

The Development of Cultural Intelligence (CQ) in the Secondary Social Studies Classroom

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Abstract

Cultural competence is an important skill in our globalized world. Cultural Intelligence (CQ) is a good metric for cultural competence. CQ is used by businesses to improve cultural competence of their employees. There has been a lot of research on the development of CQ in undergraduate business students. Experiential teaching methods are the most effective in improving students' CQ. CQ is a valuable skill for high school students to learn. The subject most appropriate to include training in CQ is social studies, and specifically World Geography. Pedagogical methods such as cultural interviews used in undergraduate business courses can also be used in high school classes. CQ would be a valuable addition to the social studies curriculum.

The Development of Cultural Intelligence (CQ) in the Secondary Social Studies Classroom

Walking through the busy streets of New York City, one can meet people from many different global cultures, from Puerto Rican to Chinese to Russian. While many of these people are American now, many also hold on to aspects of their native culture. Livermore and Van Dyne (2015), researchers on cultural intelligence (CQ), define culture as the “deeply rooted patterns of values, customs, attitudes, and beliefs that distinguish one group from another” (p. 33). If culture exists all around us, then that means it is very important to understand and navigate. In fact, cultural competence is one of the most vital skills for the 21st century. *Cultural competence* is a broad term that refers to “one’s ability to understand, appreciate, and interact with people from different cultural backgrounds” (Livermore, 2015, p. 33). Due to globalization, it is becoming increasingly necessary for students to develop this skill for their careers and to relate to people around them in a diverse society.

There are many benefits of having cultural competence as a skill. Students need cultural competence in-order-to work effectively with their diverse peers in the United States and from other parts of the world. There are many different careers that require the ability to work effectively across cultures. In a survey where 2,100 employers were surveyed, 93% said that they put a lot of value on employees who had the ability to work effectively with customers, clients, and businesses from different countries and cultures (U.S. Department of Education, 2021). Due to the high value of cultural competence in business, it is considered “essential intelligence for the 21st century” (Livermore & Van Dyne, 2015, p. 2). Culture is highly important for leaders. 90% of executives identified cross-cultural leadership as the top management challenge for the next century (Livermore, 2015, p. 13). If one purpose of education is to train young people to be the next generation of leaders, then cultural competence is a skill they absolutely must learn.

Since cultural competence is so highly valued in business, and in just about any career imaginable, schools should be equipping students with this skill from an early age.

The US Department of Education has emphasized the importance of bringing an international focus into education and equipping youth with the global skills needed for the 21st century. As part of their International Strategy, originally established in 2012 and revised in 2018, one of their main objectives is to increase global and cultural competencies of all U.S. students. These global and cultural competencies include being proficient in at least two languages, being aware of cultural differences, being critical and creative thinkers, understanding diverse perspectives, and being able to operate at a professional level in intercultural and international contexts (U.S. Department of Education, 2018). Former Secretary of Education Betsy DeVos also promoted cultural competence, and specifically cultural intelligence, as a skill that young people should develop when she said “Cultural Intelligence is a broadly transferrable skill that helps our students- and our country- to succeed, compete, and collaborate in an increasingly interconnected world” (U.S. Department of Education, 2021, para. 2). Schools around the country should make developing cultural competence a priority just like the U.S. Department of Education.

Some of the main challenges that a lack of cultural competence presents are threats to our economic prosperity, and our multicultural society. Economically, US- based multinational corporations rely on having employees that can use their cross-cultural skills to negotiate and interact with foreign corporations. Cross cultural skills are essential for success in the global marketplace American businesses rely on global awareness and cross-cultural skills to spare financial losses. Because of this, our economy as a whole suffers when there is a lack of cross-cultural skills (Committee for Economic Development, 2006). The lack of cross-cultural skills

also poses a threat to the American multicultural society. Our nation is growing in diversity, with minority groups growing very fast. According to U.S. Census Bureau demographic projections, the Asian population is projected to double by 2060 and the Hispanic population is projected to nearly double by 2060 (Vespa et al., 2020). Due to this growing diversity, Americans will need cultural competence in order to communicate with and understand where their neighbors, friends, and coworkers are coming from. Not only do individual students need cross-cultural competency for their own lives and careers, our nation, as a whole, also depends on its development.

