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MONTEREY, CALIFORNIA

THESIS

**CULTURAL INTELLIGENCE: A PATHWAY FOR
EMERGENCY RESPONDER ENGAGEMENT WITH
ETHNICALLY DIVERSE COMMUNITIES**

by

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LIST OF ACRONYMS AND ABBREVIATIONS

CERT	Community Emergency Response Team
COPS	Community Oriented Policing Services
CQ	cultural intelligence
CQS	cultural intelligence scale
CRS	Congressional Research Service
CVE	countering violent extremism
EDITH	Exit Drills in the Home
EMS	Emergency Medical Service
FEMA	Federal Emergency Management Agency
LACOA	Los Angeles County Operational Area
OECD	Organisation for Economic Cooperation and Development
PPD-8	Presidential Policy Directive-8

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EXECUTIVE SUMMARY

This thesis purposes that the gap in effective community engagement may be closed through developing the cultural intelligence of the emergency response community. Chapter IV provides an approach to adopt and integrate the international business community's use of cultural intelligence for the emergency responder by designing a cultural intelligence unit. The community relationships and trust developed by more culturally competent emergency responders may provide the missing piece necessary for success in community engagement efforts. It is important to articulate the specificities of the emergency response profession because cultural intelligence is "domain-specific and has special relevance to multicultural settings."¹

Emergency responders are engaged in increasingly diverse communities, which offers an increased potential for misunderstanding, acting upon preconceived biases, and continued escalation of tensions between ethnic minority communities and government representatives. The influx of immigrants from dissimilar backgrounds presents opportunities for both growth and conflict. Potential conflict may arise through increased contact with differing rituals, customs, and varying gender dynamics conflicting with the Western paradigm.

Advancing the cultural competency of the emergency responder allows an emergency response organization to reshape itself and adapt to changing demographic needs. The culturally competent responder moves beyond a regressive decision-making model and has an improved capability to employ learned techniques of critical thinking and cultural intelligence. The forward-thinking emergency responder's actions provide a platform for improved relations with ethnic minority communities through improved service delivery and an

¹ Linn Van Dyne et al., "Sub-Dimensions of the Four Factor Model of Cultural Intelligence: Expanding the Conceptualization and Measurement of Cultural Intelligence," *Social and Personality Psychology Compass* 6, no. 4 (2012): 297, doi: 10.1111/j.1751-9004.2012.00429.x.

improved opportunity to develop trust.² These improvements better prepare the emergency responder to react and respond appropriately to the complexities and varied stimuli encountered routinely.

The cultural intelligence unit and implementation plan presented within this thesis provides a pathway that addresses systemic organizational change and is applicable nationally, yet malleable to local needs. Moreover, the tools provided through the cultural intelligence model are usable throughout the emergency response community. The cultural competency gained by applying these tools is the precursor missing in many existing programs developed to improve community engagement, response, and service delivery. The two primary functions of the cultural intelligence unit are organizational and personnel development, and community outreach and engagement. The cultural intelligence unit will require training resources, key personnel and community partnerships, and funding sources.

The concepts contained in this thesis provide an organized and well supported approach to facilitate systemic organizational change. The model presented is scalable, adaptable, and replicable. This design will work equally well in specified regions, such as the Los Angeles County Operational Area, or any other region with large diverse communities and vulnerable populations.³ Creating a cultural intelligence unit based upon this model may provide the medium for improved service delivery, responsiveness to community concerns, and trust between ethnic minority communities and agencies providing emergency response services.

² John A. Ledingham, "Government-community Relationships: Extending the Relational Theory of Public Relations," *Public Relations Review* 27, no. 3 (2001): 285–295.

³ Federal Emergency Management Agency, *National Planning Frameworks* (Washington, DC: Federal Emergency Management Agency, 2013), 2. According to Federal Emergency Management Agency, "Core capabilities should be scalable, flexible, and adaptable and executed as needed to address the full range of threats and hazards as they evolve. Scalable, flexible, and adaptable coordinating structures are essential in aligning the key roles and responsibilities to deliver the core capabilities. The flexibility of such structures helps ensure that communities across the country can organize efforts to address a variety of risks based on their unique needs, capabilities, demographics, governing structures, and non-traditional partners."

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I. INTRODUCTION

America wasn't built on fear, it was built on courage, on imagination, and an unbeatable determination to do the job at hand.

— Harry Truman

The purpose of this thesis is to adapt and further develop the international business community's use of cultural intelligence modeling into a program that is readily integrated into the emergency response discipline. The successful design, implementation, and application of the cultural intelligence model may increase the capacity of the emergency responder's "capability to function and manage effectively in culturally diverse settings."¹ The objective of this thesis is to provide an approach that supports increasing the cultural breadth of the emergency responder. The information contained within this thesis supports the emergency response community to move beyond cultural sensitivity or awareness training toward a comprehensive cultural intelligence model.

The organization of this thesis reflects a twofold process that is designed to develop and implement an approach to cultural intelligence for the emergency responder. The first component addresses theory and practice supporting the cultural intelligence paradigm and its applicability to the emergency response community. Second, this researcher has developed a model for instituting a cultural intelligence unit designed for emergency responder training, community engagement, and to administer cultural intelligence concepts in line with federal, state, and local regulatory standards, laws, and policies. Effective administration will ensure application of this model supports federal narratives for improved national security efforts.

¹ Soon Ang and Andrew C. Inkpen, "Cultural Intelligence and Offshore Outsourcing Success: A Framework of Firm-Level Intercultural Capability," *Decision Sciences* 39, no. 3 (2008): 341.

This thesis is applicable to the entirety of the emergency response community. For the purposes of this thesis, the term “emergency responder” and “emergency response community” refer to fire, emergency medical services (EMS), and law enforcement professionals or volunteers charged with providing life-safety services to the whole community, regardless of race, ethnicity, or gender identity. The distinction between an “emergency responder” and a “first responder” is important. The term “first responder” better represents the public and those initially at the scene of an emergency, and therefore is not used within the context of this paper.

This chapter provides an evaluation of shifting societal dynamics, a review of current paradigms for community engagement, and an assessment of the efficacy of these models. It illustrates the need to develop cultural competency through improved critical thinking dynamics for the emergency responder.

A. RESEARCH QUESTION

How can the cultural intelligence model help the emergency responder effectively navigate ethnically diverse communities, improve service delivery, adapt to changing demographics, and what are the implementation challenges?

B. PROBLEM STATEMENT

The increasing diversity of U.S. communities presents the emergency responder with an increased potential for misunderstanding, acting upon preconceived biases, and continued escalation of tensions between ethnic minority communities and government representatives. Sentiments such as “this is America, why should I change” and “we’ve always done it that way,” commonly held by many within the emergency response community, pose a deep-seated challenge addressed in the cultural intelligence model. Furthermore, without an organized and proven approach, institutional inertia hinders systemic organizational change. The anticipated outcome of this thesis is improved service delivery, responsiveness to community concerns, and trust between ethnic minority communities and agencies providing emergency response services.

The emergency response agencies have striven to engage with the communities they serve. For more than 60 years, the law enforcement community has developed multiple programs addressing community engagement,² and these have often focused on small groups within law enforcement organizations and specific minority communities.³ While the fire service continues to use a whole community approach focusing on educating the public in fire prevention and safety en masse.⁴ Although the information is disseminated, this approach fails to address challenges posed by the increasing diversity within our communities. Each of these approaches have merit by providing a “playbook” to engage with our communities; however, none of these approaches emphasize developing the individual emergency responder’s ability to operate in culturally diverse environments.

Instead of focusing on small groups or a “one-size-fits-all” approach to community outreach, the cultural intelligence model focuses on developing the cultural competency of the emergency responders and their agencies. This approach develops the ability of the individual emergency responder to assess, adapt, and respond appropriately to increasing ethnic diversity within American society. Developing the cultural breadth of the emergency responder will enhance the effectiveness of current programs geared toward community engagement. Successful implementation of the cultural intelligence model may provide the medium necessary for improving current programs designed for community engagement and allow for a more responsive and efficient emergency responder. Additionally, these steps may provide a pathway for improved community relationship and trust building. Building trust with the

² Willard M. Oliver, “Third Generation of Community Policing: Moving through Innovation, Diffusion, and Institutionalization,” *Police Quarterly* 3, no. 4 (2000): 371–372, doi: 10.1177/109861110000300402.

³ *Ibid.*, 372.

⁴ Fire 20/20 *Multicultural Health and Safety Research Project Final Report* (Bremerton, WA: Fire 20/20, 2007), http://fire2020.org/oldsite/MHSRPPReportOnline/Frames/images/MHSRP_Report_FINALv2.3.3.pdf, 293.

community allows for improved communication between ethnic minority and emergency response communities.

Improved relationships and establishing trust have implications beyond just improving quality of service, particularly in securing our communities against violent extremism. Improving trust provides a pathway for community concerns and grievances to be heard and addressed. Many minority communities are reluctant to reach out to local law enforcement. With increased trust, community members may be more likely to come forward with concerns about potentially dangerous individuals, such as individuals with extremist ideologies who may pose a risk to themselves, their community, and others.

C. LITERATURE REVIEW

Within this literature review section, some existing community engagement programs, federal narratives and guidance, and emerging research from the emergency response community is discussed. The areas of review present some current practices of community engagement and why they continue to fall short. Moving beyond dissimilar guiding principles to one built around national frameworks and tailored to local application. Finally, this review also presents current research for improving service delivery to ethnic minority communities, which could be integrated into the comprehensive approach to developing the emergency response community and responder.

1. Today's Community Engagement

Previous attempts to improve relationships between ethnic minority and emergency response communities have not been wholly successful. While some historical approaches have been discontinued, the theme of working with communities and striving to find better ways to improve relations has been ongoing. This subsection reviews some approaches the law enforcement and fire communities have implemented over the past six decades when engaging ethnic minority communities.

