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ABSTRACT

A 150-item Test of Cultural Empathy originated in the spring of 1973 with a group of 16 students of three major ethnic groups in a class in Intercultural Communication at Texas Christian University (TCU). Although the test items were generally original, a few items came from the Dove Counterbalance I.Q. Test. The test was validated through four forms with over 200 students taking the various forms of the test. The test was administered to 20 black and 20 white students at TCU to determine readability and answerability for the questions. Eighty-seven items were chosen for Test Form Two, which was administered to 20 black, 20 Chicano, and 20 white high school-aged and junior college-aged students from local church groups. The questions tend to show fairly consistent difficulty and discrimination indices from form to form. Incorrect answers to certain questions suggest a lack of knowledge about black and Chicano history and literature. The unwillingness of many students of Mexican-American descent to be classified as "Chicanos" posed a problem for the test constructors. (SW)

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A Test of Cultural Empathy

F.H. Goodyear

The Test of Cultural Empathy had its beginning in the spring of 1973 with a group of sixteen students in a class in Intercultural Communication at Texas Christian University. Questions arose regarding those who plead liberalism while practicing bigotry and how one knows if he understands and empathizes with other ethnic groups or is merely deluding himself. In attempting to answer these questions, the class, composed of representatives of the three major ethnic groups of North Central Texas, constructed approximately 150 test items from which the test evolved. The items were, in general, original though a few items leaned heavily on the Dove Counter-balance I.Q. Test and other, less formal tests of this type. The test was validated through four forms with over 200 students taking the various forms of the test. Difficulty and discrimination indices were calculated by standard statistical procedures by computer. The difficulty index represents the percentage of students answering each question correctly. The discrimination index compares the performance on each test item for the top 20% and the bottom 20% of the students taking the test. There are no absolute "norms" since it is unclear what the appropriate norming population should be, but since the basic purpose of the test is diagnostic rather than evaluative, norms seem non-essential.

Development Procedures

The pool of 150 items was formulated into a test of 102 questions which was administered to twenty black and twenty white students at TCU to determine readability and answerability for the questions. Eighty-seven items were chosen for Test Form 2 which was administered to twenty black,

twenty Chicano, and twenty white high school and junior college-aged students from local church groups. Fifty-three items were chosen on the basis of difficulty and discrimination power for inclusion on Test Form 3. This form was administered to twenty-six black and twenty-seven white students from Tarrant County Junior College. Fifty-two items appeared to have appropriate discrimination and difficulty for inclusion on Test Form 4. This form was administered to twenty-six white and twenty-nine Black students from TCJC and twenty-two Chicano students from St. Mary's University in San Antonio. Validation data for Form 4 indicated that the test was reasonably reliable and valid. Fifty items were chosen to comprise the final test. Validation data for these fifty items is listed in Table I.

Observations and Comments

Several observations can be made about the test. Present tests of this nature seem to rely largely on opinion for validity and reliability. One of the purposes of this test was to establish a basis of validity and reliability for a test of this subject matter. The questions tend to show fairly consistent difficulty and discrimination indices from form to form. While some of the questions involve slang or jargon that may be somewhat transient in nature, many of the questions probe beyond the temporary. The number of incorrect answers to questions 19, 27, 29, 38, 39, and 41 suggests a surprising lack of knowledge about Black and Chicano history and literature, sometimes even among Black and Chicano students. However, the consistency of answers to questions 2, 13, 14, and 35 suggests some degree of leveling of cultures.

One problem plagued the test constructors -- the unwillingness of many students of Mexican-American descent to be classified as "Chicanos." This

condition reduced severely the sample size for Chicanos, but perhaps strengthens the comparison value of the test. It is the belief of the test constructors that the difference in attitudinal responses between a "person with a Spanish surname" and one who calls himself a "Chicano" may be highly significant. The Chicano sample was somewhat small and perhaps too homogeneous to produce highly valid descriptive statistics. The mean seems inordinately high compared to the other two groups. It may be, however, that Chicanos have functioned in a multi-cultural atmosphere longer and have absorbed more of the other cultures than have the other two groups.

