Multicultural Awareness and Urban Communities: Validating a multicultural awareness scale

Awang-Rozaimie Awang-Shuib[1], Siti-Huzaimah Sahari [2], A.J. Ali[3]

[1]Faculty of Business Management
[2]Language Academy,
Universiti Teknologi MARA, Sarawak Malaysia
[3]School of Management, Universiti Sains Malaysia, Penang Malaysia

aras09_nu0090@student.usm.my

Abstract

Cultural misunderstanding, conflict, difßculties, anxiety or uncertainty   is stipulated due to contrast expectation, unwillingness to compromise   or the different ways of life orientation. Present study aims to validate a scale to determine the extent multicultural awareness among multiethnic society of Malaysia. A key ßnding indicated that, the instruments are walid and reliable in assessing level of cultural awareness among multicultural society of Malaysia using part-time post-graduate students' samples from a public higher education institution. Multicultural awareness is vital to lessen ethnocentrism, racism and stereotyping in building a harmonious interracial interactions and integration.

Keywords: Intercultural Relations, Awareness, Multiethnic Society

1.0 Introduction

Malaysia is classified among lO countries of emerging market economies according to the United Nation Conference on Trade and Development (UNCTAD) World Investment Prospects Survey 2007–2009. Sustainability toward globalization and market liberalization has increase an interaction and mobility of *factors of production* especially in services and production sectors. Malaysia's national development master-plan toward year 2020 required improvement and competitiveness in an economic, politic and socio-cultural composition. The development processes increase an intensity of human interaction and may create conflict and disagreement. Cultural elements have been proven to give significant influences in interpersonal relationship and human resource management practices and other human behavioral studies (see, Abang Ekhsan, 2009; Clausen, 2010; Fang, Jiang, Makino & Beamish, 2010; Leung, 2007; Magnusson, Baack, Zdravkovic, Staub & Amine, 2008; Matsumoto & Yoo, 2006). The effectiveness   of human relationship and interaction depend on the communication competencies and intercultural understanding.

Intercultural conflict or disagreement could jeopardize a harmonious interethnic relationship especially within a multicultural context of Malaysia. Cultural misunderstanding, resistance, rejection, separation, difficulties, anxiety and uncertainty may happen due to the different expectation and ethnocentrism sentiment. Additionally, sub-culture is a branch of cultural identification known as races or ethnic group. %thnicity portrays group identity to distinguish and create social boundaries from one group to another. Culture or ethnic identity is a collective learning element which comprises specific values, belief, norms and attitude, shared among the group members and descending by generation (Bandura, 1986). Culture is a mentally programmed element which has shaped individual frame of references or mindset, and ways of living (Hofstede, 1991).

The Preliminary Count Report on the Malaysian population and housing Census 2010 indicated that Malaysia accounted for 28 million populations (July estimation) where Bumiputra comprises 65.1% of the population, followed by Chinese (26.0%) and Indian (7.7%). However, non-Malay indigenous groups make up half of east Malaysia about 50% population of Sarawak (apart from Malay 23%, Chinese 26.7%, Indian 0.2% and others 0.2%), and about 66% population of Sabah (apart from Malay 15.3%, Chinese 13.2%, Indian 0.5% and others 5.0%). The federal government of Malaysia officially recognizes 2+ ethnic groups in Sarawak with its main groups of Iban, Bidayuhs, Melanaus and others. On the other hand, KadazanSDusuns, Bajans and Muruts are the main indigenous groups in Sabah. Lesson learned from cultural confrontation between Malays and Chinese in May 1969, adequate intercultural awareness is crucial in order to create a harmonious multicultural surrounding. A provocative issues on Malay dominance (*Bumiputra right*) by the opposition political parties, forces the government taking interracial issues with precaution to avoid a repetition of such tragic violence.