Within the emergency response community, law enforcement has been a leader in efforts to engage minority residents to improve “the quality of life in their communities.”⁵ Following the riots of the 1960s, community-led policing efforts emerged as a means to quell tensions. Early programs were narrowly focused on subgroups within communities and often consisted of small teams of specially trained officers.⁶ These early efforts failed to improve community relations for two reasons: the lack of systemic organizational change and their focus was only on small segments of society.⁷ Although the special units that were created provided change in community engagement, the majority of policing efforts continued with traditional policing practices.⁸

From the experience of this author, community engagement practices within the fire and EMS communities have primarily focused on public safety and fire prevention education. Although these efforts have facilitated interaction with local communities, it has been limited to small segments of society.⁹ Examples include safety fairs, school visits, and safety booths at community events. Moreover, this interaction is limited to basic safety programs such as Exit Drills in the Home (EDITH), Stop-Drop-and-Roll, basic supplies to keep in the event of an emergency, and more advanced programs, such as Community Emergency Response Teams (CERT). These community engagement programs offer a limited approach to developing relationships with community groups and individuals.

⁵ Oliver, “Third Generation of Community Policing,” 370.

⁶ “Third Generation of Community Policing,” 369. According to Oliver, “Although community policing has been around as a concept since the late 1970s and early 1980s, community policing as a concrete philosophy in action has changed, evolved, and become increasingly mature in its many functional forms at the turn of the century.” Oliver.

⁷ Oliver, “Third Generation of Community Policing,” 372. This movement, however, failed to achieve any dramatic breakthroughs in police and community relations primarily due to the fact that the function of enhanced relations was relegated to special units (e.g., Team Policing, Community Relations units, etc.) while the rest of the agency continued practicing traditional forms of policing reflecting the professional model.”

⁸ Ibid.

⁹ Fire 20/20 *Multicultural Health and Safety Research*, 268.

2. Strategic Narratives

Incorporating cultural intelligence into emergency responder training supports the broad homeland security narrative of embracing the collective strength of American society.¹⁰ A synthesis of various federal documents including the *National Security Strategy*, *Empowering Our Local Partners in Countering Violent Extremism in the United States*, A “Whole Community” Approach to Emergency Management, and principles of Title II of the Americans with Disabilities Act of 1990, 28 C.F.R. § 35.130, and § 504 of the Rehabilitation Act of 1973 provide strategic and consistent guidance for developing this model.¹¹

These documents assist in development of strategic concepts for policies relevant to community engagement. Additionally, they focus on the synthesis of local and national security narratives supporting improved community and government interaction. Furthermore, these source documents direct local jurisdictions to ensure consistency with national expectations, while allowing policy tailored to local needs. This methodology allows for improved continuity of policy development, design implementation, training, and access to myriad funding sources.

Guidance within these documents may provide a pathway to address growing divisiveness that emerged after the terror attacks of September 11, 2001 between perceived cultural outliers and the rest of American society. The model of inclusivity promoted by the president of the United States, which supports the values of the American people, is a core guiding principle in the development of

¹⁰ White House, *The National Security Strategy of the United States of America* (Washington, DC: White House, 2010).

¹¹ White House, *The National Security Strategy*; White House, *Empowering Our Local Partners in Countering Violent Extremism in the United States* (Washington, DC: White House, 2011); Federal Emergency Management Agency, *A “Whole Community” Approach to Emergency Management* (Washington, DC: Federal Emergency Management Agency, 2011); Americans with Disabilities Act, Title II (1990); Americans with Disabilities Act Title II Regulations, 28 C.F.R. § 35.130, (2010), https://www.ada.gov/regs2010/titleII_2010/titleII_2010_regulations.htm; Rehabilitation Act of 1973, § 504. <https://www.dol.gov/oasam/regs/statutes/sec504.htm>.

this thesis.¹² Additionally, these documents recognize the importance of engagement “with Muslim communities across the country” through a combination of “training, and counter messaging as key components of countering violent extremism.”¹³ Although the specifics of this messaging relate to Muslim communities and countering violent extremism, the philosophy of engagement transcends individual missions. Providing a clear pathway for developing the emergency responder supports these narratives by moving beyond the generality of “embracing robust outreach and training for government agencies” to providing specifics to develop relationships with vulnerable communities “at the grass-roots level.”¹⁴

The *National Security Strategy* states, “our national security begins at home” and “what takes place within our borders has always been the source of our strength.”¹⁵ Moving beyond the frame established through this narrative, the development of a blueprint for application is critical. To that end, this thesis seeks guidance through the *Strategic Implementation Plan for Empowering Local Partners to Prevent Violent Extremism in the United States*.¹⁶ This plan “outlines ongoing, as well as planned, activities to counter violent extremism, which will be accomplished through existing funding and by prioritizing within the resources available to relevant departments and agencies.”¹⁷ The strategic implementation plan further broadens its scope beyond merely countering violent extremism to include a “broader non-security policy objective but may have an indirect effect on countering violent extremism.”¹⁸ The development of the emergency

¹² White House, *The National Security Strategy*, 51.

¹³ Jerome P. Bjelopera, *Countering Violent Extremism in the United States* (CRS Report No. R42553) (Washington, DC: Congressional Research Service, 2014), <https://www.hsdl.org/?view&did=750688>, 24.

¹⁴ Ibid.

¹⁵ White House, *The National Security Strategy*, 9.

¹⁶ White House, *Empowering Our Local Partners*.

¹⁷ Ibid., 3.

¹⁸ Ibid.

responder's cultural intelligence is an approach in line with the direction of this plan.

This thesis adopts the “whole community” approach.¹⁹ The whole community approach has been implemented in the emergency management arena, and it is a product of the Federal Emergency Management Agency (FEMA). FEMA defines the whole community approach as:

... a means by which residents, emergency management practitioners, organizational and community leaders, and government officials can collectively understand and assess the needs of their respective communities and determine the best ways to organize and strengthen their assets, capacities, and interests. By doing so, a more effective path to societal security and resilience is built.²⁰

Additional federal guidance is drawn from the Americans with Disabilities Act, Title II, and § 504 of the Rehabilitation Act of 1973. These laws clearly articulate the necessity of inclusion through “broadly protect[ing] the rights of individuals with disabilities in employment, access to State and local government services, places of public accommodation, transportation, and other important areas of American life.”²¹

These guidelines and laws reflect the importance of building trust and long-term relationships in all communities, vulnerable or not, for the sake of national security. This thesis integrates the cultural intelligence model into an actionable, sustainable, and replicable framework for emergency responders in any community.

¹⁹ Federal Emergency Management Agency, *A “Whole Community” Approach*.

²⁰ *Ibid.*, 3.

²¹ 42 U.S.C. §1213.1B65. Title II extends the prohibition on discrimination established by § 504 of the Rehabilitation Act of 1973, as amended, 29 U.S.C. 794, to all activities of state and local governments regardless of whether these entities receive Federal financial assistance.

3. Efforts from within the Emergency Response Community

Recently, there has been an increase in research within the fire service on the cultural impact associated with demographic changes. Research conducted through grant opportunities, initiatives from the National Fallen Firefighters Foundation, and individual firefighters through the Executive Fire Officer program at the National Fire Academy have brought this issue to the forefront of fire and EMS communities. These efforts have provided needed research and localized solutions to demographic challenges within the communities being served by the fire and EMS services.

Findings from the FIRE 20/20 report identified several areas of differing perception between local firefighters and community members related to community engagement efforts. The areas of difference were identified by a series of questions and surveys about safety, prevention, and multi-cultural issues.²² Other industry organizations such as the National Fallen Firefighters Foundation have developed several initiatives to address firefighter safety and cultural issues. From the National Fallen Firefighters Foundation list of 16 Firefighter Life Safety Initiatives, Initiative #1 addresses culture within the fire service and local communities, providing research and direction to assist departments.²³

Individual firefighters who attended the National Fire Academy's Executive Fire Officer program have published papers addressing local cultural concerns and opportunities for future development. For example, Michael J. Clauson of Sioux Falls Fire and Rescue (South Dakota), published *Identifying the Cultures in our Community: Removing Barriers and Reducing Risk*,²⁴ and Alison J. Cabral of the San Jose Fire Department (California) published *Understanding the Cultures*

²² Fire 20/20 *Multicultural Health and Safety Research*, 268.

²³ Ibid.

²⁴ Michael J. Clauson, *Identifying the Cultures in Our Community: Removing Barriers and Reducing Risk* (Emmetsburg, MD: National Fire Academy, 2013).

We Serve: A Pathway to Better Customer Care.²⁵ Another paper, published by Mark Waters of the Oakdale Fire Department (Connecticut) addresses issues of rendering care to ethnically diverse communities and the challenges personnel encountered.²⁶ One of the key focuses of this research was to identify methodology to address the development of cultural awareness training.

4. Synopsis

Despite these efforts, industry-wide has not happened and may be subject to similar issues to those affecting law enforcement efforts. Many efforts by law enforcement, fire, and EMS to culturally engage with their communities have been hampered by the assumption that the community will spontaneously appear at our doorsteps with open arms. Existing community engagement programs make assumptions about the extent of existing relationships between the emergency response and ethnic minority communities.²⁷ For existing programs to be effective, foundational work is needed. Current models are based on the faulty premise that ethnic minority communities are ready to communicate with and make their needs known to the emergency response community. A critical step is missed in this assumption: trust needs to be established. According to John Ledingham and Stephen Bruning, effective and lasting relationships are seen as “mutually beneficial, based on mutual interest between an organization and its significant publics,” and “the key to managing successful relationships is to understand what must be done in order to initiate, develop and maintain that relationship.”²⁸ To this end, it is necessary to develop the emergency responder to effectively engage with the community to initiate relationship building.

²⁵ Allison J. Cabral, *Understanding the Cultures We Serve: A Pathway to Better Customer Care* (Emmetsburg, MD: National Fire Academy, 2005).

²⁶ Mark Waters, *Advancing Leadership Issues in Emergency Medical Services* (Emmetsburg, MD: National Fire Academy, 2002).

²⁷ Fire 20/20 *Multicultural Health and Safety Research*, 268.

²⁸ John A. Ledingham, “Government-community Relationships: Extending the Relational Theory of Public Relations,” *Public Relations Review* 27, no. 3 (2001): 288.