Notes

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TEST OF CULTURAL EMPATHY

Form 5

1. In White jargon, "an egghead" is:
 - a. someone who is exceptionally well accepted
 - b. a tough-guy type
 - c. one who takes care of himself
 - d. someone who is academically inclined
2. "Hip" in White jargon means:
 - a. staying up all night
 - b. someone who is aware of the modern scene
 - c. hyper-activity--doing several things at once
 - d. a very common or ordinary person
3. A "square" is:
 - a. someone who is aware of the modern scene
 - b. a great accomplishment
 - c. symmetrical in appearance
 - d. someone who abides by rules
4. C-S--Soul Sneaker are:
 - a. tennis shoes
 - b. an all-nighter
 - c. an alcoholic beverage
 - d. track shoes
5. "Wiped out" means:
 - a. to increase
 - b. to tolerate
 - c. to deny
 - d. to lose
6. In White middle-class society, "gross" refers to:
 - a. a pleasant occurrence
 - b. anything a middle-class child disagrees with
 - c. twelve dozen
 - d. anything a middle-class family would do to help a middle-class child
7. In White jargon, the term "bus" most frequently means:
 - a. to hurry
 - b. to be affectionate with
 - c. a means of mass-transit
 - d. to integrate racially

8. The term "wierd" in White jargon means:
 - a. anything different from majority custom
 - b. exotic, strange
 - c. occult, supernatural
 - d. friendly, happy

9. The term "jock" refers to:
 - a. a strategy or course of action
 - b. a rider in a horse race
 - c. an athlete
 - d. a club or social group

10. To be "cracked up" is to be:
 - a. seriously injured
 - b. greatly amused
 - c. in serious trouble
 - d. of a bad temper

11. In White society, to "transfer" means:
 - a. to exchange something for something else
 - b. to give credit to someone when due
 - c. to extend credit to a customer
 - d. to use political or social influence to have one's child moved to another school because of racial integration

12. The "average man" frequently referred to by George Wallace is best described as:
 - a. a white collar worker in the \$8,000 - \$12,000 salary range
 - b. a business executive in the \$15,000 - \$25,000 range
 - c. a blue collar worker in the \$6,000 - \$10,000 range
 - d. all of these

13. The Statue of Liberty is located in:
 - a. New York
 - b. Houston
 - c. Boston
 - d. Los Angeles

14. During a rain, water in the street runs along the curb into a grate called:
 - a. an alley
 - b. a sidewalk
 - c. a corridor
 - d. a storm sewer

15. The term "militant" as used by most minority spokesman today means:
 - a. advocating Communism
 - b. advocating overthrow of government
 - c. advocating rioting and looting
 - d. advocating a firm, non-violent stand on civil rights

16. "Mr. Charlies" in the Black neighborhood are:
 - a. close friends
 - b. employees
 - c. bosses
 - d. militant Blacks

17. A "Harlem toothpick" is:
 - a. a switch-blade knife
 - b. a toothpick
 - c. a very slim Black man
 - d. a club or nightstick

18. "Soul City" is:
 - a. a famous teenage rock and roll gathering spot
 - b. any ghetto within a city
 - c. to get high on soul music
 - d. Los Angeles

19. SOUL ON ICE was written by:
 - a. Martin Luther King, Jr.
 - b. Malcolm X
 - c. Eldridge Cleaver
 - d. Stokely Carmichael

20. To "jive" is:
 - a. to put someone on
 - b. to dance
 - c. to snap one's fingers
 - d. to tell someone the truth

21. The strongest adult figure in the family of the average Black ghetto child is:
 - a. the mother
 - b. the father
 - c. the grandmother
 - d. none of the above

22. A "soul-food" dinner would not likely include which one of the following:
 - a. sweet potatoes
 - b. greens
 - c. corn bread
 - d. green peas

23. The term "The Man" before the Civil War meant:
 - a. God
 - b. Jesus
 - c. The President
 - d. the slave owner

24. The term "The Man" now means:
 - a. the landlord
 - b. the employer
 - c. the school principal
 - d. all of these

25. Blacks fought in which of the following wars:
 - a. The American Revolutionary War
 - b. The Civil War
 - c. The War of 1812
 - d. all of these

26. "Playing the dozens" in a Black neighborhood involves:
 - a. shooting dice
 - b. exchanging nasty remarks with referrals to maternal parentage
 - c. harassing the police
 - d. pitching pennies at a wall

