affairs Administrators in Higher Education (NASPA) in 2010. Of the ten areas, equity, diversity, and inclusion, as well as



leadership, are considered core competencies for student affairs professionals. Each competency, like Pope and Reynold's (1997) theoretical model of multicultural competence and Ang and Van Dyne's (2008) theory of cultural intelligence, focuses on the professional's knowledge, skills, and attitude (ACPA & NASPA, 2010). Thus, a community college president's knowledge, skills, and attitude will impact and influence one's actions and behavior during cross-cultural interactions.

### **Cultural Competence in Health Education**

Researchers have studied cultural competence of health care practitioners, as well as students in various health care education programs. Luquis, Perez, and Young (2006) assess health education programs' efforts to develop and increase the cultural competence of their students. A survey of department chairs and program coordinators revealed that while programs do not have classes devoted to cultural competence, content-specific coursework infused cultural competence into the curriculum, with faculty feeling comfortable discussing and teaching the concept. However, there was a clear need for professional development on cultural competence, as well as mandatory cultural competence courses and cultural competence discipline standards. The American College Health Association (ACHA) in 2011 outlined cultural competence guidelines at the individual, institutional, and association levels. The guidelines were intended to increase the cultural competence of campus health professionals and to support and promote an equitable and excellent campus environment (ACHA, 2011). For ACHA (2011), an equitable and excellent

campus is an environment where everyone feels included, valued, and respected.

### **Cultural Competence in Social Work**

The National Association of Social Workers' (NASW) Board of Directors adopted the *Standards for Cultural Competence in Social Work Practice* in 2001 to address the demographic changes of the nation and to meet the diverse needs of the people they serve (National Association of Social Workers, 2001). NASW (2001) defines cultural competence as “a set of congruent behaviors, attitudes, and policies that come together in a system or agency or among professionals and enable the system, agency, or professionals to work in cross-cultural situations” (p. 11). The document comprises the following ten standards: ethics and values, self-awareness, cross-cultural knowledge, cross-cultural skills, service delivery, empowerment and advocacy, diverse workforce, professional education, language diversity, and cross-cultural leadership (NASW, 2001). NASW (2001) also recognizes the importance of relevant, on-going, and job-embedded cultural competence professional development for social workers, as well as the need for a tool to measure the competencies and outcomes.

Fourteen years after the adoption of the social work cultural competence standards, Saunders, Haskins, and Vasquez (2015) engage in a case study of the efforts of a school of social work to promote culturally competent attitudes and practices of not only social work faculty and their students but the at-large college community. As such, they chronicled the cultural competence journey of one school of social work, where institution-based and faculty-based strategies

were employed to promote system-wide and personal and professional change. Saunders et al. (2015), found that the cultural competence strategies that had the greatest impact on organizational change were those in which there was a commitment to change and a commitment to efficacy. Employing outside expertise, including all members of the school community in the journey, and monitoring the cultural competence climate of the university are recommended strategies to “promote the social work values of social justice and cultural competence” (Saunders et al., 2015, p. 32).

### **Cultural Competence in Academic Libraries**

Like campus health care professionals and social workers, academic librarians have standards for cultural competence. The Racial and Ethnic Diversity Committee of the Association of College & Research Libraries (ACRL) developed diversity standards in 2012. The standards “are intended to apply to all libraries supporting academic programs at institutions of higher education” (Association of College & Research Libraries [ACRL], 2012, para. 1). The standards not only address serving diverse populations but the recruitment and retention of diverse library employees. The guidelines define key terms, such as cultural competence, culture, diversity, globalization, and multiculturalism. Eleven standards comprise the document: cultural awareness of self and others, cross-cultural knowledge and skills, organizational and professional values, development of collections, programs, and services, service delivery, language diversity, workforce diversity, organizational dynamics, cross-cultural leadership, professional education and continuous learning, and research (ACRL, 2012).

Standard nine, cross-cultural leadership, while not written for the community college president, is relevant and applicable to the executive as well. According to the standards,

culturally competent leaders shall:

- Foster sensitivity, openness, and a spirit of inquiry to other word views and cultural orientations.
  - Model culturally competent attitudes and behavior.
  - Support diversity skills training and diversity education—including the exploration of social justice, privilege and oppression, and fear and anger around cultural diversity issues—in a safe environment that allows for discussion and reflection (Van Soest & Garcia, 2008).
  - Encourage and seek out leadership qualities from a variety of cultural backgrounds and support their development and retention in the profession.
  - Develop and support a multiethnic/multicultural workforce to meet the needs of the constituency.
  - Support continuing education of staff to be culturally competent.
- (ACRL, 2012, para. 63)

Three years before the adoption of the standards, Overall (2009) proposes a framework for the cultural competence of library and information science professionals in which she outlines three critical domains—cognitive, interpersonal, and environmental. In 2012, Hill and Kumasi measure the cultural

competence among future school library and youth services library professionals. Their online survey measured students' self-awareness, education, and interaction, with the researchers performing a gap-analysis to determine if gaps exist between students' prior knowledge and the knowledge gained in courses intended to prepare them to become culturally competent practitioners. For every question except one, the majority of participants ranked their knowledge of cultural competence concepts as low to moderate before taking library and information services (LIS) coursework. Yet, the majority of participants also ranked their level of gained knowledge of cultural competence after having taken LIS coursework as low to moderate. For Hill and Kumasi (2012), such results point to the need for more and better infusion of the principles of cultural competence into the LIS curriculum. "This type of educational reform will benefit not only school and youth services students, but the entire LIS student population who will eventually go on to serve diverse patrons in various library settings" (Hill & Kumasi, 2012, para. 34).

### **Conclusion**

Dr. Bryan J. Cook (2012), director of the American Council on Education's (ACE) Center for Policy Analysis, reflecting on the 2011 report in the American College President Study, views effective college leadership as the "key to managing the challenges of today and the unrevealed challenges of tomorrow," (para. 6) noting "today's college and university presidents not only wear many hats, but serve many constituencies" (para. 12). While Jenkins (2013), associate professor of English at Georgia Perimeter College, offers advice for new

community college presidents in a two-part series. His first advice for a new community college president is that the job is not about the college president but students first then faculty, staff, and other stakeholders. Thus, being a culturally intelligent community college president is more about the impact of a leader's decisions, behaviors, and actions on the people the president serves, represents, and with whom the president works. Fellows, Goedde, and Schwichtenberg (2014) recommend cultural intelligence as an ideological platform for institutions of higher education, interpreting the concept as one that will aid the institutions in meeting their mission and vision as they continue to be impacted by ever-increasing globalization and internationalization. Colleges and universities are agents and recipients of globalization, influenced by culturally and linguistically diverse students and employees, as well as the responsibility to prepare individuals to work and compete in a global marketplace in a culturally competent, culturally intelligent manner (Fellowes et al., 2014). The authors view culturally competent leaders as "desirable and beneficial to organizations" (p. 22) and transformational leadership as a key variable in propelling institutions toward adaptation and a shift to cultural intelligence "an engaged approach to cross-cultural knowledge, competency, and skill development" (p. 30).

The review of the literature of this study aided in the framing of the two research questions. Cultural intelligence (CQ) is still a relatively young construct, with a little more than a decade of research devoted to this theory of intelligence. Much of the literature on CQ focuses on global leadership, employee job performance, multicultural teams, or validity of the Cultural Intelligence Scale

(CQS) on various international populations. Despite the growing recognition of the importance of cultural intelligence within the academy, such as Michigan State University, Stanford University, University of Michigan, and Liberty University utilizing the professional CQ Assessment services of the Cultural Intelligence Center (2015), there is a dearth of research studies on CQ in American higher education, and there are no studies on the cultural intelligence of the community college president. There are also no studies that measure the cultural intelligence of participants and explore the relationship between CQ score and respondents' perceived level of multicultural competence. While CQ researchers have explored the relationship between CQ and gender, age, religion, and profession, Livermore (2010) contends that "research on these factors is still too incomplete to suggest any predictive relationships" (p. 172). This study will help further an understanding of CQ in leaders by examining such relationships.

The following chapter will describe the methodology of the study. Eight sections comprise Chapter Three: introduction, research design, population, instrumentation, data collection, measurement of variables, data analysis, and conclusion.

## **CHAPTER III**

### **METHODOLOGY**

#### **Introduction**

This study examined the cultural intelligence (Ang & Van Dyne, 2008) of community college presidents in California and Texas. California and Texas are majority-minority states populated by more than 50% racial minorities (Aaronson, 2012), particularly Hispanics, one-quarter of whom, between the ages of 18 and 24, are enrolled in two-year colleges (Lytle, 2012).

There were two research questions:

- What cultural intelligence factor (strategy, knowledge, motivation, behavior) for community college presidents from two majority-minority states is the strongest and what cultural intelligence factor is the weakest?
- What is the relationship between the perceived multicultural competence and cultural intelligence of the community college president?

The research methodology of this study is described in the following sections: (a) research design, (b) population, (c) instrumentation, (d) data collection, and (e) data analysis. The conceptual framework/model depicted in Figure 2 provides a visual explanation of the study. In a research study, a conceptual model is “the system of concepts, assumptions, expectations, beliefs, and theories that supports and informs your research” (Maxwell, 2004, p. 33).



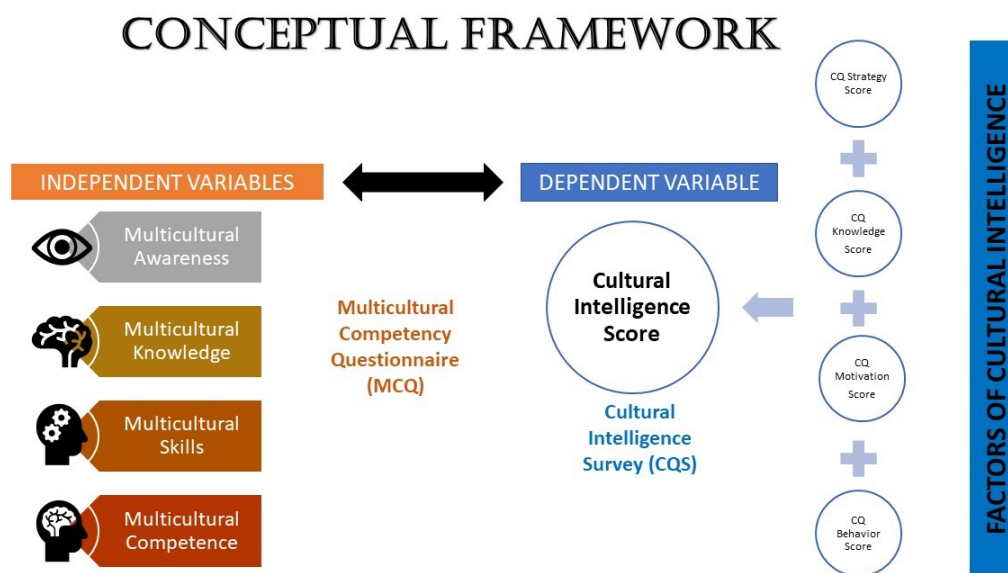


Figure 2. Conceptual Framework for Research Study

### Research Design

This study utilized a descriptive, quantitative research design. Descriptive, quantitative research is an appropriate design because the study collected numeric data, compared data in a systematic way, used a valid and reliable tool of measurement to evaluate the phenomenon under investigation, generalized to the whole population, and used statistical methods to analyze the data (Muijs, 2011). A quantitative approach to the study of cultural intelligence corresponds to other studies of CQ that used the Cultural Intelligence Scale (CQS). Whether the researcher examined the factors of cultural intelligence that predict transformational leadership in international school leaders (Keung, 2011), the development of cultural intelligence in pre-service speech-language pathologists and educators (Griffer & Perlis, 2007), or the impact of cultural intelligence on employee job performance (Nafei, 2012), the literature on CQ led them to

approach their study through a quantitative lens. Hence, an examination of CQ research, CQ researchers, and their methodologies have provided a strong basis for this research design and methodological approach. The research studies have served as models of best or effective research design and practices—theoretical, empirical, controlled, and replicable, key components of “good education research” (Hoy, 2010, p. 16). Replication is an important aspect of quantitative research because the role of a quantitative researcher is minimal, nearly nonexistent regarding the interaction with the study’s participants. The researcher does not interact directly with the study’s participants, particularly in a non-experimental study like this study. The participants interact with the measurement tool(s) selected by the researcher, which the researcher may or may not have played a role in creating or validating. Consequently, another researcher should be able to repeat the study, under the same conditions, and yield similar results (Simon, 2013). For this study on the cultural intelligence of community college presidents, the researcher selected the only tool available that measures CQ – the CQS.