D. FRAMEWORK

The cultural intelligence model and implementation plan outlined within this thesis provide a pathway addressing systemic organizational change, and one that is applicable nationally, yet malleable to local needs. The tools provided through the cultural intelligence model are usable throughout the emergency response community. Moreover, this model provides the precursor missing in the many programs developed to improve community engagement, response, and service delivery.

This thesis addresses the need to develop the cultural intelligence of the emergency responder and emergency response community. Chapter II includes key definitions used in this thesis and an illustration of the cultural shift the United States has experienced over two eras of mass migration. Chapter III explains the cultural intelligence concept and model developed in response to needs of the international business community, and Chapter IV provides an implementation model for the emergency response community. The implementation model presented in this thesis maintains alignment with national homeland security narratives, and it is adaptable, replicable, and sustainable.

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II. THE NEED FOR DEVELOPED CULTURAL INTELLIGENCE

All knowledge that is about human society, and not about the natural world, is historical knowledge, and therefore rests upon judgment and interpretation. This is not to say that facts or data are nonexistent, but that facts get their importance from what is made of them in interpretation...for interpretations depend very much on who the interpreter is, who he or she is addressing, what his or her purpose is, at what historical moment the interpretation takes place.

— Edward W. Said, *Covering Islam: How the Media and Experts Determine How We See the Rest of the World*

The United States has experienced two eras of mass migrations, early in the twentieth century and the one happening today. Today's migratory patterns reveal that the Los Angeles County Operational Area (LACOA) receives a disproportionate percentage of immigrants. The influx of diverse populations presents opportunities for both growth and conflict. Society may find growth from cultural exposure to myriad art, food, and entertainment. However, potential conflict may arise through increased contact with differing rituals, customs, and gender dynamics, which conflict with the Western paradigm.

The structure of today's communities is rapidly morphing. The scope and speed of this change has been exacerbated through "rapid and large-scale movement of people around the world bringing about 'sudden' intergroup contact."²⁹ Driving this phenomenon are immigrants seeking economic opportunities and reunification with families, refugees searching for security and protection from radical extremism and associated terrorism, and those seeking asylum, as well as international travelers, diplomats, and others residing in U.S. communities. This impact is changing national norms and composition markedly; the normal ways of life are being transformed through exposure to diverse

²⁹ Fathali M. Moghaddam, and James N. Breckenridge, "Homeland Security and Support for Multiculturalism, Assimilation, and Omniculturalism Policies among Americans," *Homeland Security Affairs* 6, no. 7 (2010): 1, <https://www.hsaj.org/articles/82>.

cultural attributes. Moreover, what has been historically considered a national shared history does not apply to many living in the communities today. The Western European paradigm rooted in the previous mass European migration is being challenged by the merging of global experiences.³⁰ Traditional American perceptions of a homogenous society are rapidly changing into one in which appearance, language, and culturally influenced behaviors vary from one neighborhood to the next. The increasing porosity of sovereign borders facilitates economic migration³¹ and the interconnectedness of society through information and transportation technologies. Moving beyond single-minded worldviews and prejudices will help defuse potential clashes between cultural disparities.

The rapid changes within societal composition is exposing the emergency responder to an increasingly challenging, confusing, and troublesome cultural environment to traverse. When maneuvering through the dynamism of today's communities, whether treating an emergent childbirth, contending with domestic violence, or addressing the remains of an individual, the emergency response community has the obligation to effectively and efficiently navigate this culturally diverse environment.³²

The next section of this chapter provides key definitions of the concepts of culture, minority communities, foreign-born populations, and vulnerable populations. The following section illustrates changes in national, state, and regional societal composition.

A. THE IMPORTANCE OF KEY DEFINITIONS

The purpose of defining the following terms in this thesis is for clarity and continuity of terminology of cultural intelligence and its relationship to integration with the emergency response community. The terms "culture," "minority

³⁰ Christopher Rudolph, "Sovereignty and Territorial Borders in a Global Age," *International Studies Review* 7, no. 1 (2005): 9, 12–14.

³¹ *Ibid.*, 2

³² Soon Ang, Linn Van Dyne, and Christine Koh, "Personality Correlates of the Four-Factor Model of Cultural Intelligence," *Group & Organization Management* 31, no 1 (2006): 100.

community,” “foreign-born population,” and “vulnerable populations” have myriad definitions that change depending on context; thus, the definitions are provided in the following subsections and are used in this thesis.

1. Culture

In this thesis, we depend on Geert Hofstede’s definition of culture in which he describes culture as “the collective programming of the mind which distinguishes the members of one human group from another.”³³ Additional research has provided various frameworks defining culture. The commonality amongst many of these studies focus on subjective culture.³⁴ According to this research, “Subjective cultural aspects include hidden, psychological factors such as values, beliefs, norms, and assumptions.”³⁵ According to Leung and Ang, there also exists the objective culture. “Objective cultural aspects are what can be seen, and are comprise[d] of artifacts such as economic, political and social institutions, social customs, the arts, language, and kinship relationships.”³⁶

2. Minority Community

Joseph Healy provides five characteristics of a “minority community.” The first attribute he notes is that “members of the group experience a pattern of disadvantage or inequality.”³⁷ Furthermore, members of these groups are more likely to experience social prejudice. Second, members of minority communities “share a visible trait or characteristic that differentiates them from other groups.”³⁸ This may include skin color and traditional dress. A third characteristic

³³ Christine Koh, Damien Joseph, and Soon Ang, “Cultural Intelligence and the Global Information Technology Workforce,” in *The Handbook of Technology Management: Supply Chain Management, Marketing and Advertising, and Global Management*, Vol. 2, ed. Hossein Bidgoli (Hoboken, NJ: Wiley, 2010), 835.

³⁴ Ibid., 835.

³⁵ Ibid.

³⁶ Ibid.

³⁷ Joseph F. Healy, ed., *Diversity and Society: Race, Ethnicity, and Gender*, 4th ed. (Thousand Oaks, CA: Sage Publications, 2014), 10–11.

³⁸ Ibid.

is that “minority groups are self-conscious social units.”³⁹ Members of the group identify themselves as distinct from the dominant society. The fourth trait Healy describes is that membership “is usually determined at birth.”⁴⁰ His fifth and final characteristic is that “members tend to marry within their own groups.”⁴¹

3. Foreign-Born Population

In the context of this thesis, the phrase “foreign-born population” and the terms “immigrant” or “immigrants” are used interchangeably. The definition of foreign-born populations provided by the Migration Policy Institute is “people residing in the United States who were not U.S. citizens at birth.”⁴² The definition specifies that this “population includes naturalized citizens, lawful permanent residents, certain legal nonimmigrants...those admitted under refugee or asylee status, and persons illegally residing in the United States.”⁴³

4. Vulnerable Population

Although the term “vulnerable population” is used frequently in contexts such as the *2015 National Security Strategy and Empowering Local Partners to Prevent Violent Extremism in the United States*, readers are rarely provided with a comprehensive definition for this term. Within this thesis, “vulnerable population” refers to but is not limited to ethnic minorities, immigrants, and refugees; persons with cognitive, sensory, or physical disabilities and others with access and functional needs; older adults, minors, and the very young; and those

³⁹ Ibid.

⁴⁰ Ibid.

⁴¹ Ibid.

⁴² Jie Zong and Jeanne Batalova, “Frequently Requested Statistics on Immigrants and Immigration in the United States,” Migration Policy Institute, April 14, 2016, [http://www.migrationpolicy.org/article/frequently-requested-statistics-immigrants-and-immigration-united-states#Immigrant Population Change over Time](http://www.migrationpolicy.org/article/frequently-requested-statistics-immigrants-and-immigration-united-states#Immigrant%20Population%20Change%20over%20Time).

⁴³ Ibid.

economically or educationally disadvantaged. These individuals and communities are at an increased likelihood of being wronged or incurring harm.⁴⁴

This concept is important to this thesis in two ways. First, vulnerable populations are those who are at greater risk of not requesting or receiving elements of service from the emergency response community because of language barriers, cultural misunderstandings, and the lack of developed trust. Second, vulnerable populations are those who may be at an increased risk for susceptibility to extremist ideology. It is precisely in this overlap we see the significance of the emergency response community's role in countering violent extremism.

B. SHIFTING SOCIETAL COMPOSITION

Emergency responders might not need to develop their cultural intelligence as extensively in a more homogenous society; however, the United States is by no means homogenous. Over the past two centuries, the United States has experienced two eras of mass migration. These waves of migration have created a more segmented society, which is divided through religion, culture, and language. The changes in societal composition have created an atmosphere that challenges the emergency responders in addressing each community.

The first wave of immigration spanned from the 1820s to the onset of the Great Depression and consisted of mostly Western European immigrants.⁴⁵ The current wave of immigration, which began in the 1960s, has been much more diverse with migrants emigrating from a wide range of non-Western countries. These dynamics have created greater challenges for the migrating populace within American communities, as well as for the emergency responders. To

⁴⁴ Shivayogi Preethi, "Vulnerable Population and Methods for Their Safeguard," *Perspectives in Clinical Research* 4 no 1 (2013): 53–57.

⁴⁵ Joseph F. Healy, ed., "New Americans, Assimilation, and Old Challenges," in *Diversity and Society: Race, Ethnicity, and Gender*, 4th ed. (Thousand Oaks, CA: Sage Publications, 2014), 378–379.

address these sorts of challenges, Gerald Ott advocates the importance of open dialog to address cultural differences to decrease animosity and concerns between mainstream society and the ethnic minority communities.⁴⁶

1. Immigrant Origins

The national racial and ethnic profiles of the United States has exponentially increased in diversity since the passage of the Immigration and Nationality Act of 1965.⁴⁷ The increase in diversity has been attributed to the removal of the European-focused quota system established through the Emergency Quota Act of 1921 and Immigration Act of 1924 (Johnson-Reed Act).⁴⁸ The removal of the quota system expanded the opportunity for non-Europeans to migrate to the United States, thus prompting the current wave of mass migration.