Study by Neelankavil, Mathur and Zhong (2OOO) has identified that culture play a significant role in managerial effectiveness. Besides, the environment and sociological examination indicates that intercultural relation depends on individual ability to fit-in with socio-cultural setting especially among expatriates (Osman-Gani & Rockstuhl, 2009; Lee,

2007; Mendenhall, Stevans, Bird & Oddou, 2008). Lack of cultural awareness and interest to the other culture typically lead to the anxiety and uncertainty in intercultural encounters (Gudykunst & Nishida, 2001). Competent person and individual who possesses sufficient intercultural awareness ability shows a comfort and interest in other's way of life, changes perspectives and knowledgeable about different culture frame of references. Intercultural awareness requires certain qualities of openness to the culture differences. An extrovert person is flexible to the changes in cultural behavior especially when encounter cultural differences.

However, most of studies on the intercultural awareness (example, Friedman, Dyke & Murphy, 2009; Ingulsrud, Kai, Kadowaki, Kurobane & Shiobara, 2006; Krainovich-Miller, Yost, Norman, Auerhahn, Dobal, Rosedale, Lowry & Moffa, 2008; Matveev & Milter, 2004; Rew, Becker, Cookston, Khosropour & Martinez, 2003) were qualitative in nature which identified dimensions and factors to intercultural awareness. Abilities to be aware of the cultural differences lead the transformation from ethnocentrism into ethnoreativism status (Bennett, 2004). Multicultural society of Malaysia with diversity in sub-culture or ethnic compositions challenges the effectiveness of intercultural relationship. Hence, a multicultural awareness operationalized in the present study perceived as a recognition and understanding on the cultural skills, knowledge and the way of life of different ethnic group. Additionally, it was found that limited number of empirical studies assessing the intercultural awareness from Asian context. The existing intercultural awareness studies were found mixed with other communicative and sensitivity measures and the constructs also found treated as subscale to the other well-being studies which created a mixed results and impacts to a specific study (Chen & Starosta, 2OO3). For example, the dimension of awareness in Krainovich-Miller et al.'s (2008) study includes general experience, general awareness and attitude, nursing classesSclinical, research issues and clinical practices. Besides, the Cultural Awareness Scale (CAS) accounted the dimensions of awareness includes the general education experience, cognitive awareness, research issues and behavioralS comfort with interactions (Rew et al., 2003). The Cultural Diversity Awareness Inventory (CDAI) developed by Henry (1995) has theoretically addressed intercultural understanding toward cultural diversity in society. However, the CDAI is insufficient to explain central issues as highlighted in the present study as its only covers a sensitivity and belief on extrinsic cultural elements. The Promoting Cultural Diversity and Cultural Competency: Self-Assessment Checklist for Personnel Providing Behavioral Health Services and Supports to Children, Youth and Their Families by Goode, Dunne & Bronheim (2006) measures cultural awareness in medical services. Additionally, Chen and Starosta (2003) have developed a 20-items of Intercultural Awareness Instrument but it is only emphasized an awareness toward American culture.

Delineated from the studies as mentioned, it yielded the need for the instruments which measure multicultural awareness toward cultural differences for general public. Understanding intrinsic and explicit cultural elements is crucial to establish effective participative intercultural communication and relations (Bjerregaard, Lauring & Klitmoller, 2009) and adaptation into cultural differences. Inability to compromise and aware about cultural differences may create disappointment, uncertainty, confusion and other psychological discomforts in intercultural relation. The present study was conducted to answer the research

question: to what extent peoples from different cultural background aware on the cultural differences of the others? Particularly, how the modified Multicultural Awareness Scales reliable to explain the multicultural phenomenon? Thus, the present study aims to validate the measure instrument on the multicultural awareness among multicultural society of Malaysia.