The study also used the Multicultural Competency Questionnaire (MCQ) to gather demographic and educational information about the participants, as well as to obtain their perceived level of multicultural competence. For the open-ended questions of the MCQ, the researcher used SurveyMonkey’s Text Analysis tool (content analysis). This purpose of this feature is to find insights and trends in text responses, including the most common words and phrases used by survey respondents. Content analysis is “a systematic, replicable

technique for compressing many words of text into fewer content categories based on explicit rules of coding” (Stemler, 2001, para. 1). A benefit of content analysis is that it allows researchers to describe an event, individual, group, or institution. Furthermore, when used in conjunction with other methods of data collection, like the CQS, content analysis lends itself to inference-making and corroboration (Stemler, 2001).

### **Population**

Community college presidents in two majority-minority states—California and Texas—served as the target population for this study. Based on data from the 2010 census, four states, California, Hawaii, New Mexico, and Texas, as well as the District of Columbia, are majority-minority states, i.e., more than 50% of its inhabitants are individuals from a racial/ethnic minority group (Teixeira, 2013). California and Texas were selected for this study for two reasons. One, both states have a large number of community colleges. Two, community colleges within these states enroll a high number of culturally and linguistically diverse students. There are fifty public community colleges in Texas and 114 in California, which made the target population 164 community college presidents.

Community College Review reports on the diversity in community colleges, viewing diversity as a benefit to the learning experience because “diversity lends itself to an enhanced educational experience, better preparation for working for companies with diverse employees, and greater understanding of others” (Chen, 2018, para. 2). From their research of student data, they applied a diversity score for each community college and community college system.

Their diversity scores range from 0 to 1, with a score closer to 1 as an indication of a more diverse student body (Community College Review, 2018a). For 2018-2019 Community College Review listed the top ten states with the most diverse community colleges. Of the ten, California ranked third and Texas fifth (Chen, 2017). California has a diversity score of 0.73 (2018-2019) and a minority enrollment of sixty-eight percent: 13% Asian, 37% Hispanic, 7% Black, 32% White, 3% Two or more races, 3% Non-Resident, and 5% Unknown (Community College Review, 2018b). Texas community colleges have a 2018-2019 diversity score of 0.69 and a minority enrollment of fifty-seven percent: 4% Asian, 37% Hispanic, 13% Black, 39% White, 2% Two or more races, 2% Non-Resident, and 3% Unknown (Community College Review, 2018c). California and Texas had a greater diversity rate than the national standard of 0.51 (Community College Review, 2018a). California and Texas are also ranked as two of the three fastest-growing states, with Florida joining them at the top (Chen, 2018).

### **Instrumentation**

The two research tools used were the Cultural Intelligence Scale (CQS) (Appendix A) and the Multicultural Competency Questionnaire (MCQ) (Appendix B). Ang and Van Dyne (2008) granted permission to use the CQS “to academic researchers for research purposes only” (p. 390). Permission to use the MCQ was granted via email by Dr. Howard-Hamilton, one of the authors of the instrument (Appendix C). The final survey included the two instruments combined, with demographic questions posed at the beginning of the survey (Appendix G).

## Cultural Intelligence Scale

The Cultural Intelligence Scale (CQS) uses the Four-Factor Model, which includes metacognitive CQ, cognitive CQ, behavioral CQ, and motivational CQ (Appendix A). The survey, created and validated by Ang, Van Dyne, and Koh (2007), contains a 20-item list, with four to six items for each CQ factor. Under each factor is a series of items, such as “I am conscious of the cultural knowledge I use when interacting with people with different cultural backgrounds,” “I know the legal and economic systems of other cultures,” “I enjoy interacting with people from different cultures,” “I change my verbal behavior (e.g., accent, tone) when a cross-cultural interaction requires it” (Ang & Van Dyne, 2008, p. 389). For each item, respondents are asked to read each statement and, using a 7-point Likert Scale (1= *strongly disagree*; 7 = *strongly agree*), to describe their capabilities. The maximum self-reporting score for each factor is 28 for metacognitive CQ, 35 for motivational CQ, 35 for behavioral CQ, and 42 for cognitive CQ, with the possibility of a respondent reporting an overall and perfect CQ score of 140. An overall CQ score of 20 is the lowest possible score. However, it is possible to calculate an average score for each factor. If taken as an average, the factor scores, as well as the overall CQ score, will fall within a 1 to 7 range. The range is the same as used for the Likert Scale.

Through a rigorous series of six studies, the researchers developed and validated the 20-item CQS. The first study used business school undergraduates in Singapore as the targeted population, employing a 40-item CQ questionnaire as the research instrument. From this study, the researchers deleted items “with

high residuals, low factor loadings, small standard deviations or extreme means, and low item-to-total correlations" (Ang & Van Dyne, 2008, p. 19), leaving 20 items "with the strongest psychometric properties as the CQS" (p. 19). Ang et al. (2008), also compared their Four-Factor Model to other theoretical models to assess relative fit and performed nested model comparisons to determine whether their model was the best fit. They learned "the corrected item-to-total correlations for each subscale (0.47-0.71) demonstrated strong relationships between items and their scales, supporting internal consistency. Composite reliabilities exceeded 0.70" (Ang & Van Dyne, 2008, pp. 21-22).

Study two tested the generalizability of the CQS across samples. Again, the population of this study consisted of undergraduate students in Singapore who completed the 20-item survey as a course requirement (Ang & Van Dyne, 2008). The results from the second study supported the findings of the first, mainly the internal consistency of the CQS.

The third study focused on the generalizability of the survey across time. A subset of the students used in the second study served as the population for the third. Four months after completing the CQS the first time, the undergraduate students retook the survey. Based on the various statistical tests the researchers performed, the results presented "evidence of malleability as well as test-retest reliability" (Ang & Van Dyne, 2008, p. 25).

In their fourth study, Ang and Van Dyne (2008) tested the generalizability of the CQS across countries. For this study, a group of undergraduates from a Midwestern United States university completed the 20-item CQS. Study four was

compared to study two, with the researchers performing multiple group tests and learning that the Four-Factor Model held across the two countries.

The fifth study tested the generalizability of the survey across methods. For this study, Ang et al. (2008), created an observer version of the CQS. Managers enrolled in an MBA program in a United States university served as participants in the study. They took an online version of the self-report CQS. They were also asked to complete the observer version of the CQS for one of their peers. This peer-report questionnaire also included three interactional adjustment items (Ang & Van Dyne, 2008). From the use of the multitrait-multimethod (MTMM) technique to examine generalizability across methods, the “MTMM analyses provide evidence of convergent, discriminant, and criterion validity of the CQS across self-and peer-ratings” (Ang & Van Dyne, 2008, p. 31).

The sixth and final study sought to examine the discriminant and incremental validity of the CQS. Ang et al. (2008), utilized the data from studies two and four to examine the discriminant validity of the Four-Factor Model “relative to cognitive ability, EQ, cultural judgment and decision making, interactional adjustment, and mental well-being” (Ang & Van Dyne, 2008, p. 31). The second part of the study focused on assessing the incremental validity of the CQS. As a result of this study, the researchers were able to provide evidence for the discriminant validity of CQS when related to cognitive ability, cultural judgment and decision-making, emotional intelligence, and mental well-being and incremental validity in predicting adjustment, mental well-being, and cultural

judgment and decision making (Ang & Van Dyne, 2008). Thus, the results of these six studies support the reliability and validity of the CQS.

### **Multicultural Competency Questionnaire**

The Multicultural Competency Questionnaire (MCQ) served as the second instrument for this study (Appendix B). The MCQ was employed to assess the relationship between cultural intelligence and multicultural competence. Like CQ, multicultural competence, in its component pieces (multicultural awareness, multicultural knowledge, and multicultural skills) involves an individual's behavior, emotion, motivation, and cognition. King and Howard-Hamilton (2003) developed the MCQ and used the instrument during their study to "assess multicultural experiences and competence levels of graduate students preparing to enter the profession of student affairs and of student affairs staff members who provided experiential learning for these students, and to examine their responses by race and gender" (p. 121). For their study, they assessed the multicultural competence of their respondents by using the Multicultural Competencies for Student Affairs-Preliminary Form (MCSA-P), while the MCQ was used to obtain respondents' "educational and personal experiences they believe have affected their multicultural competence" (p. 123). The results from the MCQ revealed the following: a high level of intercultural contact in a college setting compared to outside of the collegiate setting; racial differences in the frequency of intercultural contact (inside and outside of the collegiate setting) with the student group but not with staff members; 69% of respondents of color think about race on a daily basis compared to 25% of White respondents; no statistically significant



difference in how students and staff members rated their level of multicultural competence; no statistically significant differences in how students and staff members rated their level of multicultural awareness, multicultural knowledge, and multicultural skills; and statistically significant differences by gender were found for multicultural knowledge and multicultural awareness (King & Howard-Hamilton, 2003). It is important to note that the MCQ is a self-assessment intended to gather respondents' perceptions of their level of multicultural competence, "not as validated measures of demonstrated competence" (King & Howard-Hamilton, 2003, p. 129).

The questionnaire defines three aspects of multicultural competence: multicultural knowledge, multicultural skills, and multicultural awareness. King and Howard-Hamilton (2003) used Pope and Reynolds' (1997) definition of multicultural competence in their MCQ, which is that multicultural competence includes multicultural knowledge, multicultural skills, and multicultural awareness. King and Howard-Hamilton (2003) defined each term as a frame of reference for the participants as they completed the questionnaire. Multicultural knowledge is the possession of knowledge of cultures other than one's own. Multicultural skills includes the ability of an individual to engage competently and appropriately in intercultural interactions. Multicultural awareness is an individual's awareness of the role that cultural norms, values, and beliefs play in influencing and impacting one's behavior and attitudes when engaged in intercultural interactions (King & Howard-Hamilton, 2003). The questionnaire consists of eight questions. The first three questions and the sixth are open-ended. They prompt respondents to

identify ways their graduate professional preparation, work experiences, and other life experiences have contributed to their multicultural competence, as well as the overall impact of respondents' lived experiences on their multicultural competence. These open-ended questions are important to the study of CQ because CQ research has shown a positive relationship between one's CQ score and one's cross-cultural experiences, educational level, and intercultural or multicultural work experiences (Livermore, 2010). Interestingly, King and Howard-Hamilton (2003), in the report of their study, did not share the findings from the MCQ's open-ended questions. They also engaged in a focus group discussion and individual interviews, noting both to be "a different part of the current study" (p. 124).

The other four questions are Likert Scale in format. The fourth and fifth questions ask about the amount and kind of contact respondents have had, in and outside of college settings, with people who are members of a cultural group other than their own. The Likert Scale goes from 1 (*yearly*), 2 (*bi-monthly*), 3 (*monthly*), 4 (*weekly*), and 5 (*daily*). Using the same Likert Scale format from questions four and five, the seventh question asks respondents to note how often they think about their racial/ethnic background. The final question asks respondents to rate their level of multicultural competence on a five-point scale: 1=*early*; 3=*middle*; 5=*advanced*. The rating includes not only an overall rating on multicultural competence, but also a rating for each aspect of multicultural competence—multicultural knowledge, multicultural skills, and multicultural awareness (King & Howard-Hamilton, 2003). Since Earley and Ang (2003)

grounded their theory of cultural intelligence, as a means of understanding and describing a person's cross-cultural capabilities, in the theory of intelligence and intelligence research, the use of the MCQ is appropriate to this study because "rooting multicultural behavior in the intelligence research allows for a direct correlation with the other insights that have come from intelligence research" (Livermore, 2011, p. 27).