The number of foreign-born residents is at “the highest level in U.S. history.”⁴⁹ Prior to the passage of the Immigration and Nationality Act of 1965, the U.S. immigrant population was approximately 9.6 million, and since then it has surged to more than 40 million.⁵⁰ Unlike the first wave of mass migration, which consisted of mostly Europeans, this influx of peoples is predominantly from Latin America and Asia (see Figures 1 and 2).⁵¹ The change in immigrant origins has been the catalyst for significant demographic change (see Figure 3).⁵²

⁴⁶ Gerald Ott, *The New Challenges of American Immigration: What Should We Do?* (Dubuque, IA: Kendall/Hunt Publishers, 2003), 3.

⁴⁷ Pew Research Center, *Modern Immigration Wave Brings 59 Million to U.S., Driving Population Growth and Change Through 2065: Views of Immigration’s Impact on U.S. Society Mixed* (Washington, DC: Pew Research Center, 2015), http://www.pewhispanic.org/2015/09/28/modern-immigration-wave-brings-59-million-to-u-s-driving-population-growth-andchange-through-2065/ph_2015-09-28_immigration-through-2065-52, 6.

⁴⁸ William A. Kandel, *U.S. Immigration Policy: Chart Book of Key Trends* (CRS Report No. R43145) (Washington, DC: Congressional Research Service, 2014), <https://www.hsdl.org/?view&did=760957>, 2.

⁴⁹ *Ibid.*, 4.

⁵⁰ *Ibid.*

⁵¹ Pew Research Center, *Modern Immigration Wave*, 8.

⁵² *Ibid.*, Chapter 5, 65–76.

Figure 1. Top Sending Countries Comprising at Least Half of All Legal Permanent Residents (Selected Decades 1901–2010)⁵³

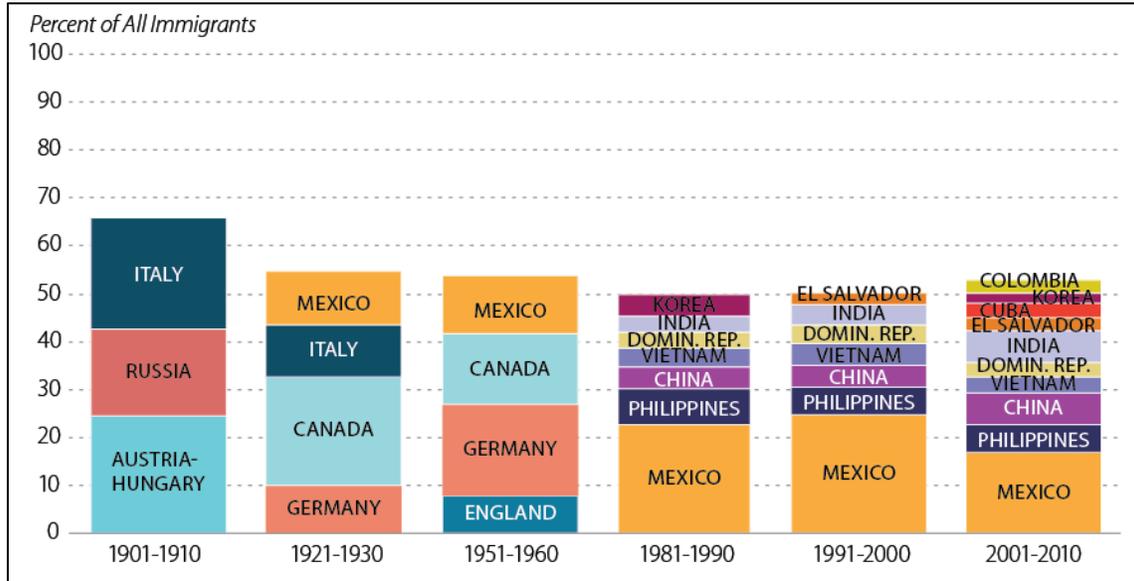
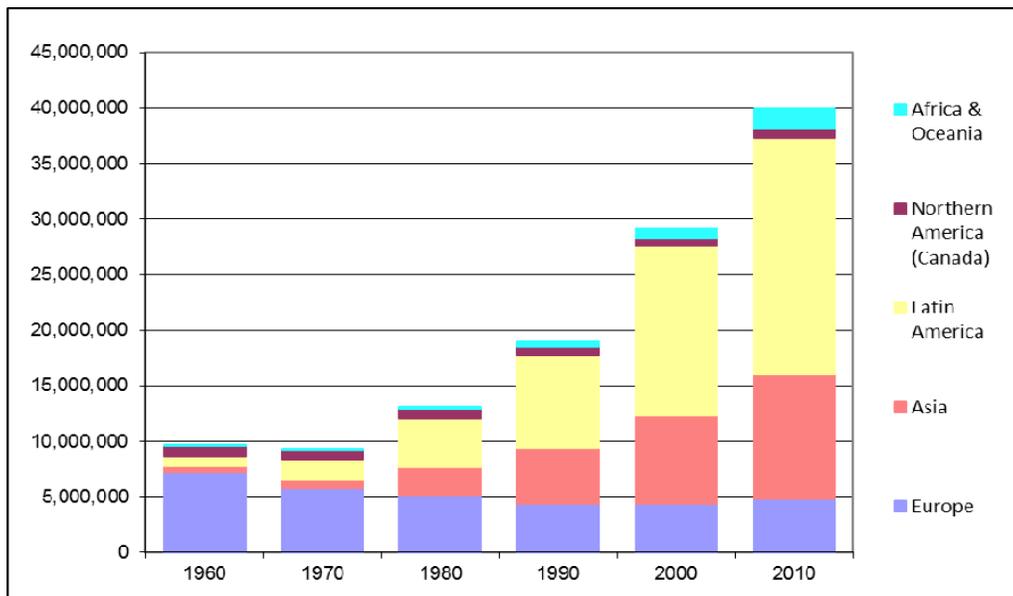


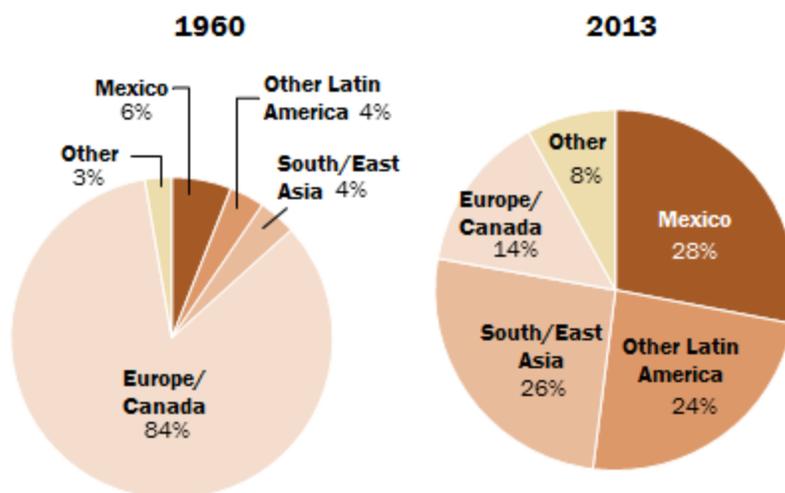
Figure 2. Foreign-Born Residents by Region of Origin (1960–2010)⁵⁴



⁵³ Source: Kandel, *U.S. Immigration Policy*, 3.

⁵⁴ Source: Kandel, *U.S. Immigration Policy*, 4.

Figure 3. From Europe and Canada to Latin America and Asia: Shift in Immigrant Origins⁵⁵



2. Where Immigrants Settle in the United States

The settlement of foreign-born populations continues to rise in almost every state.⁵⁶ However, according to research conducted by the Pew Research Center, nearly half of all immigrants reside in one of four states: California, New York, Texas, and Florida (see Figure 4).⁵⁷ The greatest shift in community demographics is represented in these states. The transformation from a predominantly European composition found prior to 1965 is profound. Recent data suggests Mexican immigrants comprise 28 percent of foreign-born peoples, followed by Asians at 26 percent. Additional immigrants originate from the Caribbean (10 percent), Central American (8 percent), South American (7 percent), the Middle East (4 percent), and sub-Saharan Africa (4 percent).⁵⁸

⁵⁵ Source: Pew Research Center tabulations of 1960 U.S. decennial census data and 2013 American Community Survey. Pew Research Center, *Modern Immigration Wave*, 1.

⁵⁶ Pew Research Center, *Modern Immigration Wave*, Chapter 5, 65–76.