27. The first people of African ancestry brought to America (in 1619) were:
 - a. free people
 - b. indentured servants
 - c. slaves
 - d. traders

28. "T-Bone Walker" became famous for playing what?
 - a. football
 - b. piano
 - c. "T-flute"
 - d. trombone

29. A very controversial but influential Black leader during the late nineteenth century was:
 - a. George Washington Carver
 - b. Booker T. Washington
 - c. Roy Wilkins
 - d. Ralph Bunche

30. If a man is called a "Blood," then he is a:
 - a. fighter
 - b. Mexican-American
 - c. Negro
 - d. Redman or Indian

31. "Bo-Diddy" is a:
 - a. camp for children
 - b. cheap wine
 - c. singer
 - d. new dance

32. If a pimp is uptight with a woman who gets state aid, what does he mean when he talks about "Mother's Day?"
- second Sunday in May
 - third Sunday in June
 - the day the welfare checks arrive
 - December 25
33. The ethnic group with the lowest average educational level in America is:
- Blacks
 - Mexican-Americans
 - Jews
 - Polish
34. Delano, California was the scene where what important event took place:
- the first Catholic mission was founded
 - a grape strike occurred in 1965
 - 20 farmworkers were murdered in 1972
 - Corky Gonzales was born there
35. In the past, the relationship between the Texas Rangers and Chicanos could be characterized as:
- very close
 - tolerant
 - suspicious
 - hostile
36. Reies Lopez Tijerina is:
- a labor leader in the lettuce boycott in Texas
 - a labor leader in the grape strike in California
 - a militant Chicano leader in New Mexico
 - the Treasurer of the U.S.
37. For what is Crystal City, Texas well-known?
- the large diamond mine located there
 - Chicanos have taken control of its school board and city government
 - it is the hometown of Cesar Chavez
 - a large anti-war demonstration there ended in violence
38. Cesar Chavez is:
- a baseball player for the Astros
 - a former migrant grape-picker
 - the only Chicano POW in the Vietnam War
 - the only Chicano who is a Texas Ranger
39. "I am Joaquin" is:
- an epic poem by Corky Gonzales
 - a painting by Rudolpho Gomez
 - a satiric book published two years ago
 - a Mexican movie nominated for an Oscar for Best Foreign Film

40. La Raza Unida is:
- a Spanish-language newspaper published in Los Angeles
 - a Chicano political organization
 - a derogatory term applied to militant Chicanos
 - the slogan used by the grape-picker strikers in 1965
41. The barrio in Chicano culture refers to:
- the police
 - a type of food
 - a pretty girl
 - the neighborhood
42. Many Mexican-Americans favor being called Chicano because:
- it is a term which they originated
 - it is an accurate designation
 - it is their legal designation
 - it is short and easy to write
43. The term "huelga" means:
- freedom
 - equality
 - riot
 - strike
44. In Chicano slang, "Chale" means:
- What's happening
 - No
 - Yes
 - Maybe
45. "Carnal" is a slang word meaning:
- mother
 - brother/sister
 - father
 - school
46. "Simon" means:
- What's happening?
 - No
 - Yes
 - Maybe
47. Cinco de mayo (May 5th) is celebrated in many Mexican-American communities. It commemorates:
- Texas Independence Day
 - Mexico Independence Day
 - Discovery of Mexico
 - Battle of the Alamo

48. In many Mexican-American communities, Texas Rangers are known as:
- a. Rinches
 - b. Policias
 - c. Jefes
 - d. Honchos
49. Traditionally, in the Mexican-American family, which one of the following normally serves as the head of the household?
- a. mother
 - b. father
 - c. grandfather
 - d. grandmother
50. "Ya-mero" is a popular slogan meaning:
- a. eventually
 - b. very soon
 - c. never
 - d. now

TEST OF CULTURAL EMPATHY
Form 5
Answer Sheet

1. D
2. B
3. D
4. A
5. D
6. B
7. D
8. A
9. C
10. B
11. D
12. C
13. A
14. D
15. D
16. C
17. A
18. B
19. C
20. A
21. A
22. D
23. D
24. D
25. D

26. B
27. B
28. D
29. B
30. C
31. C
32. C
33. B
34. B
35. D
36. C
37. B
38. B
39. A
40. B
41. D
42. A
43. D
44. B
45. B
46. C
47. B
48. A
49. B
50. B

TEST OF CULTURAL EMPATHY
DESCRIPTIVE STATISTICS
Form 5

	<u>Mean</u>	<u>Standard Deviation</u>	<u>K.R. 20</u> *
Black students (N=29)	24.07	7.3	.85
White students (N=26)	19.19	4.7	.68
Chicano students (N=22)	33.18	4.2	.44
Total (N=77)	25.03	7.9	.95

*reliability calculated by Kuder-Richardson Formula 20.