### **Demographic Questions**

The researcher collected the following demographic information: race/ethnicity, gender, age, sexual orientation, years as a community college president, religion/spirituality, native language, and the state they currently served as president. Most studies that use the Cultural Intelligence Scale (CQS) collect demographic information about respondents' experience, gender, location, and/or IQ (Livermore, 2010).

### **Data Collection**

The researcher used SurveyMonkey, an online survey tool, as the platform for data collection. The researcher purchased SurveyMonkey's Gold package plan for the study, which included various tools for survey design, survey distribution, data collection, and data analysis necessary to facilitate a quantitative research design, such as unlimited questions, statistical significance, and text analysis. This survey package enabled the researcher to create a survey, as well as a custom URL for the survey that was sent as a link via email to all community college presidents in Texas and California. For purposes of anonymity, the researcher used none of SurveyMonkey's tracking features. The

researcher guaranteed anonymity by disabling IP address tracking and email address tracking for each person on the contact list before sending out the survey. While the researcher did not track respondents to their completed survey, the researcher was able to track survey completers and non-completers. As a result, the researcher sent follow-up emails to targeted individuals instead of to the entire contact list. Data on SurveyMonkey is protected and validated through Norton and Truste ("Create Surveys, Get Answers," 2015). However, before beginning the study and contacting potential respondents, the researcher received Institutional Review Board approval on October 3, 2016.

In an effort to increase the response rate, the researcher sent endorsement letter requests to Brian King, President of the Chief Executive Officers of the California Community Colleges (CEOCCC), and Jacob Fraire, Chair of the Texas Association for Community Colleges (TACC), explaining the purpose and significance of the study and requesting a letter of endorsement for the study (Appendix D and Appendix E). The researcher intended to attach the appropriate endorsement letter to the survey invitation emailed to the target population, with the hope that an endorsement letter would encourage the target population to complete the survey. Thus, the researcher emailed the first endorsement request letter on October 24, 2016. The researcher emailed a follow-up letter on November 14, 2016. Both requests included the Cultural Intelligence/Multicultural Competency Questionnaire for preview purposes. Unfortunately, neither Mr. King nor Mr. Fraire responded to either email. They

were also unavailable when called on November 21, 2016, and they did not return calls.

On November 18, 2016, an email of introduction was sent to fifty Texas community college presidents, and on November 19, 2016, 114 emails were sent to California community college presidents (Appendix F). The email explained the purpose and significance of the study, how the results would be used and with whom they would be shared, actions that would be taken to ensure respondent anonymity, requested date of survey completion, researcher contact information, the date the survey would be emailed to them, and an option to opt out of the study. When a publicly posted email address did not exist for a community college president on the college website, the researcher used the online email service of the institution for contact purposes. From this initial contact, ten presidents opted out of the study, reducing the target population to 154. On December 2, 2016, the researcher sent an invitation to complete the survey to 154 community college presidents from California and Texas. From this invitation, an additional three presidents opted out, leaving a total of 151 potential participants. A total of thirty-nine presidents responded for a response rate of 26%.

The survey email included a participant consent form, instructions to complete the survey, demographic questions, the Cultural Intelligence Scale / Multicultural Competency Questionnaire. Instead of asking participants to complete two separate surveys, the CQS and MCQ were combined into one survey, making for a 34-question survey (Appendix G). The first eight questions

were demographic questions. The CQS comprised questions nine through twenty-eight. The Multicultural Competency Questionnaire comprised questions twenty-nine through thirty-four. The researcher sent four follow-up email reminders to all non-responders and partial survey completers on the following days: December 9 and 19, 2016 and January 2 and February 22, 2017 (Appendix H).

### **Measurement of Variables**

The study's independent variables are multicultural competence, multicultural knowledge, multicultural awareness, and multicultural skills. The dependent variable is cultural intelligence score.

### **Data Analysis**

SurveyMonkey was used to perform basic statistical procedures to analyze data from the survey, which included the minimum, maximum, mean, median, and standard deviation of the quantitative survey questions. For the four open-ended questions of the MCQ, SurveyMonkey's Text Analysis feature was used to categorize, code, and filter respondents' important words and phrases. Minitab 17 and 18 were also used to duplicate data analysis to ensure the accuracy of findings. The statistical software was used to find the mean and standard deviation for CQS scores, scores for each factor of the CQS, MCQ scores, and scores for each aspect of multicultural competence. Linear regressions were performed to determine the relationship between CQS scores and MCQ scores, and scores on multicultural skills, multicultural knowledge, and multicultural awareness MCQ subscales. Minitab 18 was used to perform paired

T-tests for the CQS and MCQ. To ascertain whether a significant difference existed between the highest-scored CQ factor, CQ-Strategy, and scores on the other CQ factors (CQ-Motivation, CQ-Knowledge, and CQ-Behavior), the researcher used paired T-tests. The same statistical procedure was used to determine if a statistically significant difference existed between scores for MQ-Motivation and MQ-Knowledge, MQ-Motivation and MQ-Behavior, and MQ-Behavior and MQ-Knowledge. Finally, paired T-tests were used to examine whether there were significant differences between the MCQ scores and scores on the three subscales of multicultural competence: multicultural knowledge, multicultural skills, and multicultural awareness. Thus, paired T-tests and linear regression were used to answer the two research questions of What cultural intelligence factor (strategy, knowledge, motivation, behavior) for community college presidents from two majority-minority states is the strongest and what cultural intelligence factor is the weakest? and What is the relationship between the perceived multicultural competence and cultural intelligence of the community college president?

### **Conclusion**

Chapter Three discussed the research design, the population, the instrumentation, the data collection, the measurement of variables, and the tools used to analyze survey data. Chapter Four will discuss the results of the Cultural Intelligence Scale/Multicultural Competency Questionnaire survey of community college presidents in two majority-minority states.

## **CHAPTER IV**

### **FINDINGS**

#### **Introduction**

This chapter will report the findings from the analysis of data collected from community college presidents from two majority-minority states regarding their perceived level of cultural intelligence. Section one of the chapter provides descriptive data of survey respondents, including race/ethnicity, gender, age, sexual orientation, years as a community college president, religion/spirituality, and native language. The second section provides analysis of both research questions based on the findings from the Cultural Intelligence Scale/Multicultural Competency Questionnaire survey. The data analysis includes an examination of the strongest and weakest cultural intelligence factor of participating community college presidents and their relationship to the presidents' cultural intelligence scores and their perceived level of multicultural competence, multicultural knowledge, multicultural awareness, and multicultural skills. The last section of the chapter will provide a summary of the findings of the study.

#### **Demographic Profile**

Of the 164 community college presidents in Texas and California, thirty-nine (26%) participated in the research study. A sample size of thirty is a "rule of thumb" boundary between large and small sample sizes, for some researchers. Hogg and Tanis (2005) in *Probability and Statistical Inference* argue that samples greater than twenty-five or thirty constitute a significant sample size. Participants were asked for the following demographic information: race/ethnicity, gender,



native language, religion/spirituality, sexual orientation, years as a community college president, and the state they currently served as president.

Fourteen respondents were from Texas and twenty-five from California. Of the thirty-nine respondents, five did not answer the race/ethnicity question. All respondents answered the gender, native language, religion/spirituality, and sexual orientation questions, while only one respondent did not answer the question about years as a community college president. Table 1 summarizes the demographic characteristics of survey respondents. The majority of respondents were White (71%), male (62%), native English speakers (92%), heterosexual (87%), possessed one to five years of community college president experience (53%), and the dominant religious affiliations were Christian (33%) and Protestant (28%).

Table 1

*Descriptive Characteristics of Study Sample*

Characteristics	# of Responses	% of Total Response
Race/Ethnicity		
African-American	3	8
American Indian or Alaska Native	1	3
Hispanic/Latino	5	15
Multi-racial	1	3
White	24	71
n=34		
Gender		
Female	15	38
Male	24	62
n=39		
Native Language		
English	36	92
Spanish	3	8
n=39		
Religion/Spirituality		
Protestant	11	28
Catholic	8	21
Christian	13	33
Jewish	1	3
Inter/Non-denominational	2	5
No Religion	4	10
n=39		
Years as C.C. President		
1-5 Years	20	53
6-10 Years	13	34
11-15 Years	4	10
16 or More Years	1	3
n=38		
Sexual Orientation		
Heterosexual	34	87
Homosexual	5	13
n=39		

## Research Questions

### Research Question 1

The first research question was: What cultural intelligence factor (strategy, knowledge, motivation, behavior) for community college presidents from two majority-minority states is the strongest and what cultural intelligence factor is the weakest?

The maximum score for each factor is 28 for metacognitive CQ, 35 for motivational CQ, 35 for behavioral CQ, and 42 for cognitive CQ, with the possibility of a respondent receiving an overall and perfect CQ score of 140. An overall CQ score of 20 is the lowest possible score. However, when reporting factors and overall CQ scores, averages for each item are used, thus there is a range of 1 to 7. The mean for the Cultural Intelligence Scale is  $M= 5.16$ , and the standard deviation is  $SD= 0.86$ . The mean and standard deviation were also determined for each factor of the CQS: CQ-Strategy, CQ-Knowledge, CQ-Motivation, CQ-Behavior. Table 2 displays the means and standard deviations of the four CQ factors.

Table 2

*Means and Standard Deviations of the Four-Factors of Cultural Intelligence*

Cultural Intelligence Factor	<i>M</i>	<i>SD</i>
CQ-Strategy	5.7	.95
CQ-Knowledge	4.0	1.28
CQ-Motivation	5.5	1.17
CQ-Behavior	5.2	.97

Paired T-tests, comparing CQ-Strategy to the other factors revealed the following: a statistically significant difference between CQ-Strategy and CQ-Knowledge ( $p=.001$ ), no statistical difference between CQ Strategy and CQ-Motivation ( $p=.382$ ), and a statistically significant difference between CQ-Strategy and CQ-Behavior ( $p=.001$ ).

When paired T-tests were used to determine whether a statistical difference existed among the other three CQ factors, the researcher discovered there was a statistically significant ( $p=.001$ ) difference between CQ-Motivation and CQ-Knowledge but no statistically significant difference ( $p=.032$ ) between CQ-Motivation and CQ-Behavior. There is also a statistically significant difference ( $p=.001$ ) between CQ-Behavior and CQ-Knowledge. In summary, the paired T-tests revealed the following: statistically significant differences between CQ-Strategy and CQ-Knowledge and CQ-Behavior, as well as between CQ-Motivation and CQ-Knowledge and between CQ-Behavior and CQ-Knowledge. All other CQ factor comparisons were not statistically significant.