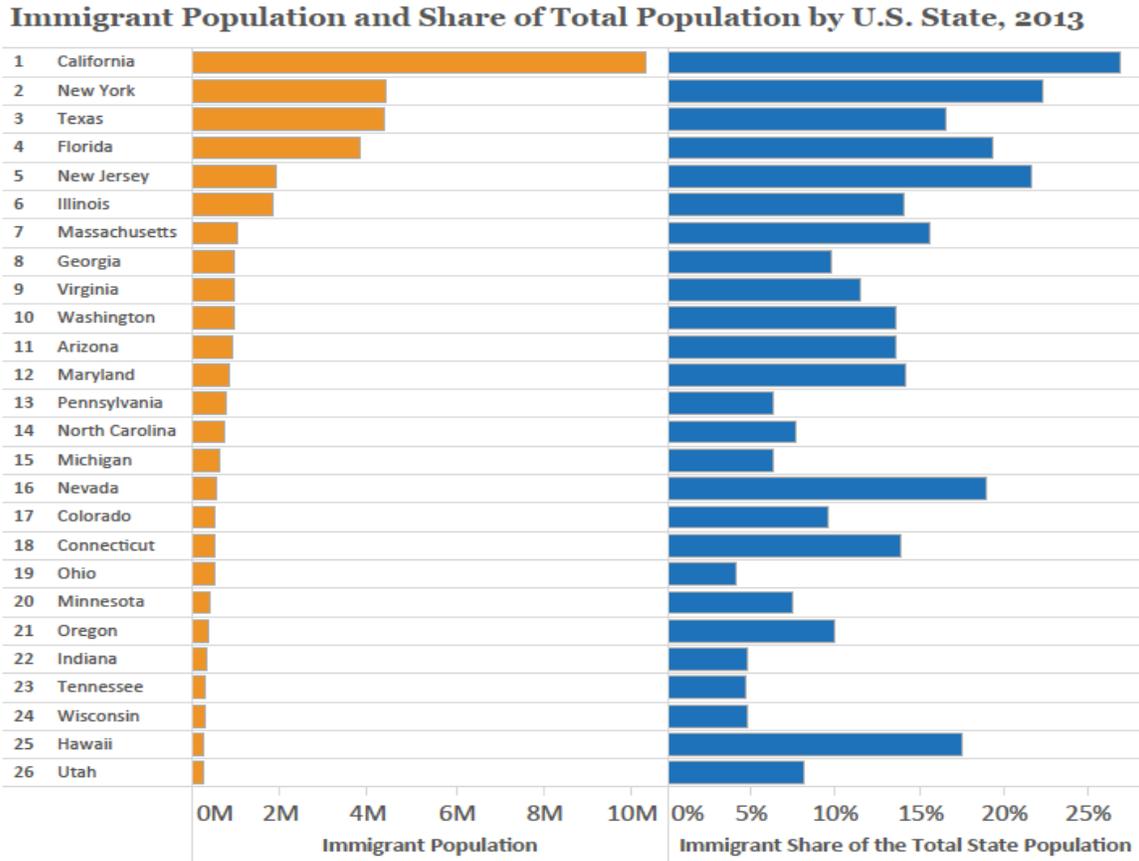
⁵⁷ *Ibid.*

⁵⁸ *Ibid.*

Further research from the Migration Policy Institute discovered that California continues to receive the majority of foreign-born peoples. In 2012, the research showed the dispersion between the top four states: California with 10.3 million, New York with 4.4 million, Texas with 4.3 million, and Florida with 3.7 million immigrants. The large and diverse numbers of immigrants settling in California continues to shift the state's ethnic composition (see Figure 5). Similar trends are occurring in the other three states heavily impacted by immigrant settlement. Figure 5 provides data supports the upward trend of foreign- and U.S.-born populations residing in the United States. The percentage of foreign-born residents rose in New York from 15.9 percent in 1990 to 22.6 percent in 2014, in Texas from 9.0 percent to 16.8 percent, and in Florida from 12.9 percent to 20.0 percent (see Figure 4).⁵⁹

⁵⁹ Migration Policy Institute, "State Immigration Data Profiles: California, New York, Texas, and Florida," accessed August 31, 2016, <http://www.migrationpolicy.org/data/state-profiles/state/demographics/>.

Figure 4. Immigrant Population by State (1990–Present)⁶⁰



⁶⁰ Source: Migration Policy Institute, “Migration Data Hub,” accessed October 15, 2016, <http://migrationpolicy.org/programs/data-hub>.

Figure 5. California Demographic Statistical Information (1990–2014)⁶¹

Demographics and Social	2014		2000		1990	
Demographics	Foreign Born	U.S. Born	Foreign Born	U.S. Born	Foreign Born	U.S. Born
Number	10,512,399	28,290,101	8,864,255	25,007,393	6,45,825	23,301,196
% Foreign Born	27.10%		26.20%		21.70%	
Population Change over Time						
% change: 2000-2014	18.6	13.1				
% change: 1990-2000	37.2	7.3				
Race (%)						
One Race	97.90%	94.50%				
White	42.80%	68.30%				
Black or African American	1.50%	7.40%				
American Indian and Alaska Native	0.40%	0.90%				
Asian	32.70%	6.90%				
Native Hawaiian and other Pacific Islander	0.30%	0.40%				
Other race	20.20%	10.60%				
Two or more races	2.10%	5.50%				
Latino Origin (of any race)						
Number	5,394,766	9,594,004				
% Latino	51.30%	33.90%				

3. Concentration of Immigrant Settlement at the County Level

Several counties continue to receive the majority of the country’s diaspora. Five counties account for 20 percent of foreign-born population settlement: Los Angeles County, California; Miami-Dade County, Florida; Cook County, Illinois; Queens County, New York; and Harris County, Texas.⁶²

According to data from the United States Census Bureau, the greater Los Angeles/Orange County area in California has a population of more than 13 million people, and is host to nearly 4.5 million foreign-born residents.⁶³ The immigrant population accounts for one-third of this region’s population. Similar data is found the other four counties with large concentrations of foreign-born residents.

⁶¹ Adapted from Migration Policy Institute, “State Immigration Data Profiles,” accessed November 5, 2016, <http://www.migrationpolicy.org/data/state-profiles/state/demographics/CA>.

⁶² Pew Research Center, *Modern Immigration Wave*, Chapter 5, 65–76.

⁶³ U.S. Census Bureau, “Quick Facts, Los Angeles and Orange Counties, California,” accessed August 30, 2015, <http://www.census.gov/quickfacts/table/LFE305214/06037> and <http://www.census.gov/quickfacts/table/PST045215/06059>.

While immigrant populations continue to be concentrated in these counties, current trends indicate a rise of immigrant settlement occurring nationwide. In 1990, these county-level population hubs accounted for 30 percent of immigrant dispersion. As of 2014, this percentage has decreased to 20 percent, with the majority of states receiving an increase in annual immigrant settlement.⁶⁴ These findings not only support the need to develop cultural intelligence within metropolitan regions, but the development of cultural intelligence is increasingly relevant throughout the country.

This chapter illustrates the increased ethnic diversity occurring within communities nationally. With the ethnic composition of U.S. cities continually growing and diversifying, the need for the emergency response community to address cultural biases is important to effectively meet its mission objectives. One path to addressing this need is through the development organizational cultural competency. The next chapter reviews the international business communities approach to effective functioning in ethnically diverse environments abroad, which may provide a platform to use within ethnically diverse communities locally.

⁶⁴ Pew Research Center, *Modern Immigration Wave*, Chapter 5, 65–76.

III. THE CULTURAL INTELLIGENCE MODEL

Learning organizations spend a lot of energy looking outside their own boundaries for knowledge.

— Bruce Ahlstrand, Henry Mintzberg, Joseph Lampel,
*Strategy, Safari: A Guided Tour through the
Wilds of Strategic Management*

This chapter identifies some issues within the international business community that prompted the development of the cultural intelligence model, a definition of cultural intelligence and its relationship to other inherent intelligences, and training and assessment tools developed by Soon Ang and Linn Van Dyne. In addition, this chapter provides a review of relevant literature, texts, and research from leading researchers in the “domains of international and cross-cultural management as well as management of domestic diversity.”⁶⁵

A. OPERATING WITHIN CULTURALLY DIVERSE SETTINGS

Today’s globalized market economy has placed individuals from the international business community within a multitude of culturally diverse settings.⁶⁶ The ability to navigate diverse cultural situations is necessary for successful business practices. Scholars from the Nanyang Business School, Division of Strategy, Management, and Organization from Nanyang Technical University suggest approaching these challenges through the development of “a firm-level global culture capital construct, which comprises two major elements: global mindset values and organizational routines for managing global human capital flow, training and developing, and reward systems to build commitment

⁶⁵ Soon Ang and Linn Van Dyne, eds. *Handbook of Cultural Intelligence: Theory, Measurement, and Applications* (Armonk, NY: M.E. Sharpe, 2008), back cover.

⁶⁶ *Ibid.*, 3.

toward a global mindset.”⁶⁷ Their research further argues that to achieve a workforce that integrates these traits into practice, employees must possess experience, technical and trade skillsets, and a capability to be effective in diverse environments.⁶⁸ The concepts of the cultural intelligence model were developed specifically to address this need. The cultural intelligence model has three components: influencing factors for the individual, measurement of individuals’ cultural intelligence, and tools for developing intercultural competence and cultural learning models.

B. DEFINING CULTURAL INTELLIGENCE

Christopher Earley and Soon Ang define cultural intelligence as “an individual’s capability to function and manage effectively in culturally diverse settings.”⁶⁹ In addition, the authors describe the cultural intelligence model as a “multidimensional concept that includes metacognitive, cognitive, motivational, and behavioral dimensions.”⁷⁰ Researchers Van Dyne, Ang, and Nielsen suggest the inclusion of cultural intelligence as a fifth type of intelligence that complements emotional, social, cognitive, and practical intelligences.⁷¹ The researchers identify cultural intelligence as an ability or capability, as opposed to personality or interest.⁷² However, an individual’s personality traits and interests do impact how a person responds in a given situation.

⁶⁷ Kok-Yee Ng, Mei Tan, and Soon Ang, Global Culture Capital and Cosmopolitan Human Capital: The Effects of Global Mindset and Organizational Routines on Cultural Intelligence and International Experience,” in *The Oxford Handbook of Human Capital*, ed. Alan Burton, and J.C. Spencer, 96–119 (Oxford: Oxford University Press, 2012), <http://citeseerx.ist.psu.edu/viewdoc/download;jsessionid=25C3129B0F1D0774395FB127082CFD6F?doi=10.1.1.580.2357&rep=rep1&type=pdf>.

⁶⁸ Ibid., 6.

⁶⁹ You Jin Kim, and Linn Van Dyne, “Cultural Intelligence and International Leadership Potential: The Importance of Contact for Members of the Majority,” *Applied Psychology: An International Review* 61, no. 2 (2012): 273: 272–294.

⁷⁰ Soon Ang and Linn Van Dyne, eds., “Conceptualization of Cultural Intelligence: Definition, Distinctiveness, and Nomological Network,” in *Handbook of Cultural Intelligence: Theory, Measurement, and Applications* (Armonk, NY: M.E. Sharpe, 2008), 4.

⁷¹ Ibid.

⁷² Ibid., 8.