2.0 Methodology

Two measures [the Cultural Diversity Awareness Inventory (CDAI) and Self-Assessment Checklist =SAC>] has have been identified and selected to assess multicultural awareness among multiracial society   in Malaysia. These measures were used and reliable measured cultural awareness among medical students and nurses. First, 28-items of the CDAI are adapted which reported contained the overall internal consistency Cronbach ⍺ value of CDAI is O.9O. However, a split coefficient efficient value of each dimension of CDAI for a separate comparison is not able carry out because they are not available in the original or later studies (see, Henry, 1991; Brown, 2004). Second, 25-items of "values and attitude" subscale of Self-Assessment Checklist (SAC) are adapted for the purpose of the present study which stated overall levels of internal consistency (⍺= 0.92) is acceptable among its three dimensions of cultural environment (⍺ = 0.75), communication styles (⍺ = 0.78), and values and attitudes (⍺ = 0.80) (Goode, 2006).

In order to validate scales in determining multicultural awareness, total combined 53-items of CDAI and SAC was tested for content validity=item clarity and significance> by a few experts. They were a professor in sociology, a PhD holder in intercultural study, two Malaysian natives with master's degrees in TESL and MBA respectively, and a community leader. These experts used their expertise in order to closely examined listed items, and they in their expertise opinions have chosen the appropriate items to become the new measurement. We asked each expert to choose only twenty items from those total 53-items in the lists. We decided to consider only twenty items because in our opinion, that is appropriate number of items for respondent to give good, honest and un-biased responses. Consequently, we have few meeting among researchers and these experts and finalized the items. At the end, the experts and the researchers come-up to a conclusion that only 12-items are really appropriate for a new measurement that we were trying to develop. The remaining 12-items were rephrased to examine a multicultural awareness among multiethnic society in Malaysia as shows in Figure 1 (in appendix).

Later, the l2-items were refined as a new instrument and named as Multicultural Awareness Scale (MAS). The instrument was tested among part-time post-graduate students who taking Master in Education [M.Ed (TESL)] and Executive Master in Business Administration (EMBA) from public university in East Malaysia. A stratified random sampling was used to identify targeted respondents in a cross-sectional design. The part-time post-graduate students was chosen because they are mature students and in the same time working and dealing with multiracial people at workplace and community. In addition, they are academically being taught with managerial, ethical and communication related courses.

An average time for the respondents to complete the instrument is about 5 to IO minutes with a modified 5-level Likert scale =from I = strongly agree to 5 = strongly disagree). Lower scores on the scale indicated that, the respondents were aware about cultural differences surround them. To ascertain modified items of the MAS were reliable, items analysis was performed. In addition, factor analysis was conducted on MAS to determine the magnitude, sufficiency and accumulated factors generated from the MAS's items.

3.0 Findings

Total 100 questionnaires were distributed and 87 were returned which yielded 80% of response rate. However, only 80 questionnaires are completed and usable for data analyses. Average ages of the participants are 38.13 years old and majority (25%) of them is in age range 46 to 50. Besides, 62.5% (n = 50) were male, 76.2% married (n = 61) and 47.5% (n= 38) are teachers in profession. Majority of participants are Malay (45%) and the rest are from various ethnic backgrounds such as Bidayuh, Iban, Melanau, Kayan, Chinese, Orang Ulu and Selako. 55% (n = 44) were Muslim, 41.2% (n = 33) were Christian and 3.8% (n = 3) cited 'others'.

The initial Cronbach's alpha reliability coefficient is O.7+ =s^2 = 31.09, s = 5.58). The result indicated that the MAS are reliable to measure intercultural awareness among multicultural society of Malaysia. Factor analysis was performed to generate the factors of multicultural awareness. The Kaiser-Mayer-Olkin (KMO) measure of sampling adequacy accounted for O.7O, show sufficiency of samples =p > 0.50). However, an Anti-image correlation of the Measure of Sampling Adequacy (MSA) indicated that item 2 (I would prefer to work with the others whose cultures are similar to me) is insufficient =p < 0.50) to explain the impact of multicultural awareness as highlighted in the present study. Besides, item 7 (I discourage people from using racial and ethnic slurs or insult statement or behavior) also shows low MSA score (0.47) and seemed same connotation with item 4 (there are times when racial statement should be ignored). Thus, both items 2 and 7 were suggested for deletion from the list for better impact of the scale.