## Research Question 2

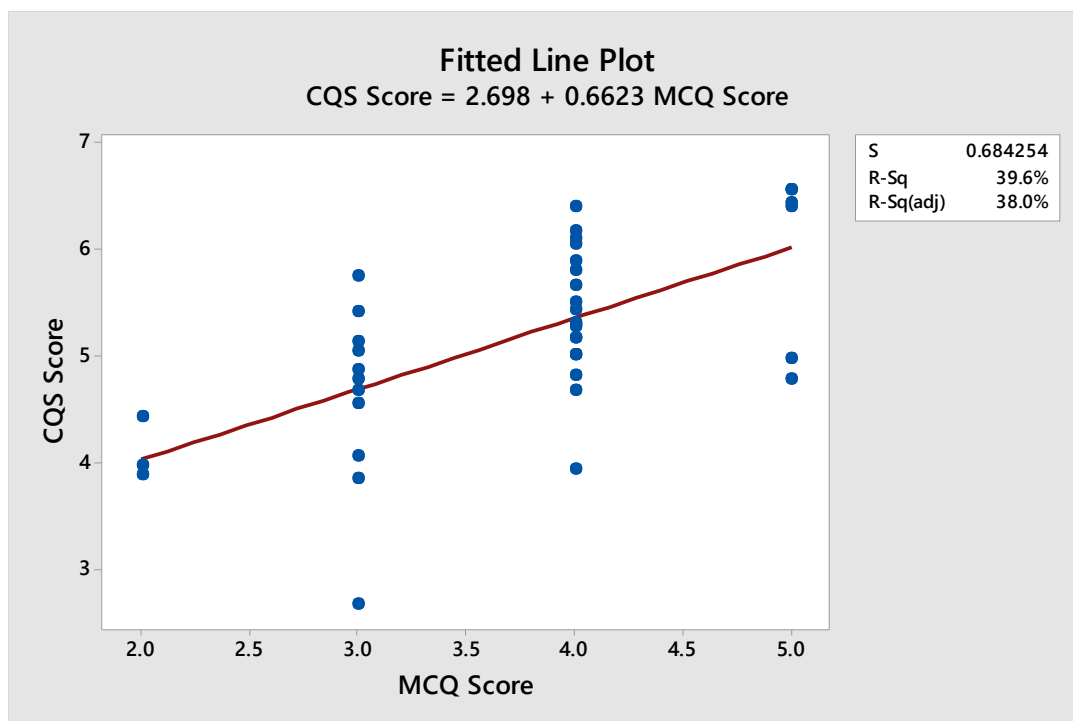
The second research question was: What is the relationship between the perceived multicultural competence and cultural intelligence of the community college president? The Multicultural Competency Questionnaire (MCQ) defines three subscales of multicultural competence: multicultural knowledge, multicultural skills, and multicultural awareness. The survey provided a definition of each subscale of multicultural competence. Respondents were then asked to rate their level of competence for each MC subsection, from 1=early to 5=advanced (with 3 labeled as middle), as well as their overall multicultural competence. Table 3 displays the means and standard deviations for each MC subsection. Respondents rated themselves highest in multicultural awareness ( $M=4.08$ ) and lowest in multicultural knowledge ( $M=3.67$ ), with a .001 statistically significant difference between the two MC subscales. Multicultural awareness is an individual's awareness of the role that cultural norms, values, and beliefs play in influencing and impacting one's behavior and attitudes when engaged in intercultural interactions; whereas, multicultural knowledge is the possession of knowledge of cultures other than one's own (King & Howard-Hamilton, 2003).

Table 3

*Multicultural Competence: Knowledge, Skills, Awareness*

Variable Maximum	<i>M</i>	<i>SEM</i>	<i>SD</i>	Variable Minimum
MCQ Score 5.0	3.72	0.13	0.83	2.0
MC Knowledge 5.0	3.49	0.13	0.85	2.0
MC Skills 5.0	3.67	0.12	0.77	2.0
MC Awareness 5.0	4.08	0.09	0.62	3.0

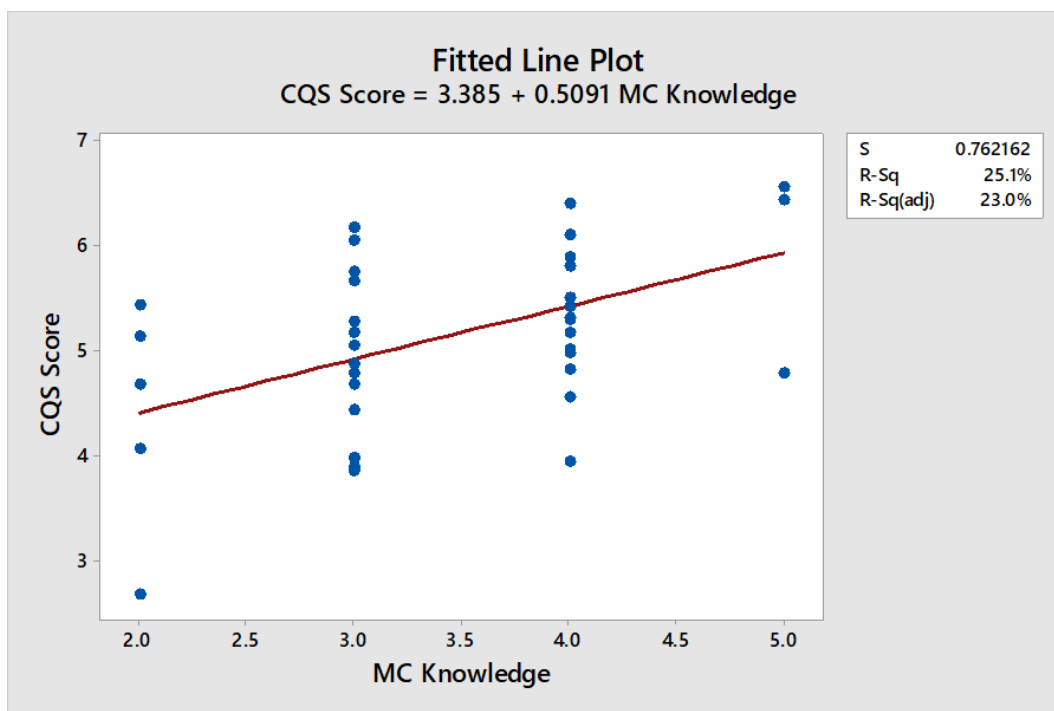
The researcher represents question two data in Figures 3-6. A linear regression model was used to create the fitted line plots below in Minitab17. The relationships expressed are associative, not causal. In Figure 3, the Pearson correlation coefficient of the total CQS scores and the total MCQ scores is 0.629. Pearson R-Sq is 39.6%. The Pearson R-Sq reveals that 40% of the variance in CQS scores can be explained by the variance in multicultural competence, but 60% cannot. The amount of unexplained variance is the coefficient of alienation.



*Figure 3. Relationship Between CQS Scores and MCQ Scores*

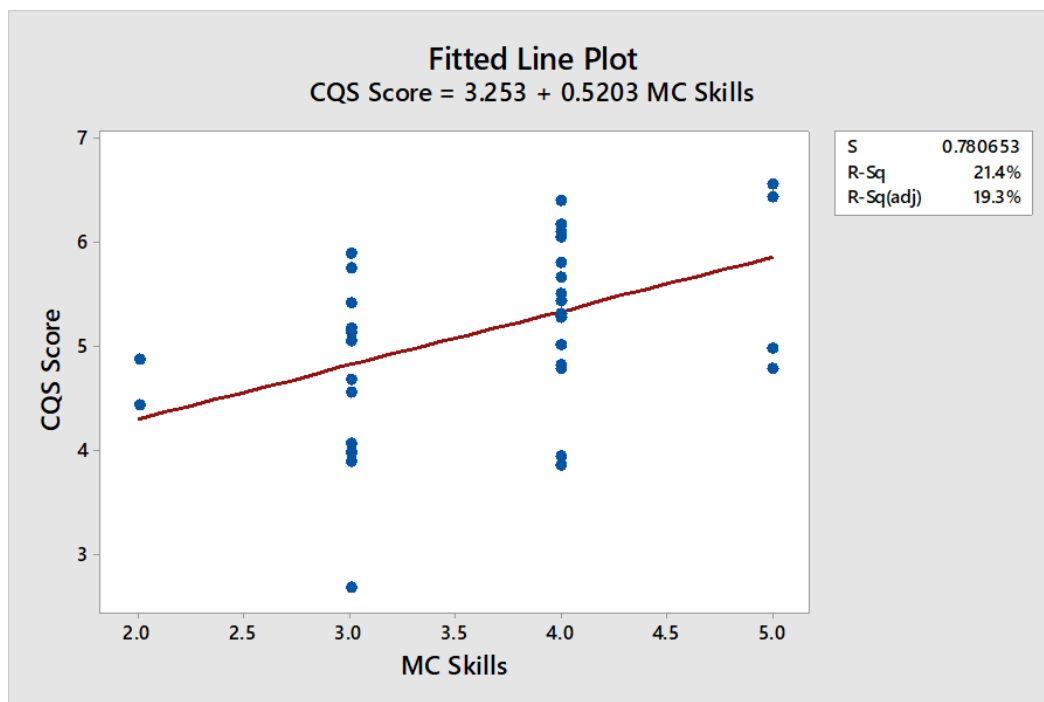
Figure 4 shows a direct correlation between the total CQS scores and level of multicultural knowledge. The correlation is not as strong as the correlation between the total CQS scores and the total MCQ scores. The strength of the correlation between the total CQS scores and the total MCQ scores is reflected in the Pearson correlation coefficient of 0.501. The Pearson R-Sq is 25.1%, which means 25% of the variance in total CQS scores can be explained by the variance in multicultural knowledge, leaving a 75% coefficient of alienation. While there is a direct (moderate) relationship between the total CQS scores and multicultural skills, as displayed in Figure 5, the correlation coefficient is 0.463 and the R-Sq is 21.4%, thus explaining 21% of the variance. Finally, Figure 6 depicts a direct and weak relationship between total CQS scores and multicultural awareness, with a Pearson  $r$  of 0.325 and an R-Sq of 10.6%. Thus,

10% of the variance in CQS scores can be explained by the variance in multicultural awareness, with a 90% coefficient of alienation.

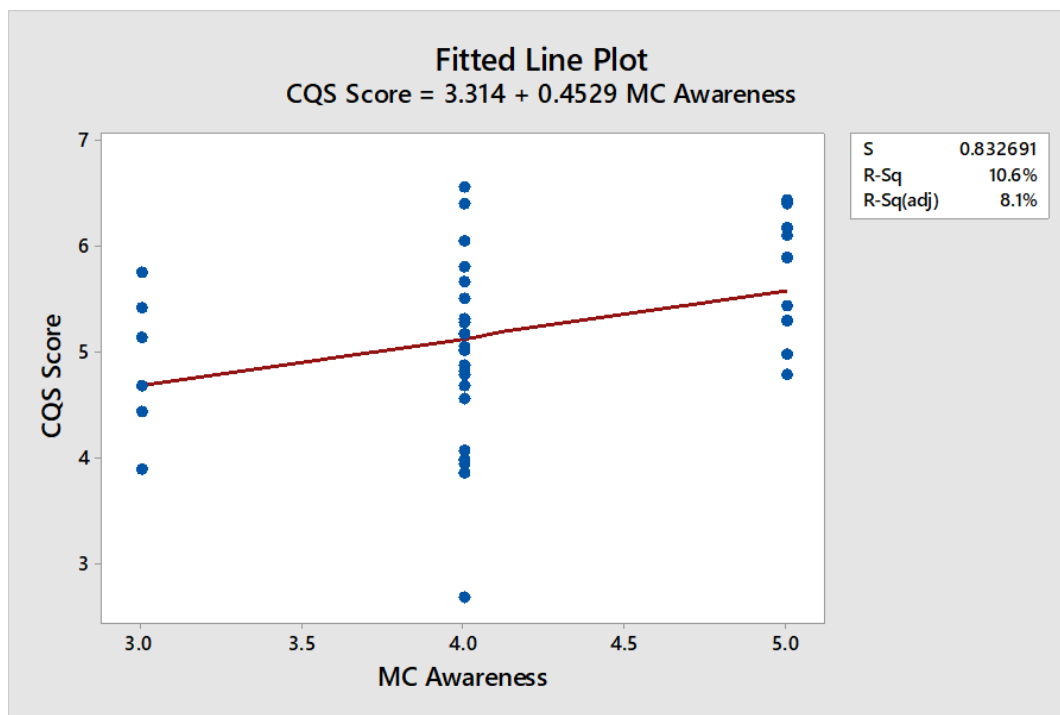


*Figure 4.* Relationship Between CQS Scores and Level of Multicultural Knowledge





*Figure 5.* Relationship Between CQS Scores and Level of Multicultural Skills



*Figure 6.* Relationship Between CQS Scores and Level of Multicultural Awareness

Paired T-tests were used to examine whether there were significant differences between the MCQ scores and scores on the subscales of multicultural competence (multicultural knowledge, multicultural skills, and multicultural awareness). The T-tests resulted in the following: a p-value of .060 (not significant) for multicultural knowledge, a p-value of 0.534 (not significant) for multicultural skills, and a p-value of .001 (significant) for multicultural awareness. Thus, only multicultural awareness had a statistically significant difference.