An individual's cultural intelligence exists in relation to factors such as cognitive ability and personality. Authors Ang and Van Dyne describe these trait-like differences in cognitive ability and personality as what a person is likely to do in a typical situation.⁷³ Cultural intelligence attributes, included in an individual's personal traits are based upon the "Big Five personality, core self-evaluation, ethnocentrism, need for closure, and self-monitoring."⁷⁴ Additional "distal factors" may include socioeconomic status, religious background, education, and other individual exposures and experiences. These factors influence an Individual's decision-making process when engaged in culturally diverse settings. Individuals with low cultural intelligence are "more likely to engage in stereotyping and experience conflict,"⁷⁵ and this behavior may initiate a breaking down of trust with ethnically diverse communities.

The research suggests cultural intelligence is not an innate ability; rather, it is a cultivated skill. Van Dyne, Ang, and Nielsen further suggest the development of individuals' cultural intelligence will support their ability to "cope and flourish in multicultural situations, engage in intercultural interactions, and perform effectively in culturally diverse social and work groups."⁷⁶ Earley and Ang have identified a skillset that may provide a pathway to effectively engage in culturally diverse environments by developing an individual's cultural intelligence. These skills include the ability to "detect, assimilate, reason, and act on cultural cues appropriately in situations characterized by cultural diversity."⁷⁷ In addition, Kim and Van Dyne describe this as a "state-like malleable capability that can be

⁷³ Ibid.

⁷⁴ Ibid., 10.

⁷⁵ Kim and Van Dyne, "Cultural Intelligence," 274.

⁷⁶ Linn Van Dyne, Soon Ang, and Tjai M. Nielsen. "Cultural Intelligence," in *International Encyclopedia of Organization Studies*, ed. Stewart R. Clegg and James R. Bailey (Thousand Oaks, CA: Sage Publications, Inc., 2008), 345.

⁷⁷ Linn Van Dyne et al., "Sub-dimensions of the Four-Factor Model of Cultural Intelligence: Expanding the Conceptualization and Measurement of Cultural Intelligence," *Social and Personality Psychology Compass*, 6 (2012): 297. Doi: 10.1111/j.1751-9004.2012.00429.x.

enhanced by education and experience.”⁷⁸ Furthermore, experience and education may be further “enhanced by active engagement in education, travel, international assignments, and other intercultural experience.”⁷⁹

Within the concepts of cultural intelligence, Van Dyne, Ang, and Koh identify four building blocks: metacognitive, cognitive, motivational, and behavioral.⁸⁰ The authors “view metacognitive, cognitive, motivational, and behavioral cultural intelligences as different types of capabilities that together form the overall CQ construct.”⁸¹ The metacognitive component refers to an individual’s consciousness toward differing cultural exchanges. Cognitive cultural intelligence moves into the level of knowledge an individual has in relation to cultural norms or customs, while motivational element of cultural intelligence refers to an individual’s interest or motivation in learning about differing cultures. A final component, which is critical during public interaction, is the behavioral piece. This intelligence focuses on the individual’s interaction and non-verbal communication when engaged in culturally diverse encounters.⁸²

C. TRAINING AND ASSESSMENT TOOLS

Based on the construct of cultural intelligence, Van Dyne and Ang developed assessment tools for use in organizational contexts. This section reviews the cultural intelligence scale used by the Cultural Intelligence Center,⁸³ assessments tools for measuring cultural intelligence, and training practices based upon experiential learning theory.⁸⁴ Addressing the cultural intelligence capability development process requires identifying an individual’s level of

⁷⁸ Kim and Van Dyne, “Cultural Intelligence.” Page 273

⁷⁹ Van Dyne et al., “Sub-dimensions of the Four-Factor Model,” 297.

⁸⁰ Ibid.

⁸¹ Ang and Van Dyne, “Conceptualization of Cultural Intelligence,” 7.

⁸² Van Dyne et al., “Sub-dimensions of the Four-Factor Model,” 298.

⁸³ Ang and Van Dyne, *Handbook of Cultural Intelligence*, Appendix B, 390.

⁸⁴ Ng Kok-Yee, Linn Van Dyne, and Ang Soon, “From Experience to Experiential Learning: Cultural Intelligence as a Learning Capability for Global Leader Development,” *Academy of Management Learning & Education* 8, no. 4 (2009): 512.

cultural competency before and after training with ongoing assessments to identify areas to improve.

1. Scale

The assessment tools developed by Ang and Van Dyne are based upon research conducted by Earley and Ang identifying “three loci of individual [cultural] intelligence with relevance to human interaction: mental, motivational, and behavioral.”⁸⁵ These three core attributes of cultural intelligence are further broken down into four areas of evaluation: metacognitive, cognitive, motivational, and behavioral capabilities (see Figure 6). Van Dyne and Ang define the components of this framework as follows:

(a) metacognitive intelligence refers to awareness and control of cognitions used to acquire and understand information; (b) cognitive intelligence refers to knowledge and knowledge structures; (c) motivational intelligence acknowledges that most cognition is motivated and thus focuses on the magnitude and direction of energy as a locus of intelligence; and (d) behavioral intelligence focuses on individual capabilities at the action level (behavior).⁸⁶

⁸⁵ Linn Van Dyne, Soon Ang, and Christine Koh, “Development and Validation of the CQS: The Cultural Intelligence Scale,” in *Handbook of Cultural Intelligence: Theory, Measurement, and Applications*, ed. Soon Ang and Linn Van Dyne (Armonk, NY: M.E. Sharpe, 2008), 16–17.

⁸⁶ Kok-Yee, Van Dyne, and Soon, “From Experience to Experiential Learning,” 514.

Figure 6. Twenty-Item Four-Factor Cultural Intelligence Scale⁸⁷

The Cultural Intelligence Scale (CQS)

Read each statement and 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 Factor	Questionnaire Items
Metacognitive CQ:	
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.
Cognitive CQ:	
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.
Motivational CQ:	
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.
Behavioral CQ:	
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 situation requires it.
BEH5	I alter my facial expressions when a cross-cultural interaction requires it.

© Cultural Intelligence Center 2005. Used by permission of Cultural Intelligence Center.
 Note. Use of this scale granted to academic researchers for research purposes only.
 For information on using the scale for purposes other than academic research (e.g., consultants and non-academic organizations), please send an email to cquery@culturalq.com

2. Questions for Assessment

The 20-item, four-factor model used to develop the Cultural Intelligence Scale (CQS) illustrated in Figure 6 provides a framework for assessing the four components of cultural intelligence. Research conducted while developing this model has proven “stable across samples...across time...and across countries.”⁸⁸ The CQS assists in identifying individual strengths and weaknesses to assist organizations in customizing based upon need.⁸⁹ Additional cultural intelligence evaluations are formatted as self-assessment or “multi-rater platforms”; the assessments may be used to establish baseline cultural

⁸⁷ Source: Ang and Van Dyne, *Handbook of Cultural Intelligence*.

⁸⁸ Van Dyne, Soon Ang, and Christine Koh, “Development and Validation,” 34–35.

⁸⁹ Cultural Intelligence Center, “CQ Assessments,” accessed October 11, 2016, <https://culturalq.com/products-services/assessments/cq-assessments/>.

intelligence and used for ongoing evaluation and training.⁹⁰ Utilizing assessments that may be tailored to the a specified audience allows for need-specific instruction.⁹¹

3. Experiential Learning Theory

Research by Earley, Ang, and Van Dyne supports the learned nature of metacognitive, cognitive, motivational, and behavioral constructs of cultural intelligence. Earley adopted experiential learning theory, as explained by David Kolb, as a tool to develop an individual's cultural intelligence through "concrete experience, reflective observation, abstract conceptualization, and active experimentation."⁹² The holistic approach of experiential learning theory "encompasses the totality of the human learning process, where experience forms the foundation for four modes of learning: feeling, reflecting, thinking, and acting."⁹³ Furthermore, this model of learning may be applied to an individual or team type of training platforms (see Figure 7).

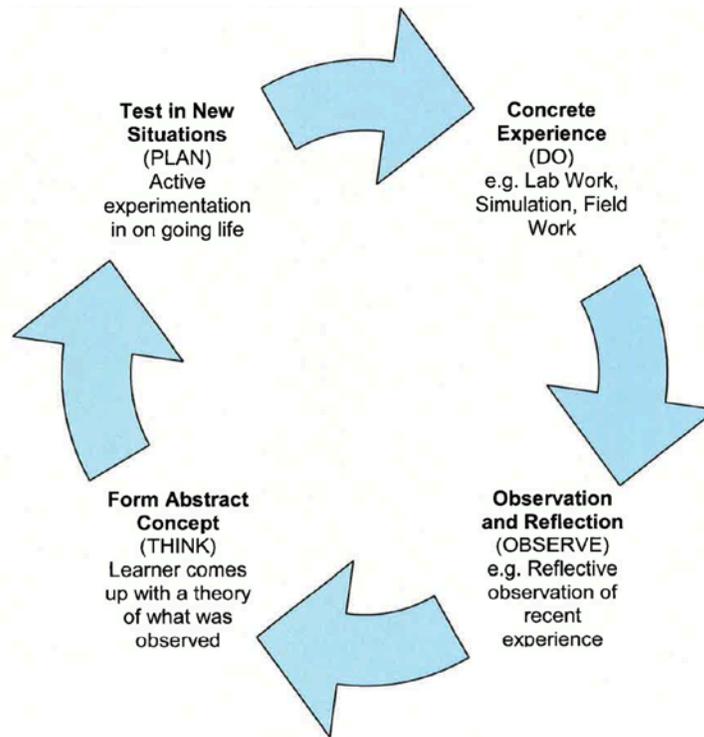
⁹⁰ Ibid.

⁹¹ Ibid.

⁹² Kok-Yee, Van Dyne, and Soon, "From Experience to Experiential Learning," 515.

⁹³ Yoshitaka Yamazaki and D. Christopher Kayes, "An Experiential Approach to Cross-Cultural Learning: A Review and Integration of Competencies for Successful Expatriate Adaptation," *Academy of Management Learning & Education* 3, no. 4 (2004): 363.

Figure 7. Experiential Learning Cycle⁹⁴



This chapter has introduced an organized approach to developing cultural intelligence within an individual engaged in cross-cultural assignments. The culmination of research produced by Earley and Ang supports cultural intelligence as a capability that may be measured, developed, and assessed. This thesis seeks to adopt the research developed for international business professionals and apply it domestically to emergency responders. The research supports this concept since cultural intelligence is “domain-specific and has special relevance to multicultural settings.”⁹⁵ An implementation model for the emergency response community is be described in the following chapter.