Cultural competence is essential for success in the real world and yet many Americans are lacking this vital skill. The literature reveals that most U.S. educational institutions do not assist students in developing intercultural competencies, and that students' geo-cultural knowledge and intercultural competence are usually poor. Most of the current research on intercultural competency focuses on higher education students or teacher education programs. There is almost no research that addresses the intercultural competency of K-12 students. In the few studies that there are, the focus is generally on foreign language education and cultural competence (Ganley et al., 2019). With the lack of research among K-12 students, it is hard to put forth exact statistics on the current cultural competency of this demographic, but from other studies among adults it is clear that both cultural knowledge and intercultural competency are lacking in American society in general. A 2019 survey commissioned from Council by the Council on Foreign Relations (CFR) and the National Geographic Society (NGS), in which a random sample of 2,486 U.S. adults were quizzed on geography, foreign policy, and world demographics, demonstrated that there is a big gap in many American adults' knowledge of international issues. The average percentage of correct answers on the survey among all the adults sampled was 53%. While the average score on the quiz given was very low, an

overwhelming majority of the adults surveyed believe it is important to have knowledge on international issues. 80% of the adults surveyed believed it was important to teach geographical topics in high school and college. 81% believed it was important to learn about foreign policy in high school. However, 60% reported that they didn't learn very much about foreign policy in formal schooling, and 11% said they didn't learn anything at all (National Geographic et al., 2019). Analysis of the data indicates that there is a lack in the gap of knowledge in international studies among U.S. adults. While topics such as geography and foreign policy are very different from cultural competence, this survey makes the lack of global emphasis in U.S. schools evident. A class such as geography is when the topic of culture would naturally be addressed. The lack of geographic education and focus on international issues means there is most definitely a lack of instruction on global cultures and cultural competence as well. If students are not getting basic instruction on subjects such as world geography, we cannot expect them to have the depth of understanding necessary to relate to people from countries around the world and function in our multicultural society and globalizing world. Analysis of research suggests a lack of global understanding and cross-cultural skills among American youth that calls for a change in our K-12 curriculum.

Cultural competence includes a wide range of skills that are important for students to learn. These are often considered "soft skills" due to the difficulty in measuring them. However, there is a very specific skill developed by a man named David Livermore that is called Cultural Intelligence, or CQ for short. CQ provides a good metric to quantify cultural competence and framework to develop it.

CQ is defined as the "capability to function effectively across a variety of cultural contexts" (Livermore, 2011, p. 19). The emphasis of CQ is on understanding different cultures

but also on problem solving and adaption for different cultural settings. CQ has both the knowledge and action sides that are important for cross-cultural functioning in the real world. While CQ has been commonly used by businesses, government agencies, and universities in recent years, it is a skill that can be developed by anyone (Livermore, 2011).

While CQ is like cultural competence, there are also some key differences. Cultural competence is much more general and the emphasis is mostly on global awareness. This is the cultural competence that is already included in K-12 education. This more general type of cultural competence has “lacked a coherent model” (Livermore, 2015, p. 33). The existing models tend to emphasize awareness of cultural norms. However, awareness on its own is not sufficient. Livermore (2015), points out that he has “met plenty of people who know a great deal about cultural norms but can’t for the life of them lead effectively across cultures” (p. 33). While drawing on its insights, cultural intelligence goes much deeper than the previous research on cultural competence. Cultural intelligence differs from cultural competence in that it draws on intelligence research, is a coherent framework, predicts performance, and includes a developmental approach. Cultural intelligence builds on the research of other types of intelligence such as emotional intelligence and social intelligence. For those who have high social and emotional intelligence, cultural intelligence takes them a step further and allows them to develop an ability to apply their interpersonal skills in cross-cultural situations (Livermore, 2015). CQ provides the tools needed to help people navigate any intercultural situation (Livermore, 2015).

Cultural intelligence is a coherent framework of four different capabilities which provide a comprehensive way to measure, enhance, and apply CQ (Livermore, 2015). Additionally, cultural intelligence offers a way to predict performance in intercultural situations, which

measures an individual's strengths and weaknesses and helps people know which areas they specifically need to improve on (Livermore, 2015). Finally, CQ includes a developmental approach, which is more focused on nurture than nature. The approach emphasizes learning and interventions that can be used to help everyone become more culturally intelligent (Livermore, 2015). The added features of drawing on intelligence research, a coherent framework, prediction of performance, and a developmental approach make CQ a concrete way for individuals to measure and improve cultural competence, which often seems like a more vague, abstract concept.

The four capabilities that are part of the CQ framework include CQ Drive, CQ Knowledge, CQ Strategy, and CQ Action. CQ drive is one's interest and confidence to succeed in culturally diverse settings (Livermore, 2011). To be effective cross-culturally, it is a prerequisite to be curious about and interested in different cultures. If people do not see information about cultural differences as relevant to their lives and work, then they will not be motivated to learn. The drive is an essential factor behind effective cross-cultural work, because without it one will not have a reason to move towards success (Livermore, 2015). Therefore, people must improve their CQ drive in order to improve cross cultural effectiveness. The three main elements of CQ drive are intrinsic interest, extrinsic interest, and self-efficacy. If one can improve these elements, their overall CQ drive will improve. Some specific ways to improve CQ drive are thinking about what's at stake if one doesn't have cross-cultural effectiveness, connecting personal interests to culture, gaining new cultural experiences to develop confidence, trying out foods from different cultures, and connecting cultural effectiveness to a bigger purpose (Livermore, 2015).