### **Open-Ended Questions**

On the MCQ portion of the survey, the researcher asked respondents four open-ended questions about their preparation and experiences that may have contributed to their multicultural competence. While the results of the open-ended questions were not formally analyzed, highlights from the responses are

worth noting. For those responsible for hiring, mentoring, evaluating, teaching, and professionally supporting current and future community college presidents, the qualitative data may prove helpful. Table 4.4 summarizes the text data for the following question: In what ways has your graduate and professional preparation contributed to your multicultural competence? The question divided respondents' answers into the three subscales of multicultural competence-- multicultural knowledge, multicultural skills, and multicultural awareness. SurveyMonkey's Text Analysis tool was used to generate a list of the most important or recurring words and phrases respondents used to answer the open-ended questions. Certain words, such as "culture," "limited," and "school," were repeated in more than one MC subscale and frequently used by respondents. For example, "cultures," "cultural," and "multicultural" were used in all three MC subscales. Respondents cited class assignments, leadership development, intercultural interaction, study abroad, and learning a second language (Spanish) as contributing to their multicultural knowledge. Whereas, others stated they had little to no instruction during undergraduate and graduate experience in multicultural competence.

Table 4

*Ways Graduate and Professional Preparation Contributed to Multicultural Competence*

Most Important Word/Phrase by Aspect of Multicultural Competence	# of Responses	% of Total Response
Knowledge		
Class	4	19.05
International	4	19.05
Included	4	19.05
Readings	3	14.29
Cultures	3	14.29
Learn	3	14.29
Study	3	14.29
None	3	14.29
Graduate	3	14.29
n=21		
Responses=100%		
Skills		
Students	3	15.79
Skills	3	15.79
Little	3	15.79
Multicultural	3	15.79
n=19		
Responses=90.48%		
Awareness		
Cultural	5	26.32
Class	4	21.05
School	4	21.05
Cultures	4	21.05
Student	4	21.05
Awareness	4	21.05
Experience	3	15.79
Researching	3	15.79
Graduate	3	15.79
n=19		
Responses=90.48%		

Table 5 displays data for the following question: In what ways have your work experiences contributed to your multicultural competence? Again, “multicultural” and “cultural” appear across the three MC subscales. Intercultural contact with students and the public sector were important contributors to respondents’ perceived multicultural competence, with one president who noted that, “working in multicultural environments throughout my professional career has given me knowledge in this area” and another who contended, “continued reading; professional development opportunities at my institution; attendance at professional conferences; exposure to different perspectives from keynote speakers.” One respondent stated that cultural intelligence is part of the professional development for employees at her institution.

Table 5

*Ways Work Experiences Contributed to Multicultural Competence*

Most Important Word/Phrase by Aspect of Multicultural Competence	# of Responses	% of Total Response
Knowledge		
Working	13	65
Students	5	25
Multicultural	5	25
Cultural	4	20
Various	4	20
Experience	3	15
Teaching	3	15
Awareness	3	15
Areas	3	15
Learn		
n=20		
Responses=100%		
Skills		
Working	7	46.67
Cultures	3	20
Multicultural	3	20
Skills	3	20
Experiences	3	20
n=15		
Responses=75%		
Awareness		
Working	8	61.54
Multicultural	3	23.08
Environment		
Awareness	3	23.08
n=13		
Responses=65%		

Table 6 highlights the results of the question: Overall, how have these experiences (professional preparation, work, and other life experiences, contact with people from other cultural groups) affected your understanding of

multicultural competence? Reflecting on the role and importance of professional preparation, work, life experiences, and intercultural contact on his understanding of multicultural competence, one community college president noted, “I could not serve my college and community effectively without these interactions; indeed, I would not be a complete person.” Another respondent stated, “Zero undergraduate preparation, near zero graduate course preparation but extensive personal scholarly research and extensive regional contact in a multi-cultural setting.”

Table 6

*Overall Impact of Professional Preparation, Work, Life Experiences, and Intercultural Contact on Understanding Multicultural Competence*

Most Important Word/Phrase	# of Responses	% of Total Response
Experience	6	31.58
Cultures	6	31.58
Understanding	4	21.05
Much	4	21.05
Learn	4	21.05
Cultural	4	21.05
Made	4	21.05
People	3	15.79
Better	3	15.79
Interactions	3	15.79
n=19		

### Summary

Thirty-nine community college presidents from two majority-minority states participated in the survey research, with twenty-five from California and fourteen from Texas. The Cultural Intelligence Scale (CQS), given as an online survey, was used to collect data on their level of cultural intelligence. Means and

standard deviations were determined for each factor of the CQS: CQ-Strategy, CQ-Knowledge, CQ-Motivation, and CQ-Behavior. These data, along with paired t-tests, were used to address the first research question: What cultural intelligence factor (strategy, knowledge, motivation, behavior) for community college presidents from two majority-minority states is the strongest and what cultural intelligence factor is the weakest? Respondents scored highest in CQ-Strategy, which is metacognition, and lowest in CQ-Knowledge, which is cognition. However, since there is not a statistically significant difference between CQ-Strategy and CQ-Behavior, CQ-Motivation, and CQ-Knowledge, the researcher could not determine the strongest CQ factor. The same is true for the weakest CQ factor. While CQ-Knowledge is the lowest scored of the four CQ factors, there was only a statistically significant difference with CQ-Behavior but not the other CQ factors.

The second research question was: What is the relationship between the perceived multicultural competence and cultural intelligence of the community college president? The Multicultural Competency Questionnaire (MCQ) was used to examine the relationship between community college presidents' cultural intelligence score and their perceived level of multicultural competence. For each independent variable (multicultural competence, knowledge, awareness, and skills) there was a direct correlation to the total CQS scores, although the strength of the correlations ranged from strong (multicultural competence) to weak (multicultural awareness). Linear regression models were used to determine the associative relationship between CQS scores and the independent



variables. Forty percent of the variance in the total CQS scores can be explained by the variance in overall multicultural competence, with 25% accounted for by multicultural knowledge, 21% by multicultural skills, and 10% by multicultural awareness.

## **Chapter V**

### **Discussion and Recommendations**

#### **Introduction**

With the growing cultural diversification of the community college student body, as well as the nation, the level of cultural intelligence of the community college president of today is even more important than in times past. Cross-cultural leadership is the number one management challenge of the twenty-first century and beyond, according to a research finding from 90% of executives from sixty-eight countries (Ang et al., 2007). Thus, this study explored the cultural intelligence (CQ) perceptions of community college presidents in California and Texas, two majority-minority states (Aaronson, 2012). The study focused on the following research questions:

- What cultural intelligence factor (strategy, knowledge, motivation, behavior) for community college presidents from two majority-minority states is the strongest and what cultural intelligence factor is the weakest?
- What is the relationship between the perceived multicultural competence and cultural intelligence of the community college president?

Chapter Five will discuss the findings of the study, assess the significance of the findings, discuss practical implications, and provide recommendations for practice for future research.

## Findings

Results of the Cultural Intelligence Scale (CQS) revealed respondents were strongest in the CQ-Strategy, which is metacognition, the strategic ability to manage cross-cultural situations. In terms of a community college president, “CQ strategy helps a leader use cultural knowledge to plan an appropriate strategy, accurately interpret what’s going on, and check to see if expectations are accurate or need revision” (Livermore, 2010, p. 27). The lowest scored cultural intelligence factor was CQ-Knowledge. CQ-Knowledge is the cognitive dimension of Ang and Early’s (2003) cultural intelligence theory. CQ-Knowledge is the possession of cultural knowledge, which includes cultural systems and cultural norms and values (Livermore, 2011). For the community college president, CQ-Knowledge “refers to a leader’s knowledge about culture and its role in shaping how business is done” (p. 26).

Respondents viewed themselves as having a relatively strong level of skills to behave appropriately in cross-cultural situations but also viewed their knowledge of other cultural groups at a weaker capacity level. As such, how effective are community college presidents in planning for cross-cultural interactions and situations when their cultural knowledge is lower than their metacognition? Psychologist Noel Burch developed the Conscious Competence Learning Model, an important addition to the theory of andragogy and adult learning. The model explains how adults move from “ignorance to mastery of a skill” (Modern da Vinci, 2015, para. 5). In this skill development model, there are four stages adults go through as they learn a new skill. When adults are at level

one, unconscious incompetence, they are both unaware of their lack of skill and the need to acquire the skill. Level two is the step on the ladder where adults are aware of the skill, as well as their lack of capability in executing the skill with efficacy. Adults at the third level are aware of the skill and possess a level of competence. Finally, level four adults apply the skill automatically and with a high level of competence and efficacy but are unaware of their competence. They are considered unconsciously skilled (Adams, 2016; Mind Tools, 2016; Modern da Vinci, 2015).

Burch's model is applicable to respondents of the CQS. Their scores are reflections of their perception of their cultural intelligence competence, with their level of self-awareness falling on one of the rungs of Burch's Conscious Competence Ladder. When combined, the CQS and the Conscious Competence Ladder could be used to help community college presidents see and understand where they are in their level of cultural intelligence mastery in terms of awareness and capacity. For professional developers and curriculum writers, for example, interested in increasing the skill of cultural intelligence in college leaders, and who use the Conscious Competence Ladder as a guide, there are several ways to apply this model.

- At the first stage, Unconscious Incompetence, focus on the benefits of learning the skill not on the process of learning
- At the second stage, Conscious Incompetence, help people through the arid plain of learning when more goes wrong than right

- At the third stage, Conscious Competence, give people lots of tips, tricks and techniques to help the achieve some success
- At the fourth stage, Unconscious Competence, praise the learner and reinforce the learning (Manage Train Learn, 2018, para. 7)

CQ-Knowledge, the understanding of diverse cultures, is the CQ capability most often addressed when individuals and organizations seek to improve cross-cultural leadership competence. The rationale is that cultural knowledge is a vital prerequisite to engaging effectively in the other three CQ capabilities (Livermore, 2011; Livermore & Van Dyne, 2015; Raver & Van Dyne, 2017). CQ-Knowledge includes a general understanding of “cultural systems and the cultural norms and values associated with different societies (Livermore & Van Dyne, 2015, p. 5), as well as specific knowledge, “which involves understanding the relevance of culture to specific domains” (p. 5). However, no hierarchy exists among the CQ capabilities. The Four-Factor model must be viewed holistically with each factor equally as important in an individual’s overall level of cultural intelligence. Thus, while CQ-Strategy was the highest scored factor of cultural intelligence and CQ-Knowledge the lowest scored, the scores are benchmarks from which community college presidents can consciously build their competence by prioritizing the factors based on, not their overall CQ score, but the score on each factor. Whereas high CQ-Knowledge with low to moderate competence in the other factors can lead to stereotypes about cultures, high CQ-Strategy combined with high CQ-Knowledge can result in leaders who can “diagnose situations from multiple perspectives and make effective decisions in culturally diverse contexts”

(Livermore & Van Dyne, 2015, p. 13). Ang et al. (2007), found CQ-Strategy and CQ-Behavior the two capabilities most salient “for predicting the performance of leaders who are required to move in and out of many different cultures, situations, and tasks” (Livermore & Van Dyne, 2015, p. 14).

The Multicultural Competency Questionnaire (MCQ) defines three subscales of multicultural competence: multicultural knowledge, multicultural skills, and multicultural awareness. Respondents rated themselves highest in multicultural awareness and lowest in multicultural knowledge. Multicultural awareness scores were statistically significantly different from the scores on multicultural knowledge. Multicultural awareness is an individual’s awareness of the role that cultural norms, values, and beliefs play in influencing and impacting one’s behavior and attitudes when engaged in intercultural interactions. Multicultural knowledge is the possession of knowledge of cultures other than one’s own (King & Howard-Hamilton, 2003).

There is a direct correlation between total CQS scores and level of multicultural knowledge, although not as strong as the correlation between total CQS scores and total MCQ scores. There is also a direct (moderate) relationship between total CQS scores and multicultural skills and a direct and weak relationship between total CQS scores and multicultural awareness. One interpretation is that multicultural awareness is an aspect of CQ-Strategy. CQ-Strategy is “the extent to which [an individual] is aware of what’s going on in a cross-cultural situation and [one’s] ability to use that awareness to manage those situations effectively” (Livermore, 2011, p. 107). Both include an awareness of

the role culture plays in cross-cultural interactions and the link to individual behavior. Where the two diverge is the awareness of the need to plan for appropriate and effective cross-cultural interactions, which occurs during metacognition (CQ-Strategy). However, multicultural awareness combined with multicultural skills, the ability of an individual to engage competently and appropriately in intercultural interactions, closely mirrors CQ-Strategy. Thus, multicultural competence and cultural intelligence include not only awareness and knowledge but application. CQ-Strategy asks: "Am I aware, and can I plan appropriately in light of the personal and cultural dynamics involved?" (Livermore, 2011, p. 107).