⁹⁴ Adapted from *Emergency Pedia*, “Kolb’s Theory,” accessed November 17, 2016, <https://emergencypedia.com/medical-education/>.

⁹⁵ Van Dyne et al., “Sub-dimensions of the Four-Factor Model,” 297.

IV. CULTURAL INTELLIGENCE IMPLEMENTATION

In a world of global opportunities and threats, there is a great theoretical and practical need to develop cultural competencies within many spheres of life.⁹⁶

— Michele J Gelfand, Lynn Imai, and Ryan Fehr,
“Thinking Intelligently About Cultural Intelligence: The Road Ahead”

This chapter provides a model for a proposed cultural intelligence unit, which will be tasked with developing the cultural competency of emergency responders. The model presented provides for scalability, adaptability, and replicability. This design works equally well in the Los Angeles County Operational Area, or any other region with large diverse communities and vulnerable populations.⁹⁷ The proposed cultural intelligence unit has two primary functions: personnel and organizational development, and community outreach and engagement. The development, implementation, and sustainability of the cultural intelligence unit requires training resources, key personnel and community partnerships, and funding sources.

A. FUNCTIONS OF THE CULTURAL INTELLIGENCE UNIT

The cultural intelligence unit functions both internally for the organization and externally in partnership with the community. The cultural intelligence unit provides a means to address the organization’s “multicultural attitudes,

⁹⁶ Michele J Gelfand, Lynn Imai, and Ryan Fehr, “Thinking Intelligently About Cultural Intelligence: The Road Ahead,” in *Handbook of Cultural Intelligence: Theory, Measurement, and Applications*, ed. Soon Ang, and Linn Van Dyne (Armonk, NY: M.E. Sharpe, 2008), 375.

⁹⁷ Federal Emergency Management Agency, *National Planning Frameworks* (Washington, DC: Federal Emergency Management Agency, 2013), 2. According to Federal Emergency Management Agency, “Core capabilities should be scalable, flexible, and adaptable and executed as needed to address the full range of threats and hazards as they evolve. Scalable, flexible, and adaptable coordinating structures are essential in aligning the key roles and responsibilities to deliver the core capabilities. The flexibility of such structures helps ensure that communities across the country can organize efforts to address a variety of risks based on their unique needs, capabilities, demographics, governing structures, and non-traditional partners.”

communication skills, behavior, and knowledge.”⁹⁸ Many regional efforts are currently being made to engage with ethnic minority communities, but these efforts are often isolated projects. The implementation of the cultural intelligence unit will be designed to unify efforts and decrease redundancy between regional agencies. The overlap between the internal and external functions is integral to the success of the cultural intelligence unit. Ties to the community serve to educate and develop internal awareness, and internal development creates opportunities to build relationships between ethnic minority and emergency response communities.

1. Internal: Personnel and Organizational Development

The primary internal purpose of the cultural intelligence unit is to modify organizational culture and priorities by addressing behaviors, assumptions, and beliefs.⁹⁹ The unit will contribute to the process of shifting the emergency response community’s organizational cultures to a more inclusive model. The cultural intelligence unit achieves this purpose through three major functions. The first is to create several training platforms for the emergency response community, and the second is to develop assessment tools and standards. Finally, the third is the compilation of reference material from multiple sources relevant to culturally diverse communities within an operational area.

One of the primary ways the cultural intelligence unit will support organizational change is to train personnel in cultural intelligence and awareness of cultural characteristics of local ethnic communities. Training delivery, with a focus on experiential learning, will utilize learning platforms designed for adult learners. Training will be provided in several forms. For example, some learning platforms include self-paced study, which may use video or other online media. In addition, team training may also be conducted in the classroom, allowing for open discussion between participants and peer learning. Another mode of

⁹⁸ Fire 20/20 *Multicultural Health and Safety Research*, 27.

⁹⁹ *Ibid.*, 25.

training might include speaker series of subject matter experts. Furthermore, the cultural intelligence unit will be responsible for developing training content, delivering material, maintaining delivery platforms, supporting personnel in training, and scheduling topical forums and trainings.

Something else the cultural intelligence unit will do, is collect data and develop standards of cultural competency for the emergency response community. Initial standards may be derived from existing resources such as the Cultural Intelligence Center, which provides training, guidance, and measurement tools for the international business community and other industries.¹⁰⁰ Subsequently, a cultural intelligence rubric will be developed specific to the emergency response community. This rubric will measure initial cultural competency and progress on an individual basis. The data will be used to provide individualized training programs, need-based training, and measure organizational growth.

Moreover, the cultural intelligence unit will undergo training in cultural intelligence by the Cultural Intelligence Center. That training and other instructional design knowledge will be used to develop standards. The cultural intelligence unit will then collaborate with department leadership to ensure standards remain in line with organizational goals.

One key to creating a successful learning environment is information. The cultural intelligence unit will develop and maintain a restricted-access website for emergency response providers. The website will provide links to upcoming training, community partners, and a stakeholder developed wiki. The decision to restrict access to official use only reflects concern that public access may be used for targeting vulnerable populations by using the information included.

The wiki will focus on cultural characteristics, local events/holidays, and frequently asked questions. Care will be taken to ensure there are no biases,

¹⁰⁰ Cultural Intelligence Center, "Creating an Organizational Strategy for Cultural Intelligence," accessed October 15, 2016, <https://culturalq.com/products-services/consulting/>.

stereotyping, or agenda-driven items contained within the reference material. Therefore, uploaded material will be periodically reviewed by personnel of the cultural intelligence unit and community stakeholders.

2. External: Community Outreach and Engagement

The primary external purpose of the cultural intelligence unit will be to “focus on developing relationships of trust between [emergency responders] and the communities they serve.”¹⁰¹ To this end, the cultural intelligence unit will work with a diverse network of community leaders, advocacy groups, and organizations in an advisory board format. The responsibility of the cultural intelligence unit will be to unify existing liaison efforts and develop new ones, unify community outreach and engagement programs, and host regional discussions and forums.

3. Overlap Synergy

Internal and external efforts of the cultural intelligence unit will have an inherent symbiotic relationship. In addition, cultural intelligence unit, along with community stakeholders, will develop internal training and resource material. External efforts by the unit will create the context for regional community partners to provide information for the wiki and community calendar. This provided information will be used internally by the emergency responder to enhance knowledge of local norms. External community partnerships might also be a source of critical feedback for developing event vignettes to train emergency responders in navigating ethnically diverse situations/incidents.

By developing these relationships with community partners, the cultural intelligence unit will create a conduit for “community members to express relevant concerns in a positive, educational, and reasoned manner.”¹⁰² This conduit may be further developed through an advisory board model. This will

¹⁰¹ Robert Wasserman, *Guidance for Building Communities of Trust* (Washington, DC: Office of Community Oriented Policing, U.S. Department of Justice, 2010), 3.

¹⁰² *Ibid.*, 14.

provide a medium to decrease misunderstanding, miscommunication, and misinterpretation that may occur between emergency responders and the communities they serve.

B. PERSONNEL OF THE CULTURAL INTELLIGENCE UNIT

The cultural intelligence unit staffing philosophy will be a composition of dedicated and detailed personnel to augment emergency responder expertise with educational and instructional specialization. This format would create a team of professionals with specific skill sets. Also, dedicated personnel will be contracted into fulltime cultural intelligence unit positions. Hiring will be based upon relevant training and experience within cultural intelligence, instructional design of web-based media, and adult educators. Detailed personnel would be composed of emergency response personnel from regional departments. Additionally, positions may include full and part-time commitments. Furthermore, those currently engaged in duties that parallel the responsibilities of the cultural intelligence unit may have ancillary or fulltime commitments for purposes of utilizing their subject matter expertise.

C. FISCAL SUSTAINABILITY

Key sources of revenue for the cultural intelligence unit will be found through federal funding streams. The goals of the unit are consistent with a cluster of federal grant opportunities, such as the Homeland Security Grant Program and Public Safety Partnership and Community Policing Grants. Transparency, accountability, and the effective use of public funds is very important in today's economic and political environment.¹⁰³ The cultural

¹⁰³ U.S. Department of Justice, Community Oriented Policing Services, *COPS Office FY2015 Application Guide: Community Policing Development* (Washington, DC: Community Oriented Policing Services, 2015), 9. According to the Community Oriented Policing Services, "[T]he Government Performance and Results Act Modernization Act (GPRAMA) of 2010, P.L. 111-352, grantees who receive funding from the Federal Government must measure the results of work that funding supports. GPRAMA specifically requires the COPS Office and other federal agencies to set program goals, measure performance against those goals, and publicly report progress in the form of funding spent, resources used, activities performed, services delivered, and results achieved."

intelligence unit will utilize existing funding sources and may incorporate some existing programs to provide for fiscal accountability and program longevity. Through executive support of regional emergency response agencies, departments, and organizations, the cultural intelligence unit will utilize funding streams currently allocated to the emergency response community.

The cultural intelligence unit is aligned with *Presidential Policy Directive 8* (PPD-8) and is configured to support its mission of “an enhanced and sustainable capacity to prevent, protect against, mitigate, respond to, and recover from acts of terrorism.”¹⁰⁴ The cultural intelligence unit’s focus on coordination with emergency responders and community stakeholders is in line with the whole community approach.

Additional funding is accessible through the Public Safety Partnership and Community Policing Grants,¹⁰⁵ supported through the Department of Justice. This program focuses on developing “problem solving and community interaction skills, promote collaboration between law enforcement and community members to develop innovative initiatives to prevent crime, and provide responsive, cost effective service delivery.”¹⁰⁶ The cultural intelligence unit meets these expectations through providing tools necessary to develop emergency responders to effectively engage in culturally diverse environments. The unit further maintains alignment with this program through collaborative efforts with community representatives.