Once someone has CQ drive, they can move on to developing the knowledge they need to succeed. CQ Knowledge is the second facet of CQ and is defined as one's knowledge about cultural similarities and differences. The emphasis of CQ knowledge is not on knowing every little detail about every culture, but instead is focused on developing a knowledge of core cultural differences throughout the world (Livermore, 2011). Someone with high CQ knowledge has a deep understanding of culture, how it affects behavior, and how cultures are similar and different (Livermore, 2015). The first step in CQ knowledge is having an understanding of how culture impacts everything we think, say, and do. These cultures can include national and ethnic cultures, as well as other subcultures such as religions, and regions across a country (Livermore, 2015). The first way to develop your CQ knowledge is to review the basic cultural systems. Studying these systems gives a lot of insight into a society. The most important cultural systems to study are economic, marriage and family, educational, legal and political, religious, and artistic (Livermore, 2015). The main economic systems are capitalism and socialism. Within marriage and family, some cultures have a kinship family where multiple generations live together and some cultures have nuclear families, where the family is mostly based around the parents and their children. Understanding the different family values is key in connecting with people from different cultures. Educational systems vary in their use of formal and informal methods. Legal systems differ in that some cultures have very formal system of constitution and laws, whereas some cultures have laws that are less concrete. There are a variety of religious beliefs across cultures that have a huge impact on how businesses must work in differing geographic locations. Finally, cultures have different ideas of aesthetics, which can also impact one's cross-cultural work (Livermore, 2015). In addition to cultural systems, there are ten main cultural dimensions that it's important to know about. Knowledge of cultural values is a

“significant part of building your repertoire of cultural understanding” (Livermore, 2015, p. 100).

It is impossible to have knowledge on every different cultural difference for every culture in the world, so a framework to organize common cultural differences is helpful. According to Livermore’s overview, there are 10 main cultural dimensions in which cultures differ. For example, some cultures are more individualistic, while some are more collectivistic. An individualistic culture emphasizes individual goals and rights whereas a collectivistic culture values group goals and personal relationships, as well as social harmony. Many Anglo, Germanic European, and Nordic European cultures are highly individualistic, whereas many Arab, Asian, and Latin American cultures are much more collectivistic. Understanding that some countries are more individualistic, and some are more collectivistic, as well as the implications of the differences, is a key part of developing CQ Knowledge. The nine other cultural dimensions are listed below (Livermore, 2015).

1. Individualism vs. Collectivism
2. Power Distance
3. Uncertainty Avoidance
4. Cooperative vs. Competitive
5. Short Term vs. Long Term
6. Direct vs. Indirect Context
7. Being vs. Doing
8. Universalism vs. Particularism
9. Neutral vs. Affective
10. Monochronic vs. Polychronic

Improving CQ knowledge is very straightforward because it “simply involves taking the time to learn more about cultural differences” (Livermore, 2015, p. 133).

The third CQ capability is CQ strategy, which is how one strategizes and makes sense of culturally diverse experiences (Livermore, 2011). In other words, CQ strategy is “how we use the understanding we gain from CQ Knowledge” (Livermore, 2015, p. 137). CQ Strategy is kind of like driving a car in different areas. You change up how you drive based on whether you are familiar with the location or not. In the same way, people must change their strategy in cultures they are less aware of as compared to those they are more comfortable in. Some ways to develop CQ strategy are planning cross-cultural interactions by taking a few minutes to plan your approach, reflecting on your own interactions, and checking whether your own assumptions and plans were correct (Livermore, 2015). CQ strategy is important because it helps you to reflect, monitor your effectiveness, and adapt your behavior to what is appropriate for various cultural situations. Practical ways to develop CQ strategy skills are always asking yourself WHY, keeping a journal of intercultural reflections, examining cross-cultural situations in what you see and read, engaging in active planning, and finding cultural guides (Livermore, 2015).

The final capability in the CQ framework is CQ action, or the ability to adapt behavior appropriately for different cultures, while still being true to yourself (Livermore, 2011). Specifically, CQ action is “changing your verbal and nonverbal actions appropriately when interacting cross-culturally” (Livermore, 2015, p. 55). Adaption of communication based on the cultural context is absolutely key in order to be effective. The verbal aspects of communication that need to be adapted include word usage of things such as topics, requests, apologies, and compliments. In addition to the words that are being used, adaptation of delivery is key as well. For example, when addressing a group of non-native English speakers, it’s important to slow

down, use clear speech, and hand out visuals or written summaries. The final aspect of communication that must be adapted based on the cultural situation is nonverbal actions, which includes distance, touching, body position, gestures, facial expressions, and eye contact. Adapting behavior enables you to show others dignity and respect, all while accomplishing your objectives (Livermore, 2015).