TEST OF CULTURAL EMPATHY
DESCRIPTIVE STATISTICS
Form 5

Question	<u>White</u>		<u>Black</u>		<u>Chicano</u>		<u>Total</u>	
	D1 ¹	D2 ²	D1	D2	D1	D2	D1	D2
1	.54	.67	.62	.71	.77	.20	.64	.41
2	.89	.17	.86	.43	1.00	.00	.91	.26
3	.62	-.17	.93	.29	.91	-.40	.82	.21
4	.31	.33	.34	.43	.32	.20	.32	.28
5	.77	.33	.72	.57	.95	-.20	.81	.38
6	.42	.17	.41	.71	.64	.00	.48	.42
7	.42	-.17	.45	.00	.32	.60	.40	.05
8	.35	-.17	.31	.57	.59	.20	.40	.32
9	.46	.17	.03	-.14	.45	.40	.30	.02
10	.54	.17	.41	.36	.68	.20	.53	.38
11	.27	.17	.34	.00	.64	.40	.40	.21
12	.12	.50	.21	.43	.59	.40	.29	.58
13	.96	.17	.97	.14	1.00	.00	.97	.11
14	.85	.33	.86	.29	1.00	.00	.90	.32
15	.15	.00	.24	.00	.27	.00	.22	.05
16	.31	.33	.62	.29	.64	.40	.52	.37
17	.50	.33	.45	.71	.86	.40	.58	.57
18	.23	.33	.45	.43	.64	-.20	.43	.36
19	.02	-.17	.52	.57	.32	.40	.31	.32
20	.52	.17	.90	.14	.86	.20	.78	.32
21	.52	.50	.62	.29	.86	.40	.68	.42
22	.52	.33	.90	.29	.50	.20	.68	.05
23	.73	.50	.79	-.43	.73	.60	.75	.05
24	.69	.17	.76	.14	.77	.60	.74	.26
25	.35	.50	.62	-.14	.68	.40	.55	.37
26	.02	.17	.66	.00	.18	-.20	.32	.05
27	.04	.00	.17	.57	.09	.00	.10	.21
28	.35	.00	.48	.43	.50	.40	.44	.32
29	.35	.67	.32	.29	.50	.40	.40	.42
30	.27	.33	.66	-.14	.18	.20	.39	.05
31	.54	.33	.55	.71	.68	.60	.58	.47
32	.69	.67	.90	.29	1.00	.00	.86	.47
33	.31	.17	.52	.86	.45	.40	.43	.58
34	.19	.33	.31	.13	.68	.40	.38	.63
35	.62	.50	.69	.71	.73	.60	.68	.52
36	.46	.17	.41	-.14	.45	.40	.44	.11
37	.19	.17	.14	.29	.91	.20	.38	.68
38	.12	.17	.38	.71	.95	.20	.45	.89
39	.15	.17	.21	-.14	.36	.40	.23	.21
40	.19	.17	.28	.71	.91	.00	.43	.79
41	.32	.67	.31	.86	1.00	.00	.53	.89
42	.35	-.17	.41	.71	.77	.40	.49	.63
43	.12	.17	.21	.57	.91	.00	.37	.79
44	.04	.17	.17	.57	.59	.40	.25	.68
45	.12	-.17	.31	.29	.82	.20	.39	.63
46	.04	.17	.24	.71	.86	.00	.35	.79
47	.10	.17	.45	.71	.82	-.20	.57	.63
48	.19	.33	.24	.43	.50	.20	.30	.58
49	.31	.17	.31	.14	.64	-.20	.40	.32
50	.35	.33	.34	.86	.68	.40	.44	.74

D1=Difficulty index-proportion of comparison group answering the question correctly
D2=Discrimination index-comparison of performance on the question to performance on the entire test