The Office of Community Oriented Policing Services provides funding for projects to create the “development of innovative community policing strategies,

¹⁰⁴ Federal Emergency Management Agency, *National Preparedness Goal* (Washington, DC: Federal Emergency Management Agency, 2011), 1.

¹⁰⁵ Public Safety Partnership and Community Policing Grants as authorized by the Omnibus Crime Control and Safe Streets Act of 1968, 42 U.S.C. 3769dd, as amended; Violent Crime Control and Law Enforcement Act of 1994, Title I, Part Q, Public Law 103–322.

¹⁰⁶ U.S. Department of Justice, Office of Community Oriented Policing Services. “Public Safety Partnership and Community Policing Grants,” accessed November 5, 2016, https://www.cfo.usdoj.gov/index?s=program&mode=form&id=c1f6f51aa6d982fb59f71d1e0e06b85a&tab=core&tabmode=list&print_preview=1.

applied research, guidebooks, and best practices that are national in scope,” and address the “emerging needs of those engaged in enhancing public safety through community policing.”¹⁰⁷ The cultural intelligence unit meets this through the innovative approach to curriculum based upon scientific research. The unit further supports this direction of the Office of Community Oriented Policing Services by providing a conduit for ethnic minority communities to express emerging needs.

This list of funding is not exhaustive; rather, it represents some options currently available. Additional existing and future grants should be researched and applied for to ensure fiscal streams are diverse and ongoing. Establishing the cultural intelligence unit as the central resource for community engagement and cultural intelligence development from an operational area perspective may eliminate redundant efforts and unify the regional community engagement narrative.

This chapter has adopted an approach to developing cultural intelligence as discussed in the previous chapter and then presented a solution for implementation into the emergency response community. The cultural intelligence unit will provide a system to develop the emergency responder in line with regional mandates and goals. Moreover, key elements that support problem solving solutions, community partnerships, and encourage organizational transformation are integral in the design.¹⁰⁸ The composition of the cultural intelligence unit will be comprised of highly qualified personnel from various fields to decrease inefficiency and provide a successful operating model. Finally, funding will be from several federal grant programs related to homeland security and community engagement parameters.

¹⁰⁷ U.S. Department of Justice, *COPS Office FY 2015 Application*, 1.

¹⁰⁸ *Ibid.*

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V. CONCLUSION

Nothing in all the world is more dangerous than sincere ignorance and conscientious stupidity.

— Martin Luther King, Jr.

A. WHAT'S AT RISK

Two current trends highlight the need to develop the cultural intelligence of the emergency responder. The first trend is the rise in ethnically motivated tension following 9/11 and the recent U.S. elections, which the emergency responders are likely to encounter and be called upon to mitigate. A second trend is public demand for increased transparency and accountability of public service organizations.

1. Rising Tensions

The ever-changing demographic composition of the United States presents challenges to the status quo. The cultural influences of ethnic minority communities are continuously reshaping regional dynamics. Developing a workforce that understands these changes and relates to local populations may provide a means to serve the whole community more effectively. Challenges associated with disparate histories, cultural attributes, and the continued reshaping of the American community illustrate the need to develop the emergency responder's cultural intelligence.

The need to address these challenges has never been more urgent than today. According to several media outlets, following the attacks of September 11, 2001, America has experienced an increase in hate crimes against ethnic minority communities. Many of these claims are supported through the findings of the 2013 Uniform Crime Reporting Program the Department of Justice's Federal

Bureau of Investigation.¹⁰⁹ Anecdotally, we are seeing a similar rise in ethnically motivated violence following the election of Donald Trump.¹¹⁰ Crimes against ethnic minorities, rising anti-police sentiment, and racial/religious differences have been intensifying tensions between dominant and minority populations within this country.

The emergency response community is in a unique position to affect significant change since it directly interacts with individuals from all backgrounds. Because of this, it has a unique opportunity to assist in quelling tensions before they escalate into violence. Moreover, the emergency response community may provide a catalyst to reducing social-divisions through building relationships and trust within ethnic minority communities. Though their efforts, emergency response professionals have made vast strides in community outreach and involvement; however, these successes have been limited. Enhancing these programs with individual emergency responders with developed cultural competency may address unknown biases that hinder continued growth.

2. Transparency and Accountability

In today's political environment of increased public accountability, transparency, and expectations, emergency responders must develop and utilize improved decision-making processes in the performance of their duties.¹¹¹ Additionally, emergency response agencies must acknowledge this paradigm

¹⁰⁹ Federal Bureau of Investigation, *2013 Hate Crime Statistics, Uniform Crime Reporting Program* (Washington, DC: Federal Bureau of Investigation, 2014), https://ucr.fbi.gov/hate-crime/2013/topic-pages/victims/victims_final.

¹¹⁰ Christopher Ingraham, "Anti-Muslim Hate Crimes Are Still 5-Times More Common Today Than before 9/11," *The Washington Post*, February 11, 2015, <https://www.washingtonpost.com/news/wonk/wp/2015/02/11/anti-muslim-hate-crimes-are-still-five-times-more-common-today-than-before-911/>; Melanie Eversley, "Post-election Spate of Hate Crimes Worse than Post-9/11 Experts Say," *USA Today*, November 14, 2016, <http://www.usatoday.com/story/news/2016/11/12/post-election-spate-hate-crimes-worse-than-post-911-experts-say/93681294/>; Hailey Branson-Potts, "Letters Threatening Genocide against Muslims and Praising Trump Sent to Multiple California Mosques," *The Los Angeles Times*, November 26, 2016, <http://www.latimes.com/local/lanow/la-me-ln-mosque-letters-trump-20161126-story.html>.

¹¹¹ Organisation for Economic Co-operation and Development, *Trust in Government: Ethics Measures in OECD Countries* (Paris: Organisation for Economic Co-operation and Development, 2000), 72.

shift and routinely provide a “reexamination of systems, routines, and procedures” to ensure practices are relevant, and to identify new technologies and ideas “to make them more efficient and effective.”¹¹² The integration of cultural intelligence development may provide knowledge and practice to bridge the divide between dominant and ethnically diverse communities.

This thesis introduces a cultural intelligence model used in international business, as developed by Soon Ang, Linn Van Dyne, and other notable researchers, and provides an adapted model for the emergency response community. This thesis includes an outline for the development of a cultural intelligence unit with the mission to develop the emergency responder’s cultural breadth, engage with key ethnic minority community stakeholders, and provide information pertinent to the diverse composition of the Los Angeles County operational area. Furthermore, this model is designed for ease in adapting to ethnically diverse communities nationally.

The cultural intelligence model has been successful in the international business community, and it has untapped potential for domestic applications in public institutions. Although the research supports integration into myriad disciplines, successful implementation will require executive support of the emergency response community as well as ongoing assessments to measure efficacy and improvements to training.

B. OPERATIONAL BENEFITS

Advancing the cultural competency of the emergency responder allows an organization to reshape itself and adapt to changing demographic needs. The culturally competent responder moves beyond a regressive decision-making model and has an improved capability to employ learned techniques of critical thinking and cultural intelligence. Moreover, the forward-thinking emergency responder’s actions provide a platform for improved relations with ethnic minority

¹¹² Ahlstrand, Mintzberg, and Lampel, *Strategy Safari*, Kindle locations 2964–2966.

communities through improved service delivery and an improved opportunity to develop trust.¹¹³

Training based on the cultural intelligence model may significantly improve the emergency responder's decision-making processes and have immediate operational benefits. This improvement better prepares the emergency responder to react and respond appropriately to the complexities and varied stimuli encountered routinely. Cultural intelligence is directly related to "an individual's developed capabilities, as opposed to an individual's preferred ways of behaving."¹¹⁴ Furthering the cultural breadth of the emergency responder and enhancing cultural intelligence capabilities provides tools that allow the emergency responder not only to recognize differing perspectives, but also to realize personally held misconceptions related to ethnically diverse communities.

The opportunity for successful community engagement is improved when the emergency responder evaluates a given situation, is aware of personal biases, adjusts potential responses accordingly, and employs a course of action that takes into account external stimuli. In contrast, the individual without developed cultural intelligence will make decisions based on misinterpretations, preconceptions, and bias. These decisions place an emergency response organization at an increased risk for failing to meet mission objectives by excluding participation of ethnically diverse communities. Consequently, the actions of the less-informed may erode relations between distinct communities and emergency responders, undermining efforts to develop trust and improve service.

C. STEPS FORWARD

The successful adoption of the cultural intelligence model domestically has several areas for future research. The self-assessment tools developed by

¹¹³ Ledingham, "Government-community Relationships," 288–289.

¹¹⁴ Soon Ang et al., "Cultural Intelligence: Its Measurement and Effects on Cultural Judgment and Decision Making, Cultural Adaptation and Task Performance," *Management and Organizational Review* 3, no. 3 (2007): 339.

Soon Ang and Lynn Van Dyne focus on interaction while in an expatriate capacity.¹¹⁵ Research, study, and refinement for application domestically should provide an ability to delve further into the development of those engaged in ethnically diverse environments.

The next step in the development of local emergency responder's cultural intelligence is the development, funding, and implementation of a cultural intelligence unit tasked with regional training. Implementation within the Los Angeles County Operational Area would allow for a large-scale sample of ethnically diverse communities and a significant number of partnering agencies to provide research and data that other cities, operational areas, and regions may use for replication/implementation. The establishment of regional cultural intelligence centers would provide a platform for further communication and dialog nationally.

Although this thesis is focused on serving ethnic minority communities, cultural intelligence may also assist the emergency responder with other vulnerable communities. Improved cultural intelligence may help with understanding and working with other communities, such as persons with cognitive, sensory, or physical disabilities and others with access and functional needs; older adults, minors, and the very young; and those economically or educationally disadvantaged.

¹¹⁵ Linn Van Dyne, Soon Ang, and Christine Koh, "Cultural Intelligence: Measurement and Scale Development," in *Contemporary Leadership and Intellectual Competence: Exploring the Cross-Cultural Dynamics within Organizations*, ed. Michael A. Moodian (Thousand Oaks, CA: Sage Publications, 2008), 234.

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