The four capabilities CQ drive, CQ knowledge, CQ strategy, and CQ action form the CQ quotient. Anyone can take a CQ Self-assessment to figure out which areas they are strong and weak in, which will then provide ways to improve (Livermore, 2011). Therefore, CQ is an excellent metric, framework, and skill to develop. It is very measurable and practical.

The CQ model is based on rigorous research. The validation process of the CQ model was done on students and professionals in many different fields. Data on CQ has been collected mostly in educational and business environments but has also been done in the fields of healthcare, engineering, law, social work, science, mental health, government, and religion. There have been studies published in more than a hundred academic journals in various disciplines (Livermore, 2015).

CQ is measured specifically with the CQS (The cultural intelligence scale). The CQS consists of twenty questions, divided into the four capabilities, that are used to measure an individual's CQ. In order to develop the questions on the CQS, the developers Linn Van Dyne, Soon Ang, and Christine Koh reviewed the literature on other intelligences and intercultural competencies, in addition to interviewing eight executives with ample international work experience. In the initial question pool, they developed 53 questions (13-14 questions per CQ dimension). The initial pool of questions was narrowed down to 40 questions through a panel of faculty and international executives. Finally, the 40 questions were narrowed down to 20

questions through the administration of the CQ questionnaire to business school undergraduate students in Singapore. The final CQS includes five questions for each of the four dimensions of CQ, including metacognitive CQ, cognitive CQ, motivational CQ, and behavioral CQ. The generalizability across time was established through another group of 20 undergraduate students in Singapore who took the CQS twice, four months apart. The generalizability across countries was assessed as well, as a group of undergraduate students at a university in the midwestern United States were also administered the CQS. Results from peer-reports and self-report CQS questionnaires were also compared, demonstrating that the results for each predicted the others for the other well. All of these studies that the developers conducted “demonstrate that the 20-item CQS holds promise as a reliable and valid measure of CQ” (Van Dyne et al., 2008, p. 35). Therefore, the CQS is a valid and reliable instrument that can be used to measure an individual’s CQ.

CQ has provided benefits for many individuals and organizations around the world. David Livermore mentions many case studies of these organizations in his book *The Cultural Intelligence Difference*. One organization that stands out is the People-to-People Student Ambassador Program, which was first developed by President Dwight Eisenhower in 1956 and is still going on today. This organization uses educational travel to develop cultural intelligence in children and adolescents. They have a training for the individuals they send overseas which involves intentional development of all four components of CQ (Livermore, 2011). This demonstrates an instance in which CQ training has been done successfully with young people, and not just adults working in business.

Most of the research on the development of CQ as a skill in educational contexts has been done in undergraduate classrooms, specifically in international business departments. This is

because business students are “expected to possess a certain level of cultural intelligence in order to effectively adapt and perform in multicultural environments” (Nolan & Kurthakoti, 2017, p. 103). However, the literature also indicates a need for students to gain a foundation of knowledge about cultures and develop cultural competence at an earlier age. Additionally, training in CQ should not just be reserved for students who are going into business. Cultural intelligence is necessary for every career that students will go into as well as for students to become better citizens and relate with people in their communities.

A lot of research has been done on the most effective pedagogical methods in developing college students’ CQ. In many of the studies, experiential learning activities were the most beneficial. Nolan and Kurthakoti (2017) studied the most effective pedagogy to help students develop cultural intelligence in their classrooms. In their study, undergraduate students from three different courses participated. The students were freshman taking International Business and Culture (IBC), freshman taking a Preview (PV) course, and juniors/seniors taking International Marketing (IM). The IBC class was lecture-heavy, with some discussions where students would learn about cultural differences and global business strategies. The PV course involved a variety of methods including lectures, discussions, team projects, and a week-long visit to another country. The IM course was mostly project-based, with students being put into teams with students from various countries and working on a business plan for a real client. The IM course involved very few lectures; instead, students were expected to learn course concepts and improve their cultural intelligence through experience. While all three of the courses had a stated learning outcome of improving cultural intelligence, they all utilized different approaches to reach the outcome. The IBC course was primary lecture-based while the PV and IM courses were primarily experiential based. In the study, 8 students in the IM class, 15 students in the IBC