With 10 items of MAS, reliability test re-perform and found the Cronbach's alpha reliability coefficient is increase to O.+IO =s^2 = 25.94, s = 5.09), and new KMO measures of sampling is accounted for 0.72. This KMO scores indicated the degree of common variance among ten variables is "middling" percentage of variance and factors extracted accounted for fare amount of variance. In addition, all items in Measure of Sampling Adequacy (MSA) are in acceptable scores with more than cut-off point of O.5O show sufficiency to perform factor analysis.

The factors and items extracted from the results of the factor analysis shows in the Table 1 (appendix). Two factors with an eigenvalue of 1.00 or higher were extracted from 10 items of MAS. The rotated factors were accumulated 55.69% of the variance. The first factor accounted 2+.23% of the variance with eigenvalue 2.82. This factor labeled as self awareness as the items indicated awareness on cultural differences from one's perspectives. The Cronbach's alpha reliability coefficient for factor one is O.7+. Second factor is accounted

27.46% of the variance with eigenvalue 2.75. This factor labeled as cultural awareness as the items indicated awareness on social- cultural differences such as on family, gender, age, religion, and custom and belief. The Cronbach's alpha reliability coefficient for factor two is O.79.

4.0 Discussion

The purpose of this study is to validate a scale to measure a multicultural awareness among multicultural society of Malaysia. The end reliability coefficient of MAS is O.8l. The reliability value specified that all lO-items of MAS are reliable in assessing an awareness of peoples with diversify ethnic background about cultural differences. Specifically, a person who scored low in the MAS was cognitively aware the existence of culture differences between hisSher own cultural elements with the others and tend to demonstrate two main characteristics. First, individuals who have self-awareness realized that their culture are different from the others. Closing the cultural gap is vital by accepting the differences and avoids any consequences of being racism. Thus, it is important to identify the differences by taking a precaution from imposing racism or ethnocentrism in communication and other intercultural relationship.

Second, cultural awareness dimension indicated that, individuals are aware about cultural values of the others'. In Asian community, culture plays a significant role in people's ways of living such as decision making and interpersonal relations (see Abang Ekhsan, 2009; Ezhar, 2009; Richardson & Foong, 2004; Salfarina, Mohd. Zaini & Azeem Fazwan, 2009; Hofstede, l99l). Individuals who have sufficient cultural awareness are understand and accept a role of cultural value such as family, gender, age and seniority, religion, customs and beliefs influence people's expectation and frame of references.

Predominately, the findings enrich the understanding on the concept of intercultural awareness and interpersonal effectiveness. A neglected specific understanding on people's cultural behavior may harm the harmonious intercultural relations and interactions. Thus, it is essential to have sufficient cultural knowledge in order to eliminate any sign of racism, ethnocentrism, stereotyping and social desirability as contended by the scholars (examples, Clausen, 2OlO' Mendenhall et al., 2OO8). In addition, the finding of the present study found in line with intercultural awareness dimension as postulated by Chen and Starosta (2003) which comprises two dimensions which are self-awareness and cultural awareness. Self awareness refers to the knowledge about cultural identity, which may differ from one another. It is a knowledge and understanding about the need and expectation from own cultural point of view. On the other hand, cultural awareness is the need and expectation from the other point of view.

Although the present paper deal with social-racial issues, multicultural awareness is perceived having significant role into various humanity and behavioural disciplines includes urbanization, architecture, housing and building development, and other space or build environmental issues. For example, to speculate the house-building industry, market players need to move from cost-concern into customer-focused culture by offering services and

products which full-fill customers' preferences (Craig & Roy, 2OO4). In Asian society, cultural elements determine the quality and implication of decision making such as the elements of Chinese's *Feng Shui* gives an added value into the art and science of architecture, alternative framework for complexity of design and landscape ecology (example, Mak & Ng, 2005; Mak & Ng, 2008; Chen & Wu, 2009). Hence, culture-environmental concern and awareness is a key to sustain a harmonious socio-culture and socio-environment integration.