### **Practical Implications**

Raver and Van Dyne (2017) examined the development of cultural intelligence through the lens of intercultural competence. In general, like multicultural competence and cultural intelligence, intercultural intelligence is defined as 'the ability to think and act in interculturally appropriate ways (Raver & Van Dyne, 2017, p. 408). Intercultural research falls within three streams: individual perspectives and competence, such as personal traits; attitudes and worldviews, such as ethnocentrism; and intercultural capabilities, such as knowledge, skills, and abilities. Both CQ research and multicultural competence falls within the third stream. Since CQ is a malleable set of capabilities reflecting the degree to which individuals can function effectively in a multicultural or intercultural environment, most research on CQ has focused on the consequence of cultural intelligence and not its antecedents. However, there is growing research dedicated to predictors of CQ, as well as its development. For example, certain personality traits, such as openness to experience, and intercultural experience were found to act as antecedents to CQ (Kim & Van Dyne, 2012; Leung et al., 2014; Oolders, Chernyshenko, & Stark, 2008). To-date, no CQ research has focused on multicultural competence and its three subscales (multicultural knowledge, multicultural skills, and multicultural awareness) as outlined by King and Howard-Hamilton (2003) as potential antecedents of cultural intelligence.

Raver and Van Dyne (2017) engaged in an extensive literature review of CQ research on cultural intelligence development, training, and interventions at



the employee-level. They narrowed their search to include only scholarly articles with a focus on CQ and intercultural competence, no matter the approach to CQ development. Raver and Van Dyne (2017) “examined 28 published articles and chapters that reported results on the extent to which specific training or development activities predicted CQ” (p. 414). Sixteen of the studies used quasi-experimental, repeated-measures designs with a pre-and postintervention CQ survey, ten used correlational field survey designs, and two used qualitative, interview-based investigations of CQ development. Raver and Van Dyne (2017) noted the following: “There are no published studies on the development of CQ that meet all of the recommendations for methodological rigor outlined in prior cross-cultural training reviews (i.e., control groups, pre-post design, random assignment, longitudinal measures” (p. 423).

One purpose of the MCQ’s open-ended questions is to collect data on possible antecedents to multicultural competence. Do college courses, professional development, intercultural contact, and work or life experiences impact one’s perception of one’s level of multicultural competence? If so, to what degree? Similar questions arise for cultural intelligence. Professional development and/or training programs, intercultural contact, and international experience are often recommended strategies to increase one’s cultural intelligence (Ang & Van Dyne, 2008; Livermore, 2010, 2011). Most of the twenty-eight studies reviewed by Raver and Van Dyne (2017) showed an increase in one or more factors of cultural intelligence after participants, often international students, completed a multicultural or cultural competence training or

development program. CQ-Strategy, CQ-Motivation, and CQ-Behavior increased after sixty-six students from France and the Netherlands completed a classroom-based CQ training program (Bucker & Korzilius, 2015). In a 2013 Eisenberg et al., study with students from an Austrian university, by the end of their course, CQ-Knowledge and CQ-Strategy increased. International experience proved a predictor for all CQ factors except CQ-Behavior. CQ-Knowledge and CQ-Strategy increased for a group of textile and apparel students in Thailand, Australia, and Russia after the completion of a web-based customized learning experience. In this study, “qualitative results highlighted the importance of being open-minded to diverse perspectives, career preparation, and learning as an ongoing process” (Raver & Van Dyne, 2017, p. 417).

Of the examined studies, 39% focused on a sample other than students—expatriate employees (Gertsen & Soderberg, 2010; Moon, Choi, & Jung, 2012; Gupta et al., 2013) and business or management professionals (Kim & Van Dyne, 2012; Li et al., 2013; MacNab, 2012; MacNab & Worthley, 2012; Rehg et al., 2012; Reichard et al., 2014, 2015; Tay et al., 2008), with two of those studies with participants in leadership positions. Li et al., (2013) study had a sample of two-hundred ninety-four international business executives who engaged in a field survey of their international experience. The study revealed a positive correlation between length of international experience and overall CQ score (Raver & Van Dyne, 2017). One-hundred thirty organizational leaders from the U.S., along with fifty-five administrative staff members from South Africa (Reichard et al., 2014) participated in a two-hour cross-cultural training program, with an increase in

overall CQ score at the end of the training. The increase remained stable two months after the training (Raver & Van Dyne, 2017). The majority of the studies revealed intercultural or multicultural training and interventions increase CQ in students and professionals, while CQ-Strategy and CQ-Knowledge are the CQ factors most strongly impacted by such training and development (Raver & Van Dyne, 2017). International experience, in a few studies, was shown to predict the overall CQ score, as well as the four factors of CQ. “The depth and richness of intercultural experience seem to play a role in whether CQ improves, but few quantitative studies provide sufficient details on the nature of the intercultural sojourn experience to discern the characteristics of programs and experiences that matter most” (Raver & Van Dyne, 2017, p. 429).

The Cultural Intelligence Scale (CQS) is a useful tool for self-assessment and personal and professional growth and development. Current and future community college presidents can use the score on each CQ factor as a source for self-reflection, as well as a necessary step in the formation of a professional development plan for increasing their level of cultural intelligence. Various strategies may be engaged to increase one’s CQ, such as cross-cultural training and frequent multicultural contact. Livermore (2011) recommended cross-cultural leaders seeking to improve their cultural intelligence ask themselves four key questions in every cross-cultural situation. One, “What’s their level of confidence and motivation”? Two, “What cultural understanding must they possess to increase their cross-cultural effectiveness”? Three, “What do they need to plan to be more effective”? Four, “What behaviors should they adopt to

be more effective”? For CQ-Knowledge, the lowest scored of the CQ factors, Livermore (2011) recommends several strategies for increasing this factor, dividing his suggestions into the four sub-dimensions of CQ-Knowledge: business/cultural systems, interpersonal/cultural values, socio-linguistics, and leadership. Under the leadership sub-dimension, he recommends seeking diverse perspectives and recruiting a cultural intelligence coach. Livermore (2011) also provides guidelines for selecting an effective CQ coach, one of them being a person with a high degree of multicultural awareness.

Colleges may also design their courses and professional development and mentoring opportunities, particularly those geared toward growing and developing college leaders, with CQ factors and antecedents of cultural intelligence in mind. Cross-cultural experiences and multicultural knowledge and awareness, for example, could be purposefully built into learning and professional experiences. Ideally, all four factors of cultural intelligence should be woven into the fabric of higher education. The factors do not function in isolation from each other, no more than they are a fixed capability. According to Livermore (2011), “[t]he power of CQ lies in its ability to foster transformation” (p. 170). For community colleges, such transformation can begin with including increasing cultural intelligence as a duty of the president and with evidence of high cultural intelligence as a key requirement for the position of community college president. A cursory review of college presidents’ job descriptions revealed cultural intelligence is not listed as a preferred qualification or a required skill.

### **Recommendations for Future Research**

This study focused on community college presidents from two majority-minority states—California and Texas—based on the assumption that CEOs from a culturally diverse state would be invested in leading with cultural intelligence and practicing cross-cultural leadership. Thus, research was limited to two majority-minority states and did not include community college presidents from states with majority White populations. Future research could expand to include other majority-minority states, as well as states with majority White populations. Such research could explore whether different levels of perceived CQ exist between states and regions. Livermore (2011) makes the same recommendation for future cultural intelligence research.

Furthermore, the study limited the examination of community college presidents' cultural intelligence to the CQS self-assessment. Future research could combine the CQS self-assessment with the CQS observer report, adding methodological diversity. Adding the observer report could reduce the biases associated with self-reports. The Johari Window is a self-help psychological tool created by psychologists Joseph Luft and Harrington Ingham in 1955. It is a framework to help people better understand their interpersonal relationships and is conceptualized by four quadrants: open self, blind self, hidden self, and unknown self (Keogh, 2018; Mulder, 2017). This tool can be used for the following purposes: "Understanding how you communicate with yourself and others, ... how you present yourself to yourself and others, ... how you perceive yourself and how others perceive you, [and] . . . actions vs. motivations" (Meier,

para. 11, 2009). This model is helpful in considering how, during a self-assessment survey, like the CQS, respondents may not accurately rate themselves due to a lack of self-awareness in this subject area. The blind self quadrant of the Johari Window is what others know about an individual, but the person does not know about oneself, which creates a blind spot to a true understanding of self. Thus, using the CQS observer report in conjunction with the CQS self-report may address the blind self and mitigate bias in self-reporting.

Ideally, such research could benefit from a much higher response rate. Community college presidents juggle a full schedule. A request to complete the CQS from a supervisor or a well-known researcher or institution, such as Gallup Higher Education or the American Association of Community Colleges, may yield a higher response rate than the current study. Furthermore, one cannot assume the thirty-nine respondents are representative of the target population. Future research, with a higher response rate, could address this limitation.

### **Conclusion**

Cultural intelligence is an inside-outside approach to navigating effectively cross-cultural interactions. An inside-outside approach refers to the link between one's values and beliefs and one's actions and behaviors. Community college presidents, regardless of their level of CQ, work in diverse environments and interact with people who do not all share their cultural identities. Diversity is broad, including gender and ideological differences, even when more obvious forms of diversity (racial, ethnic, religious) may not exist, in large numbers, on a college campus. More leaders, business and higher education, are turning to

cultural intelligence as an approach to addressing effective cross-cultural communication and interactions, with the understanding that change must first take place within (Cultural Intelligence Center, 2015-2019; Livermore, 2011).

Community college presidents are in a unique position to lead and model culturally intelligent behaviors and decisions. CQ-Motivation is critical in creating the drive necessary for community college presidents to engage in cross-cultural leadership. Without drive and the willingness to act, even to take missteps on the cultural intelligence journey, community college leaders, including those with high multicultural awareness, are unlikely to adopt cross-cultural leadership as a preferred leadership style. “Leaders across every profession are being propelled into a culturally rich and diverse challenge. Both an intuitive sense of leadership and expertise in one’s field continue to be valuable leadership assets, but they are no longer enough to manage today’s diverse opportunities” (Livermore, 2010, p. 13).

While cultural intelligence may be an inside-outside approach, it is not a strategy that must be employed alone. Indeed, community college presidents committed to cultural intelligence will understand the need and power in developing, supporting, and sustaining a campus culture of cultural intelligence. For some community colleges and presidents, such an outlook and change in behavior will entail a significant paradigm shift. Such a shift takes planning, buy-in, commitment, training, patience, and time. It involves changing and sometimes challenging the hearts and minds of constituent groups, getting past their preconceived notions and stereotypes, as well as addressing their fears,

guilt and shame. In this vein, community college presidents with moderate to high cultural intelligence are ideal change agents for their institutions. Change agents are, first and foremost, self-reflectors, critical examiners of their own biases, ethnocentrism and values and beliefs (The Learning Project, 2011). They can also promote cultural intelligence, build multicultural capacity, and develop culturally intelligent policies and practices within the learning and working community of the community college (Lew, 2007). Livermore (2010) contends, in his conclusion to *Leading With Cultural Intelligence: The New Secret to Success*, cultural intelligence is "... an ongoing skill set that grows as we continue to live, lead, and learn. And it provides a way to stay ahead of the curve while also contributing to the greater good of humanity in the world" (p. 195).



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## Appendix A

### Cultural Intelligence Scale (CQS)

Instructions: Select the response that best describes your capabilities.

Select the answer that BEST describes you AS YOU REALLY ARE (1=strongly disagree; 7=strongly agree).

#### **CQ Questionnaire Items**

##### **Factor**

##### **CQ-Strategy:**

- MC1 I am conscious of the cultural knowledge I use when interacting with people with different cultural backgrounds.
- MC2 I adjust my cultural knowledge as I interact with people from a culture that is unfamiliar to me.
- MC3 I am conscious of the cultural knowledge I apply to cross-cultural interactions.
- MC4 I check the accuracy of my cultural knowledge as I interact with people from different cultures.