class, and 23 students in the PV class were administered the 12 item Earley & Mosakowski instrument and 10 item SFCQ instrument surveys. Students took the surveys at the end of their respective courses. An ANOVA analysis was conducted on the data to determine which pedagogical method produced the best impact on CQ. The data included the scores from the surveys given at the end of the course in the cultural intelligence components of attitude, knowledge, and skills, as well as knowledge + skills. The results of the study showed that the experiential methods in the PV and IM classes resulted in higher CQ dimension scores than the lecture method in the IBC class. Even after a dummy variable regression analysis was performed to account for the effect on age on cultural intelligence, the experiential learning techniques had a bigger impact on student learning outcomes. Data on the PV students' CQ scores before and after their immersive abroad experience showed that the immersive experience did play a role in improving students' cultural intelligence in all the dimensions. Both the ANOVA and regression analysis of this study showed and confirmed the results of previous studies that experiential learning is the pedagogical approach that improves students' cultural intelligence the most; much more than a lecture-based pedagogical approach. Additionally, the comparison of the CQ results of the PV and IM classes leads to the conclusion that a combination of lecture and experience improves CQ more than solely experience. There were some shortcomings of this study, including the small sample size at a private US university and the fact that the surveys were not given before and after for all the pedagogies involved. Additionally, other factors could have influenced the baseline CQ students started out with, including extent of international experience, race/ethnicity, or domestic v. international students (Nolan & Kurthakoti, 2017). Despite the shortcomings, this study demonstrates that a mix of lecture and experiential teaching methods, with more of an emphasis on experience, is key in the development of CQ.

The role of experiential teaching methods in the development of CQ is a trend across the literature. In her dissertation *Equipping Culturally Competent Students: The Development of Cultural Intelligence in the Classroom and Beyond*, Dr. Melody Harper (2018) describes her study on pedagogical methods to develop CQ in a college classroom. Specifically, she talks about the development of CQ in her undergraduate Intercultural Communication class and how experiential learning activities led to the most improvements in CQ over the semester, rather than only lectures. The study tracked the effects of various classroom methods on change in CQ. The study utilized the CQS instrument, which is an internationally recognized and validated assessment of cultural competency. The study addressed the questions: Is there a statistical difference in cultural competency as measured by CQS as a result of classroom-based instruction? and is there a statistically significant differential change in cultural competency, as measured by the CQS, between traditional classroom-based teaching methodologies and classroom-based experiential learning activities? There were three groups in the study: a traditional classroom setting, an experiential classroom setting, and an enhanced study abroad group. The three groups had pre and post testing of the CQS. Group 1 was more traditional classroom, whereas group 2 involved more experiential learning. The methods used with the Group 1 class were readings, lecture, class/group discussions, extensive media analysis, and case studies. The methods used with the Group 2 class included more traditional methods such as readings, limited lecture, class/group discussions, some media analysis, and case studies as well as experiential learning methods such as campus culture scavenger hunt, cultural lecture simulation, a BARNGA card tournament, and cultural interviews. The participants in group 1 and 2 took the CQS in week 2 of the semester and again in week 5 (CQ-T1 and CQ-T2). The results of the study showed that classroom-based instruction produced statistically significant

increase in cultural competence measured by CQS. The second hypothesis of experiential learning improving cultural intelligence even more than other pedagogical methods was partially supported. The results confirm that experiential activities have more impact on metacognitive dimensions of CQ strategy. Some dimensions of CQ, including CQ strategy scores and extrinsic drive sub dimension showed improvement as a result of experiential learning activities instead of just traditional methods. Group 2, the class with experiential learning methods, also saw slightly larger increases over all the CQ dimensions. While not statistically significant, it provides a foundation for further research. Results affirm research connecting theory of experiential learning and development of some aspects of CQ, especially CQ strategy. The results of the study point to practice changes to include incorporation of more experiential learning activities (Harper, 2018). Experiential activities such as cultural simulations and interviews definitely have potential to enhance at least some aspects of CQ.

Many students at the university level have the opportunity to study abroad, which is clearly an amazing opportunity to develop CQ. While not everyone has this opportunity, insights that were used to develop CQ in these students before they traveled abroad provide good insight. Nolan (2020) concluded in her study that experiential learning methods embedded in courses with SIT (short-term international travel) had a big impact on students' development of CQ. Building on the experiential learning theory (ELT), students were given the opportunity as part of their course to travel abroad for 7-15 days and "become active participants in their learning space through experiences, reflection, thinking, and action" (Nolan, 2020, p. 105). The participants in the study gave their perceptions and descriptions of their SIT experiences. The students gave positive perceptions about the relationship between experiential learning theory (ELT) pedagogy and CQ outcomes. Students shared their perceptions that their internal

(flexibility and empathy) and external (adaptive behaviors and communication) CQ outcomes both improved as a result of their SIT experiences. However, it wasn't only their time abroad that assisted the students in developing CQ. This study sheds light on the necessity of varied pedagogical elements in the development of CQ. The students "expressed that the integration of a variety of pedagogical methods, both prior to and during their time abroad, created a level of knowledge and cultural awareness that established a foundation for CQ development during SIT" (Nolan, 2020, p. 127). Some of the pedagogical methods that were utilized to create this foundation were instructor led readings, movies, videos, lectures, guest speakers, group discussions, journaling, written assignments, student presentations, and experiential cultural activities. It was beneficial when the instructors made "clear connections between course material and their observations while abroad increased the foundational skills for development of CQ" (Nolan, 2020, p. 129). In other words, this study shows that in the development of CQ, direct instruction using varied pedagogical methods is essential to create a foundation for students to get the most benefit out of the experiential aspects.