However, few limitations of the present study may provide an opportunity to improve a usage validity of MAS. Firstly, the applicability of MAS against other instruments to assess cultural awareness such as Cultural Awareness Scale (CAS), The Cultural Diversity Awareness Inventory CDAI and self-assessment checklist (SAC) for the same andSor other types of population can be further investigated. The main reason to have general measure of MAS is because other instruments was specifically used to assess an awareness in medical environment (Goode et al., 2006; Ingulsrud et al, 2006; Krainovich-Miller et al., 2008; Rew et al., 2003), teaching- learning program (Brown, 2004; Henry, 1991, 1995), and awareness toward American culture (Chen and Starosta, 2003). As the main objective of the present study is to validate the new measure to assess the magnitude of multicultural awareness, further studies is granted to examine a magnitude the use of MAS in predicting others domain such as anxiety, depression, service effectiveness and environment-friendly facilities.

The second limitation related to the number of respondents. Larger number of respondents is required to examine the impact of cultural diversify interactions and awareness the differences among the multicultural society especially in Sabah and Sarawak (East Malaysia). Besides, the survey may expand across Malaysia as notably that there is uneven dispersion of ethnic population across the nation. Third, the present study only incorporated the part-time post-graduate students. Thus, the future study may cover other types of respondents with various academic, demographic backgrounds and locations. Different samples' profile may respond to the survey differently depending on their maturity, intensity of multicultural interactions, intercultural exposures and different perspectives toward multicultural awareness. However, future research could conduct a control study among the participants within the same ethnic group to examine a social desirability impact against the measure instrument especially in regards to the intercultural interactions (Hammer, Bennett & Wiseman, 2003). Lastly, other methods of data collection especially a qualitative study such as interview, observation and participation may provide more meaningful impact to the intercultural investigation and support finding of the present study. Utilization of different methods in data collections is granted in order to measure a consistency of the measure instruments (Portalla & Chen, 2010).

5.0 Conclusion

The need to improve standard of living have increase people's interaction and mobility. Unawareness and insufficient cultural knowledge create a tendency to intercultural

miscommunication, conflict and anxiety due to the different cultural frame of references. Hence, the present study initiated to validate and establish a reliable instrument to assess the extend people's from diverse ethnic background aware on the cultural differences. Key finding of the survey indicated that, the Multicultural Awareness Scale (MAS) is reliable and valid in assessing level of cultural awareness among multicultural society of Malaysia. Additionally, two factors have generated and labeled as self-awareness and cultural awareness, with sufficient Cronbach's alpha reliability coefficient. Intercultural awareness is a fundamental element toward the effectiveness of interpersonal relationships to improve a quality and ways of life. To conclude, multicultural awareness is important to establish a harmonious multicultural society, and eliminate ethnocentrism, stereotyping and racism.

References

Abang Ekhsan, A. O. (2009). Strategic integration of human resource management practices. *Cross Cultural Management, 16*(2), 197-214.

Bandura, A. (1986). Fearful expectations and avoidant actions as coeffects of perceived self-inefficacy. *American Psychologist, 41*(12), 1389-1391.

Bennett, M. (2004). Becoming intercultural competent. In J. Wurzel (Ed.), *Toward multiculturalism: A reader in multicultural education (2nd ed.,)* (pp. 62-77). Newton, MA: Intercultural Resource Corporation.

Bjerregaard, T., Lauring, J., & Klitmoller, A. (2009). A critical analysis of intercultural communication research in cross-cultural management: Introducing newer developments in anthropology. *Critical Perspectives on International Business, 5*(3), 207-228.

Chen, G., & Starosta, W. (2003). Intercultural awareness. *Intercultural communication: A reader (7th ed., pp. 344-353). Belmont, CA: Wadsworth.*

Chen, X., & Wu, J. (2009). Sustainable landscape architecture: implication on the Chinese philosophy of "unity of man with nature" and beyond. *Landscape Ecology,* 24 (8), 1015-1026.