##### **CQ-Knowledge:**

- COG1 I know the legal and economic systems of other cultures.
- COG2 I know the rules (e.g., vocabulary, grammar) of other languages.
- COG3 I know the cultural values and religious beliefs of other cultures.
- COG4 I know the marriage systems of other cultures.
- COG5 I know the arts and crafts of other cultures.
- COG6 I know the rules for expressing non-verbal behaviors in other cultures.

##### **CQ-Motivation:**

- MOT1 I enjoy interacting with people from different cultures.
- MOT2 I am confident that I can socialize with locals in a culture that is unfamiliar to me.
- MOT3 I am sure I can deal with the stresses of adjusting to a culture that is new to me.
- MOT4 I enjoy living in cultures that are unfamiliar to me.
- MOT5 I am confident that I can get accustomed to the shopping conditions in a different culture.

##### **CQ-Behavior:**

- BEH1 I change my verbal behavior (e.g., accent, tone) when a cross-cultural interaction requires it.
- BEH2 I use pause and silence differently to suit different cross-cultural situations.

- BEH3 I vary the rate of my speaking when a cross-cultural situation requires it.
- BEH4 I change my non-verbal behavior when a cross-cultural interaction requires it.
- BEH5 I alter my facial expressions when a cross-cultural interaction requires it.

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**Note. Use of this scale granted to academic researchers for research purposes only.**

## Appendix B

### Multicultural Competency Questionnaire (MCQ)

In this project, we are defining multicultural competence as “the awareness, knowledge and skills necessary to work effectively and ethically across cultural differences.” These three aspects are defined below. Please refer to these definitions as you answer the following questions.

**Multicultural Knowledge:** having an informed understanding of cultures that are different from one’s own culture, including knowledge of their histories, traditions, values, practices, etc.

**Multicultural Skills:** skills that individuals use to engage in effective and meaningful interactions with those who are from different cultural backgrounds than their own.

**Multicultural Awareness:** awareness of how people’s attitudes, beliefs, values, assumptions, and self-awareness affect the ways they interact with those who are culturally different from themselves.

1. In what ways has your graduate professional preparation contributed to your multicultural competence? To answer this question, please give examples to illustrate how your professional preparation experiences (class assignments, internship responsibilities, etc.) contributed to the development of your competence in each area.

Knowledge:

Skills:

Awareness:

2. In what ways have your work experiences contributed to your multicultural competence? Please give examples to illustrate how these experiences contributed to your learning in each area.

Knowledge:

Skills:

Awareness:

3. In what ways have your other life experiences contributed to your multicultural competence? Please give examples to illustrate how these experiences contributed to your learning in each area.

Knowledge:

Skills:

Awareness:

4. Please describe the amount and kind of contact you have had with people from cultural groups different than your own in collegiate settings (please circle the appropriate number).

1 – yearly      2 – bi monthly      3 – monthly      4 – weekly      5 –daily  
(once/yr)      (6 times/yr)      (12 times/yr)      (52 times/yr)      (365/yr)

What kind of intercultural contact do you typically have in such situations?

5. Please describe the amount and kind of contact you had with people from cultural groups different than your own outside collegiate settings.

1 – yearly      2 – bi monthly      3 – monthly      4 – weekly      5 –daily  
(once/yr)      (6 times/yr)      (12 times/yr)      (52 times/yr)      (365/yr)

What kind of intercultural do you typically have in such situations?

6. Overall, how have these experiences (professional preparation, work, and other life experiences, contact with people from other cultural groups) affected your understanding of multicultural competence?

7. How often do you think about your racial/ethnic background?

1 – yearly      2 – bi monthly      3 – monthly      4 – weekly      5 –daily  
(once/yr)      (6 times/yr)      (12 times/yr)      (52 times/yr)      (365/yr)

8. Please assess your own level of multicultural competence using the scale given below:

1	2	3	4	5
early		middle		advanced

\_\_\_\_\_ Multicultural Knowledge  
 \_\_\_\_\_ Multicultural Skills  
 \_\_\_\_\_ Multicultural Awareness  
 \_\_\_\_\_ Multicultural Competence (overall)

Comments:

## **Appendix C**

### **Permission to use Multicultural Competency Questionnaire**

November 6, 2017

Dr. Howard-Hamilton:

My name is Natalie Jones and I am a student at Morgan State University working on my doctoral degree in community college leadership. I am interested in examining the cultural intelligence of community college presidents in two majority-minority states. My intention is to use the Cultural Intelligence Scale (CQS) as the primary measuring tool supported by the Multicultural Competence Questionnaire. As such, I am seeking your permission to use the MCQ. If permission is granted, I will transcribe the survey onto SurveyMonkey, an online survey tool. All directions, questions, definitions, and scales will remain unchanged, and credit for the creation of the MCQ will be cited to you and Dr. Mary Howard-Hamilton. Thank you for considering my request. I look forward to hearing from you soon.

Sincerely,  
Natalie Jones  
Morgan State University Doctoral Candidate  
Community College Doctoral Leadership Program  
IRB #16/09-0097

November 14, 2017

Good afternoon Natalie,

Thanks for the phone call and gentle reminder that you needed permission to use the multicultural protocol for your dissertations. Please use this email as confirmation that we have communicated, by phone and email, to use the multicultural protocol for your research study.

If you have any additional questions do not hesitate to contact me by phone or email and my contact information can be found below.

Be well and best wishes for a successful research study.

Dr. Howard-Hamilton



Dr. Mary Howard-Hamilton  
Acting Chair, Distinguished Research Professor, and Coordinator - Higher  
Education Leadership Program  
Department of Educational Leadership  
321D Bayh College of Education  
Indiana State University  
Terre Haute, IN 47809  
(xxx) xxx-xxxx  
[mary.howard-hamilton@indstate.edu](mailto:mary.howard-hamilton@indstate.edu)

## Appendix D

### Request for Letter of Endorsement from Jacob Fraire Chair of the Texas Association for Community Colleges

October 24, 2016

November 14, 2017

Jacob Fraire  
President and CEO, Texas Association of Community Colleges

My name is Natalie Jones and I am a doctoral candidate in Community College Leadership at Morgan State University. As you know, Texas is a majority-minority state and the Texas Community College System is comprised of a significant and growing population of culturally and linguistically diverse students. Thus, the community college experience, for employees and students, is one of intercultural contact and opportunities for cross-cultural understanding, as well as cross-cultural conflict. As such, to lead and manage effectively, equitably, and excellently in a diverse and globalized world requires a community college president with a high level of cultural intelligence.

The purpose of my study is to examine the cultural intelligence of community college presidents from two majority-minority states. The study will use the Cultural Intelligence Scale (Earley & Ang) and the Multicultural Competency Questionnaire (King & Howard-Hamilton), completed by community college presidents via SurveyMonkey, an online survey tool. It is my hope the results will increase courageous conversations around cultural intelligence as an important leadership competency for community college presidents, in terms of hiring, evaluation, and professional development, as well as highlight the current state of cultural intelligence of community college presidents, with the understanding that cultural intelligence is not a static phenomenon but a lifelong journey of personal and professional growth.

In this regard, I would be most grateful if you would consider writing me a letter of endorsement for my dissertation research. Your letter of endorsement would be attached to my letter of invitation/instruction to California's community college presidents to participate in my study. The survey should take approximately 20 minutes to complete. I've attached a copy of the survey for your review. The results will be held in strictest confidence and will never be associated with the participant or college.

The endorsement letter may be emailed to me as an attachment at [najon7@morgan.edu](mailto:najon7@morgan.edu). Thank you for your consideration, time, and support.

Sincerely,

Natalie Jones  
Morgan State University Doctoral Candidate  
Community College Leadership Doctoral Program  
IRB #16/09-0097

## Appendix E

### **Request for Letter of Endorsement from Brian King, President of the Chief Executive Officers of the California Community Colleges**

October 24, 2016

November 14, 2017

Brian King, Los Rios CCD  
President, Chief Executive Officers of the California Community Colleges

My name is Natalie Jones and I am a doctoral candidate in Community College Leadership at Morgan State University. As you know, California is a majority-minority state and the California Community College System is comprised of a significant and growing population of culturally and linguistically diverse students. Thus, the community college experience, for employees and students, is one of intercultural contact and opportunities for cross-cultural understanding, as well as cross-cultural conflict. As such, to lead and manage effectively, equitably, and excellently in a diverse and globalized world requires a community college president with a high level of cultural intelligence.

The purpose of my study is to examine the cultural intelligence of community college presidents from two majority-minority states. The study will use the Cultural Intelligence Scale (Earley & Ang) and the Multicultural Competency Questionnaire (King & Howard-Hamilton), completed by community college presidents via SurveyMonkey, an online survey tool. It is my hope the results will increase courageous conversations around cultural intelligence as an important leadership competency for community college presidents, in terms of hiring, evaluation, and professional development, as well as highlight the current state of cultural intelligence of community college presidents, with the understanding that cultural intelligence is not a static phenomenon but a lifelong journey of personal and professional growth.

In this regard, I would be most grateful if you would consider writing me a letter of endorsement for my dissertation research. Your letter of endorsement would be attached to my letter of invitation/instruction to California's community college presidents to participate in my study. The survey should take approximately 20 minutes to complete. I've attached a copy of the survey for your review. The results will be held in strictest confidence and will never be associated with the participant or college.

The endorsement letter may be emailed to me as an attachment at [najon7@morgan.edu](mailto:najon7@morgan.edu). Thank you for your consideration, time, and support.

Sincerely,

Natalie Jones  
Morgan State University Doctoral Candidate  
Community College Leadership  
IRB #16/09-0097

## **Appendix F**

### **Letter of Invitation/ Introduction to Community College President**

Dear President \_\_\_\_\_:

My name is Natalie Jones and I am a doctoral candidate in Community College Leadership at Morgan State University. As you know, California is a majority-minority state and the California Community College System is comprised of a significant and growing population of culturally and linguistically diverse students. Thus, the community college experience, for employees and students, is one of intercultural contact and opportunities for cross-cultural understanding, as well as cross-cultural conflict. My descriptive, non-evaluative study will examine the cultural intelligence of community college presidents from two majority-minority states. It is hoped that your survey responses will offer valuable data for the future mentoring, recruitment, selection, evaluation, and professional development of current and future community college presidents.

There are potential benefits to participating in this study. The potential benefits may be based on how the theory of cultural intelligence and the results of the survey are interpreted and used. For example, after taking the survey, some leaders adapted their leadership style when leading across different cultures, examined their confidence level for doing cross-cultural work, increased their understanding of culture's role on people thoughts, attitudes, and behaviors.

You are invited to participate in this research through the completion of an online survey. The survey is divided into two sections: The Cultural Intelligence Scale, which includes 20 Likert-Scale questions, and the Multicultural Competency Questionnaire, which is comprised of 8 items. The survey should take you approximately 20 minutes to complete. You will not be asked any identifying questions. You may be assured that information you provide will be handled in strictest confidence and will never be associated with you by name or college. In addition, the data is being collected in such a way that one institution cannot be compared with another.


On Friday, December 2<sup>nd</sup>, you will be sent an email invitation that will contain a link to the survey. I respectfully request that the online survey be completed no later than January 6, 2017. If you are unable to participate in this study, please let me know by email so that your name will be removed from the email invitation and possible follow-up lists.

Sincerely,

Natalie Jones  
Morgan State University Doctoral Candidate  
Community College Leadership  
IRB #16/09-0097

## Appendix G

### Cultural Intelligence Scale/Multicultural Competency Questionnaire Online Survey


**MORGAN**  
 STATE UNIVERSITY

**Cultural Intelligence Survey/Multicultural Competence Questionnaire**

**1. Consent to Participate**

**Consent form**

You have been asked to participate in a research study that is examining the cultural intelligence of community college presidents in two majority-minority states. This informed consent outlines the facts, implications, and consequences of the research study. Upon reading and understanding this form, you will be asked to give consent to participate in the research study.

**Researcher:**

Natalie Jones, Morgan State University

**Inquiries:**

The researcher will gladly answer any inquiries regarding the purpose and procedures of the present study. Please send all inquiries via email to najon7@morgan.edu.