Undergraduate students who are involved in CQ training also attest to the benefits that EBL (experience-based learning) can have on intercultural learning, possibly leading to CQ development. Roux et al. (2020) reported that undergraduate students gave reflective feedback after being involved in EBL class activities. Their reflective feedback showed that the EBL activities impacted their understanding and potential integration of new cultural knowledge, potential actions and behaviors towards other people, and potential strategies and actions in the future. This feedback, while not directly measured with the CQS, could be tied to potential CQ gains.

Cultural interviews are a specific type of experiential learning activity that have been used in many different classrooms to improve CQ. An assignment in an undergraduate International Marketing classroom described by Kurpis and Hunter (2016), provides an excellent example of such an assignment that produced great CQ gains. This experiential learning activity was a consumer behavior interview that was conducted between the senior undergraduate students in International Marketing and English as a second language international students enrolled in a pre-college English class. The marketing students, the majority of whom were born and raised in the USA, and ESL students interviewed each other about consumer behavior in respective home countries. This experiential learning activity had a strong theoretical foundation. It combined the experiential learning theory and contact theory. ELT defines learning as a “the process whereby knowledge is created through the transformation of experience” (Kolb, 1984, p. 41). The effectiveness of experiential learning activity can be maximized if it’s structured in engaging the learner at all four stages of the ELT learning cycle. In this study, marketing students engaged in an activity that was designed based on all four phases of the experiential learning process. The participants experienced cross-cultural interaction firsthand, reflected on it, incorporated their reflections into new strategies, and used their new strategies putting their intercultural skills to use. However, the cross-cultural interaction has to be substantial and meet certain requirements, according to the Contact theory. The interaction has to occur between people of similar social status (peers), the people have to have something that makes cooperation necessary, there must be a significant amount of personal contact, and the contact has to be endorsed by recognized authority figures. All elements of the experiential learning activity met the requirements of the experiential learning and contact theories. In the activity, students interviewed each other and then wrote a 2–3-page reflection paper after the cross-cultural

interview. The pre-activity and post-activity CQ scores were not compared due to lack of expectations for immediate improvement. The CQ scores were only measured afterwards. Students were also administered surveys afterwards in order to determine what impact the activity made on their learning. The results in the survey provided evidence for growth of interest/motivation to learn about other cultures and perceived gain in knowledge base about cultures, which are directly tied to CQ Drive and CQ Knowledge. The majority of the participants felt that the cross-cultural experiential learning assignment was beneficial for them. Additionally, the themes from students' reflection papers were analyzed. Many students provided evidence in their writing of increased self-efficacy and motivation, increased knowledge of other cultures (gaining a few culture-specific facts), increased reflection on ethnorelative attitudes, and desire for further experiences of this nature. The implications of this study are that the CQ model, along with ELT, and contact theory form a solid theoretical basis for the implementation and design of experiential learning activities. Additionally, experiential learning activities such as cross-cultural interviews do make an impact on the factors involved in CQ (Kurpis & Hunter, 2016).

Other potential factors that can assist in CQ development were identified in undergraduate students in Colombia. These factors were second language proficiency, participation in multicultural teams, extracurricular activities, and number of semesters a student has been in the International Business program (Robledo-Ardila et al., 2016). Other antecedents of CQ have been studied. These antecedents and factors have implications for instructional design and implementation of CQ in the classroom. Kadam et al. (2019) compared of the CQ of third culture kids (TCK) and monocultural kids (MCK) and concluded that TCK's had certain antecedents that contributed to CQ. However, the majority of kids do not have the opportunity to

grow up cross-culturally; the majority of kids are MCK's. Some of the antecedents that were identified were local culture proficiency, watching films of other cultures, having friends from other cultures, and interacting with people of different nationalities. These variables were "strong predictors of CQ amongst students" (Kadam et al., 2019, p. 256). A lot of the antecedents identified by Kadam et al. can "be developed through classroom interventions and wouldn't require major changes to the curriculum" (Kadam et al., 2019, p. 256). For example, films could be used to introduce students to different cultures and projects involving virtual cross-cultural interaction with individuals from other cultures could also be included. Including the intentional development of antecedents of CQ in the curriculum will be a valuable addition.

While undergraduate business students are receiving training in CQ, it should not be a skill exclusively taught to this age group. Children in grades K-12 would also benefit from training in CQ as part of their curriculum. While there has been plentiful research on CQ in the past decade, there has been no research on the direct implementation of CQ in K-12 education. There has been a lot of emphasis on integrating global awareness in the K-12 classroom, but there hasn't been any research on integrating CQ specifically. The research on pedagogical methods in higher education must be utilized in order to determine how to teach CQ in the K-12 classroom.