Clausen, L. (2010). Moving beyond stereotypes in managing cultural difference: Communication in Danish-Japanese corporate relationships. *Scandinavian Journal of Management, 26*(1), 57-66.

Craig, D., & Roy, R. (2004). Developing a Customer-focused Culture in the Speculative House-building industry. *Total Quality Management & Business Excellence,* 15(1), 73-87.

Ezhar, T. (2009). Contribution of Interethnic Contact on Interethnic Attitudes of Malay and Chinese-Malaysian University Students in Malaysia. *European Journal of Social Sciences, 8*(1), 51-61.

Fang, Y., Jiang, G. L. F., Makino, S., & Beamish, P. W. (2010). Multinational firm knowledge, use of expatriates, and foreign subsidiary performance. *Journal of Management Studies, 47*(1), 27-54.

Friedman, P. A., Dyke, L. S., & Murphy, S. A. (2009). Expatriate adjustment from the inside out: An autoethnographic account. *International Journal of Human Resource Management, 20*(2), 252-268.

Goode, T., Dunne, M., & Bronheim, S. (2006). The evidence base for cultural and linguistic competency in health care. *The Commonwealth ;und. Retrieved =ctober, ?4*, 2006.

Gudykunst, W. B., & Nishida, T. (2001). Anxiety, uncertainty, and perceived effectiveness of communication across relationships and cultures. *International Journal of Intercultural Relations, 25*(1), 55-71.

Hammer, M., Bennett, M., & Wiseman, R. (2003). Measuring intercultural sensitivity: The intercultural development inventory. *International Journal of Dntercultural Relations, ?7*(4), 421-443.

Henry, G. B. (1995). *Determining the reliability and validity of the Cultural Diversity Awareness Inventory (CDAI).* Ph.D., Texas A&M University, United States -- Texas. Retrieved from http:SSproquest.umi.comSpqdwebS?did=741212581&Fmt=7&clientld=27905&RQT=309&VNam e=PQD

Hofstede, G. (1991). Management in a Multicultural Society. *Malaysian Management Review, 26*(1), 3-12.

Ingulsrud, J. E., Kai, K., Kadowaki, S., Kurobane, S., & Shiobara, M. (2002). The assessment of cross-cultural experience: measuring awareness through critical text analysis. *International Journal of Intercultural Relations, 26*(5), 473-491.

Krainovich-Miller, B., Yost, J. M., Norman, R. G., Auerhahn, C., Dobal, M., Rosedale, M., et al. (2008). Measuring Cultural Awareness of Nursing Students. *Journal of Transcultural Nursing, 19*(3), 250-258.

Lee, %.L.=2OO7>. The Chinese Malaysians' Selfish Mentality and Behaviors: Rationalizing From the Native Perspectives. *China Media Research, 3*(4), 91-101.

Leung, K. (2007). Asian social psychology: Achievements, threats, and opportunities. *Asian Journal of Social Psychology, 10*(1), 8-15.

Magnusson, P., Baack, D. W., Zdravkovic, S., Staub, K. M., & Amine, L.S. (2008). Meta-analysis of cultural differences: Another slice at the apple. *Dnternational Business Rewiew, 17*(5), 520-532.

Mak, M.Y., & Thomas Ng, S. (2005). The art and science of Feng Shui – a study on architects' perception. *Building and Environment, 40(3), 427-434.*

Mak, M.Y., & Ng, S.T. (2008). Feng Shui: an alternative framework for complexity in design. *Architectural Engineering and Design Management,* 4(1), 58-72.

Matsumoto, D., & Yoo, S. H. (2006). Toward a new generation of cross- cultural research. *Perspectives on Psychological Science, 1*(3), 234-250.

Matveev, A. V., & Milter, R. G. (2004). The value of intercultural competence for performance of multicultural teams. *Team Performance Management, 10*(5S6), 104-111.

Mendenhall, M., Stevens, M., Bird, A., & Oddou, G. =2OO8). Specification of the content domain of the Intercultural Effectiveness Scale. *The Kozai Monograph Series, 1*(2).