**Procedures:**

- You are being asked to complete an online instrument consisting of 34 questions including questions about demographics, cultural intelligence, and multicultural competence.
- The instrument will be completed online and located on SurveyMonkey.
- The length of time needed to complete the online assessment is estimated at 15-20 minutes.
- Participation is voluntary.
- The researcher will take precautions to protect participant identity by not using the names of participants or community colleges in her results or writing. The researcher will use the assessment results for publications and presentation purposes.

**Participant Risks:**

There are no foreseeable risks for taking this survey more so than you would encounter on a daily basis. It might be possible, as a result of participating in this survey, that you would have more of an awareness of unpleasant thoughts associated with cross-cultural interactions and/or leadership styles. This study may involve additional risks to the participant, which are currently unforeseeable.

**Participant Benefits:**

- Participants may benefit from increased understanding of cross-cultural interactions, cultural intelligence, cross-cultural leadership, and multicultural competence.
- Participants may gain further understanding of self and practical information that may be applicable to future comparable experiences.
- The potential publication of the findings of this study may prove beneficial in the selection, training, and evaluation of current and future community college presidents.

**Compensation:**

Participants will not receive any financial compensation for participation in this study.



**Confidentiality:**

- The researcher will take precautions to protect participant identity by not linking survey information to participant identity. The researcher will not identify participant by name.
- The survey will be located on SurveyMonkey. Data are stored on the server and kept in a password-protected database and are not shared with anyone. It is conceivable that engineering staff at the web hosting company may need to access the database for maintenance reasons.
- The researcher will store all research documentation using password-protected documents for the duration of seven years. Any hard copies of the data will be stored in a locked filing cabinet and shredded at the end of three years.

**Voluntary Participation:**

Participation in this study is voluntary and you may withdraw at any point without penalty.

**Statement of Consent:**

- Morgan State University, their agents, trustees, administrators, faculty, and staff are released from all claims, damages, or suits, not limited to those based upon or related to any adverse effect upon which may arise during or develop in the future as a result of my participation in this research.
- Please understand that this release of liability is binding upon you, your heirs, executors, administrators, personal representatives, and anyone else who

**\* 1. Disclosure:**

By answering yes below, I acknowledge the following:

I have read and understand the description of this study and contents of the consent form. I have had an opportunity to ask questions and have all my questions answered. I hereby acknowledge the above consent form and give voluntary consent to participate in this study. I understand that I must be 18 years or older to sign this informed consent and participate in this study. I understand that should I have any questions about this research and its conduct, I should contact the researcher listed above.

☐ Yes

☐ No



## Cultural Intelligence Survey/Multicultural Competence Questionnaire

### 2. Welcome Community College Presidents

Thank you for participating in this survey. Your feedback is important. This single survey is comprised of two surveys - the Cultural Intelligence Survey and the Multicultural Competency Questionnaire, for a total of 34 survey questions. The survey should take approximately 20 minutes.

Thank you for your commitment to furthering research and understanding of cultural intelligence and the community college president.



### Cultural Intelligence Survey/Multicultural Competence Questionnaire

#### 3. Background Information

**This page is intended to ascertain demographic information.**

2. What is your biological gender?

Other (please specify)

3. Which of the following best represents your racial or ethnic heritage?

- ☐ African American or Black
- ☐ American Indian or Alaska Native
- ☐ Asian
- ☐ Native Hawaiian or Other Pacific Islander
- ☐ White
- ☐ Hispanic or Latino
- ☐ Biracial
- ☐ Multi-racial
- ☐ Other (please specify)

4. What is your native language?

Other (please specify)

5. Do you identify with any of the following religions? (Please select all that apply.)

- ☐ Protestantism
- ☐ Catholicism
- ☐ Christianity
- ☐ Judaism
- ☐ Islam
- ☐ Buddhism
- ☐ Hinduism
- ☐ Inter/Non-denominational
- ☐ No religion
- ☐ Other (please specify)

6. What is your sexual orientation?

Other (please specify)

7. How many years have you served as a community college president (current and past presidencies)?

8. In what state are you currently serving as a community college president?



### Cultural Intelligence Survey/Multicultural Competence Questionnaire

#### 4. Cultural Intelligence Survey (Earley & Ang)

##### Factor: Cultural Intelligence Strategy

Select the response that best describes your capabilities.

Select the answer that BEST describes you AS YOU REALLY ARE (1=strongly disagree; 7=strongly agree).

9. I am conscious of the cultural knowledge I use when interacting with people from different cultural backgrounds.

(1) Strongly Disagree	(2)	(3)	(4)	(5)	(6)	(7) Strongly Agree
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

10. I adjust my cultural knowledge as I interact with people from a cultural unfamiliar to me.

(1) Strongly Disagree	(2)	(3)	(4)	(5)	(6)	(7) Strongly Agree
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

11. I am conscious of the cultural knowledge I apply to cross-cultural interactions.

(1) Strongly Disagree	(2)	(3)	(4)	(5)	(6)	(7) Strongly Agree
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

12. I check the accuracy of my cultural knowledge as I interact with people from different cultures.

(1) Strongly Disagree	(2)	(3)	(4)	(5)	(6)	(7) Strongly Agree
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>



### Cultural Intelligence Survey/Multicultural Competence Questionnaire

#### 5. Cultural Intelligence Survey (Earley & Ang)

#### Factor: Cultural Intelligence Knowledge

Select the response that best describes your capabilities.

Select the answer that BEST describes you AS YOU REALLY ARE (1=strongly disagree; 7=strongly agree).

13. I know the legal and economic systems of other cultures.

(1) Strongly Disagree	(2)	(3)	(4)	(5)	(6)	(7) Strongly Agree
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

14. I know the rules (e.g., vocabulary, grammar) of other languages.

(1) Strongly Disagree	(2)	(3)	(4)	(5)	(6)	(7) Strongly Agree
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

15. I know the cultural values and religious beliefs of other cultures.

(1) Strongly Disagree	(2)	(3)	(4)	(5)	(6)	(7) Strongly Agree
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

16. I know the marriage systems of other cultures.

(1) Strongly Disagree	(2)	(3)	(4)	(5)	(6)	(7) Strongly Agree
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

17. I know the arts and crafts of other cultures.

(1) Strongly Disagree	(2)	(3)	(4)	(5)	(6)	(7) Strongly Agree
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

18. I know the rules for expressing non-verbal behaviors in other cultures.

(1) Strongly Disagree

(2)

(3)

(4)

(5)

(6)

(7) Strongly Agree



### Cultural Intelligence Survey/Multicultural Competence Questionnaire

#### 6. Cultural Intelligence Survey (Earley & Ang)

#### Factor: Cultural Intelligence Motivation

Select the response that best describes your capabilities.

Select the answer that BEST describes you AS YOU REALLY ARE (1=strongly disagree; 7=strongly agree).

19. I enjoy interacting with people from different cultures.

(1) Strongly Disagree	(2)	(3)	(4)	(5)	(6)	(7) Strongly Agree
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

20. I am confident I can socialize with locals in a culture that is unfamiliar to me.

(1) Strongly Disagree	(2)	(3)	(4)	(5)	(6)	(7) Strongly Agree
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

21. I am sure I can deal with the stresses of adjusting to a culture that is new to me.

(1) Strongly Disagree	(2)	(3)	(4)	(5)	(6)	(7) Strongly Agree
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

22. I enjoy living in cultures unfamiliar to me.

(1) Strongly Disagree	(2)	(3)	(4)	(5)	(6)	(7) Strongly Agree
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

23. I am confident I can get accustomed to the shopping conditions in a different culture.

(1) Strongly Disagree	(2)	(3)	(4)	(5)	(6)	(7) Strongly Agree
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>





### Cultural Intelligence Survey/Multicultural Competence Questionnaire

#### 7. Cultural Intelligence Survey (Earley & Ang)

##### Factor: Cultural Intelligence Behavior

Select the response that best describes your capabilities.

Select the answer that BEST describes you AS YOU REALLY ARE (1=strongly disagree; 7=strongly agree).

24. I change my verbal behavior (e.g., tone) when a cross-cultural interaction requires it.

(1) Strongly Disagree	(2)	(3)	(4)	(5)	(6)	(7) Strongly Agree
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

25. I use pause and silence differently to suit different cross-cultural situations.

(1) Strongly Disagree	(2)	(3)	(4)	(5)	(6)	(7) Strongly Agree
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

26. I vary the rate of my speaking when a cross-cultural situation requires it.

(1) Strongly Disagree	(2)	(3)	(4)	(5)	(6)	(7) Strongly Agree
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

27. I change my non-verbal behavior when a cross-cultural interaction requires it.

(1) Strongly Disagree	(2)	(3)	(4)	(5)	(6)	(7) Strongly Agree
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

28. I alter my facial expressions when a cross-cultural interaction requires it.

(1) Strongly Disagree	(2)	(3)	(4)	(5)	(6)	(7) Strongly Agree
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>



### Cultural Intelligence Survey/Multicultural Competence Questionnaire

#### 8. Multicultural Competence Questionnaire (King & Howard-Hamilton)

In this project, we are defining multicultural competence as "the awareness, knowledge and skills necessary to work effectively and ethically across cultural differences." These three aspects are defined below. Please refer to these definitions as you answer the following questions.

**Multicultural Knowledge:** having an informed understanding of cultures that are different from one's own culture, including knowledge of their histories, traditions, values, practices, etc.

**Multicultural Skills:** skills that individuals use to engage in effective and meaningful interactions with those who are from different cultural backgrounds than their own.

**Multicultural Awareness:** awareness of how people's attitudes, beliefs, values, assumptions, and self-awareness affect the ways they interact with those who are culturally different from themselves.

29. In what ways has your graduate professional preparation contributed to your multicultural competence? To answer this question, please give examples to illustrate how your professional preparation experiences (class assignments, internship responsibilities, etc.) contributed to the development of your competence in each area.

Knowledge:

Skills:

Awareness:

30. In what ways have your work experiences contributed to your multicultural competence? Please give examples to illustrate how these experiences contributed to your learning in each area.

Knowledge:

Skills:

Awareness:

31. In what ways have your other life experiences contributed to your multicultural competence? Please give examples to illustrate how these experiences contributed to your learning in each area.

Knowledge:

Skills:

Awareness:

32. Please describe the amount and kind of contact you have had with people from cultural groups different than your own in collegiate settings.

- ☐ 1 - yearly (once/yr)
- ☐ 2 - bi monthly (6 times/yr)
- ☐ 3 - monthly (12 times/yr)
- ☐ 4 - weekly (52 times/yr)
- ☐ 5 - daily (365/yr)

What kind of intercultural contact do you typically have in such situations?

33. Please describe the amount and kind of contact you have had with people from cultural groups different than your own outside collegiate settings.

- ☐ 1 - yearly (once/yr)
- ☐ 2 - bi monthly (6 times/yr)
- ☐ 3 - monthly (12 times/yr)
- ☐ 4 - weekly (52 times/yr)
- ☐ 5 - daily (365/yr)

What kind of intercultural contact do you typically have in such situations?

34. Overall, how have these experiences (professional preparation, work, and other life experiences, contact with people from other cultural groups) affected your understanding of multicultural competence?

35. How often do you think about your racial/ethnic background?

- ☐ 1 - yearly (once/yr)
- ☐ 2 - bi monthly (6 times/yr)
- ☐ 3 - monthly (12 times/yr)
- ☐ 4 - weekly (52 times/yr)
- ☐ 5 - daily (365/yr)

36. Please assess your own level of multicultural competence using the scale given below:

	(1) early	(2)	(3) middle	(4)	(5) advanced
Multicultural Knowledge	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Multicultural Skills	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Multicultural Awareness	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Multicultural Competence (overall)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Comments

## Appendix H

### Follow-Up Survey Request Letter

# Cultural Intelligence Scale/Multicultural Competency Questionnaire

I recently contacted you about a survey but haven't received your responses. I'd really appreciate your participation.

Click the button below to start or continue the survey. Thank you for your time.

**Natalie Jones, Doctoral Candidate**  
Morgan State University  
Community College Doctoral Leadership Program

[Begin Survey](#)

Please do not forward this email as its survey link is unique to you.  
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