Cultural intelligence is a vital skill for the 21st century and it should start being developed at a younger age. CQ can be integrated within the goal of global awareness that is already existent. Additionally, there is a big emphasis in K-12 education on connecting the workplace and what is taught in the curriculum. Integration of CQ as a skill that students must develop serves very well to accomplish this purpose in education. Development of CQ as a student learning outcome fits well within the general goals of K-12 education.

The core subject taught in high schools that is most appropriate for the inclusion of CQ in its curriculum would be Social studies. Social studies includes history, civics, political science, geography, economics, sociology, and anthropology. Typical social studies classes that high schoolers in the United States take include World History, U.S. History, Government, Geography, and Economics. The classes most appropriate for the inclusion of CQ would be World Geography. World Geography is appropriate because the topics covered include the study of various world regions. Because many geography classes include an emphasis on cultural geography, CQ could be implemented into those lessons. Topics such as cultural values are naturally discussed throughout many different units. The class topics would naturally lend themselves to instruction on cultural intelligence. Additionally, lectures and experiential learning methods meant to enhance the different aspects of CQ such as CQ drive, CQ knowledge, CQ strategy, and CQ action could be naturally integrated into course topics about different parts of the world. CQ drive could be enhanced through having students connect personal interests to the different countries being studied. CQ knowledge could be enhanced through studying cultural values and political and economic systems of different world regions. This could lead to a more general discussion on cultural values and direct instruction on the ten cultural dimensions could be integrated. CQ strategy and CQ action could be enhanced through experiential learning activities such as cultural interviews, in class cultural simulations, and field trips. Additionally, students could be required to reflect on the experiential activities to enhance CQ strategy and connect the experiences to course learning outcomes.

Another reason why CQ development would be integrated well into a geography class is that the standards for these classes emphasize the development of skills in addition to content knowledge. For example, a skill that students are supposed to develop in a World Geography

classes in Virginia includes the skill of comparing and contrasting cultural perspectives (Virginia Department of Education, 2015). Why not assist students in developing the ability to compare and contrast cultural perspectives and then take them a step further in utilizing this information in a practical way to interact and function effectively in cross-cultural contexts? Students often see the disconnect between what they are learning in school and real life. However, the inclusion of CQ as a skill explicitly taught in social studies would help students create a very real connection between course content, instruction on different cultural perspectives, and how they can use that information in real life by becoming a citizen who can interact and adapt effectively in many different intercultural contexts.

The specific course topics emphasized in state and national standards for Geography that CQ could be included in are numerous. In Virginia, in World Geography, students are required to study cultural influences of different world regions including the U.S. and Canada, Latin America and the Caribbean, Europe, Russia and Central Asia, Sub-Saharan Africa, North Africa and Southwest Asia, South Asia and Southeast Asia, East Asia, and Australia and the Pacific Islands. Additionally, students are required to learn about cultural diffusion, human characteristics of regions, and the impact of globalization (Virginia Department of Education, 2015). There probably isn't a group of course learning standards more conducive to the integration of CQ than in World Geography.

Course topics emphasized by national standards for social studies also go along well with the integration of CQ. The stated purpose of social studies, according to the National Council for the Social Studies, is "the promotion of civic competence—the knowledge, intellectual processes, and democratic dispositions required of students to be active and engaged participants in public life" (National Council for the Social Studies, 2010, para. 1). If the aim of social studies

is to develop students into active and engaged participants in public life, this absolutely means that students must learn to actively apply the content knowledge they are learning. After all, what is the use of only having head knowledge about different cultures, without the ability to then go and utilize that knowledge? In addition to the emphasis on developing active citizens, the national standards for social studies includes ten thematic strands, which are general themes that should be included in social studies classes. The first thematic strand is Culture. A learning outcome for this thematic strand is that “Through experience, observation, and reflection, students will identify elements of culture as well as similarities and differences among cultural groups across time and place” (National Council for the Social Studies, 2010, para. 3). Students must learn about similarities and differences of culture, which is basically the development of CQ knowledge. Combining this emphasis on CQ knowledge in the thematic standard with the overarching emphasis of social studies on developing active and engaged citizens lends directly to the inclusion of not only CQ knowledge, but also CQ drive, CQ strategy, and CQ action.

Additionally, another framework in the national social studies standards is the C3 framework. The C3 Framework stands for College, Career, and Civic Life. The C3 Framework was developed to assist states in upgrading their social studies standards and for schools and districts to improve their social studies programs. Two of the main emphases of the C3 framework are preparing young people for college, careers, and civic life as well as the development of skills and practices for democratic decision-making. In other words, the C3 framework involves a shift in focus to the application of knowledge and ideas in real world settings and the development of active citizens (College, Career, and Civic Life Framework for Social Studies State Standards, n.d.). The emphasis on skills development and active citizenship definitely fit well with the integration of CQ in the curriculum.