Neelankavil, J. P., Mathur, A., & Zhang, Y. (2000). Determinants of Managerial Performance: A Cross-cultural Comparison of the Perceptions of Middle-level Managers in Four Countries. *Journal of International Business Studies, 31*(1), 121-140.

Osman-Gani, A. M., & Rockstuhl, T. (2009). Cross-cultural training, expatriate self-efficacy, and adjustments to overseas assignments: An empirical investigation of managers in Asia. *International Journal of Intercultural Relations, 33*(4), 277-290.

Portalla, T., & Chen, G.-M. (2010). The Development and Validation of the Intercultural Effectiveness Scale. *Intercultural Communication Studies, 19*(3).

Richardson, S., & Foong, Y. P. (2004). Culture and Managerial Styles: A study of Potential Managers in Malaysia. *American Journal of Applied Science, 1*(4), 279-283.

Rew, L., Becker, H., Cookston, J., Khosropour, S., & Martinez, S. (2003). Measuring cultural awareness in nursing students. *Journal of Nursing Education, 42*(6), 249-257.

Salfarina, A. G., Mohd. Zaini, A. B., & Azeem Fazwan, A. F. (2009). Explaining Ethnic Relations in Malaysia Through the "Concentric Circle Model": Case Studies of the States of Perak and Kelantan, Malaysia. *European Journal of Social Sciences, 12*(2), 252-258.

Appendix

Table 1: Items with Factor Loading for the Multicultural Awareness Scale

Items	Factor loading
Factor I – Self Awareness (29.24%)	
1. I believe my culture to be different from the others surround me.	0.80
3. I am comfortable in settings with people who exhibit values or beliefs different from my own.	0.59
4. There are times when racial statements should be ignored.	0.64
5. I avoid imposing values that may conflict or be inconsistent with those of cultures or ethnic groups other than my own.	0.63
6. It is important to identify immediately the ethnic groups of a person we meet or communicate with.	0.89
Factor II – Culture Awareness (18.16%)	
8. I understand and accept that family is defined differently by different cultures (e.g. extended family members, fictive kin, godparents).	0.76
9. I accept and respect that male-female roles in families may vary significantly among different cultures.	0.78
10. I understand that age and seniority must be considered in interactions with individuals and families.	0.66
11. I accept that religion and other beliefs may influence peoples' reaction.	0.66
12. I accept and respect that customs and beliefs about daily life are applied different from culture to culture.	0.71

Name:

Multicultural Awareness Scale

Directions: Below is a series of statements concerning intercultural awareness. There is no right or wrong answers. Please work quickly and record your first impression by indicating the degree to which you agree or disagree with the statement. For each item, please rate using the following scale and state the number corresponding to your answer in the space provided.

Thank you for your participation and cooperation.

1 = strongly agree	
2 = agree	
3 = uncertain	
4 = disagree	Please put the number corresponding to your
5 = strongly disagree	answer in the blank before the statement

____ 1. I believe my culture to be different from the others around me.

____ 2. I would prefer to work with the others whose cultures are not similar to me.

____ 3. I am comfortable in settings with people who exhibit cultural values different from my own.

____ 4. There are times when the use of non-standard language (slang or informal language) should be ignored.

____ 5. I avoid imposing values that may conflict or be inconsistent with those of cultures or ethnic groups other than my own.

____ 6. It is important to identify immediately the ethnic groups of a person we meet.

____ 7. I discourage people from using racial and ethnic slurs or insult statement or behaviour.

____ 8. I understand and accept that family is defined differently by different cultures (e.g. extended family members, fictive kin, godparents).

____ 9. I accept and respect that male-female roles in families may vary significantly among different cultures.

____ 10. I understand that age and seniority must be considered in interactions with individuals and families.

____ 11. I accept that religion and other beliefs may influence peoples' reaction.

____ 12. I accept and respect that customs and beliefs about daily life are applied different from culture to culture.