Methods that are already used in the K-12 classroom to help students develop global awareness in the classroom can be taken a step further to involve the development of CQ as a skill. Current methods used to enhance students' global awareness are numerous. There is already a big emphasis on helping students become global citizens and helping them develop global awareness in social studies.

Williams and Johnson (2020) describe teaching methods used to teach a lesson on comfort women in East Asia during WWII, which includes an emphasis on global awareness. While this a very hard topic to cover due to it being about sexual slavery, it is an important topic to talk about in high school so that students are aware of what happened and hopefully be able to move forward. This topic allows students to learn about WWII from a global perspective. The topic of comfort women is not covered in American history textbooks, which mainly focuses on Europe and the United States. In order to develop global awareness, history teachers “must infuse voices from across the world in their lessons if students are to become effective citizens in an increasingly globalized world” (Williams & Johnson, 2020, p. 228). The teaching of issues such as comfort women in WWII and more broadly, the topic of global human rights, offers a great opportunity to help students become global citizens. The teaching methods used to teach this topic included documentary clips, political cartoons, and discussions. Students had to reflect at the end on how the comfort women system violated human rights, the significance of the issue to current issues such as human trafficking, as well as what they would say to the comfort women if they were given a chance. Through these activities, the students showed a strong sense of justice and compassion (William & Johnson, 2020). The combination of videos, lecture, and then discussion and reflection enabled the students to develop global awareness on an important human rights issue.

Suharli et al. (2019) reported on methods that junior high school social science teachers in Indonesia used to help their students develop cultural intelligence. The best material used was the cultural diversity already in the students' environment. The teacher can utilize and draw on the diversity of the students in the classroom to develop cultural intelligence. The best methods for developing metacognitive CQ, cognitive CQ, motivation CQ, and behavior CQ were verbal instruction about the importance of mutual respect, field assignments relating to cultural values, and group discussion. This research is consistent with the CQ research in higher education, which showed that the best methods to improve CQ involve mostly experiential methods, in addition to class lectures to create a foundation for CQ development.

Mosneaguta (2019) examined the influence of a global education program on global awareness of eighth grade students at East Bridge Middle School. The research studied the impact of the program on eight participants. The methods that were used to help students develop global awareness were reading articles, watching video clips, and speaking to students in different countries. Additionally, students had to identify a theme for a global project that they would work on. The reflection afterwards showed that "Having a theme and a final project in mind helped students put into practice what they learned in this program, as well as to contribute to their local communities" (Mosneaguta, 2019, p. 114). Through this combination of methods, students learned about global citizenship, became problem-solvers, and improved their communication skills. This study demonstrates the importance of a practical project being tied to the direct class instruction.

The pattern across the literature is that developing global awareness requires more nontraditional teaching methods such as class discussion and projects. Students must be given a chance to apply the content they are learning. Common learning activities that were utilized in

undergraduate classrooms were projects, immersion, cultural simulations, cultural interviews, and games. These experiential teaching methods used in undergraduate business classes can be adapted and utilized in high school classes. Insights gained on the combination of direct instruction and experiential learning methods being optimal for the development of CQ can also be taken into account in the planning of curriculum and lessons.

The implementation of CQ in a World Geography class could be in the form of an overarching theme in which CQ is integrated into many different lessons on culture, as various world regions are studied. Students would take the CQS instrument near the beginning of semester one and would take it again at the end of semester one, in addition to a final time at the end of the school year. The inclusion of CQ could be started by having an introductory lesson on culture. In this lesson, the emphasis would be on what culture is and the different cultural dimensions that exist in various world regions and countries. Students would be introduced to the concept of CQ and would take the pre-assessment of the CQS as a homework assignment. This lesson would be near the beginning of semester one in the class. A topic that would come up soon in the class would be the “characteristics of the regions of the United States and Canada” and there would be a specific lesson on “recognizing cultural influences and landscapes” (Virginia Department of Education, 2015, p. 2). In this lesson, students would work on developing their understanding of their own culture, as this is a foundational part of the development of CQ. As different world regions are studied, both lectures and experiential learning activities could be included in each unit related to the culture aspects of that world region. Direct instruction on cultural dimensions and values of cultures in that world region would be included. Then, experiential learning activities similar to the ones in the international business and marketing activities would be integrated. It would be good to include at least one

experiential learning activity for each world region. The lectures and experiential learning activities would reference CQ throughout. Students would take the CQS at the end of the first semester to measure their progress as compared to their CQS at the very beginning of the school year. The test at the end of semester 1 could be used as an opportunity for reflection and give feedback for the teacher as to how to help students develop their CQ in semester 2, as well as providing the students themselves with the areas they need to improve on the most.

Specifically drawing on the CQ model, experiential learning theory, and contact theory from the International Marketing Education study (Kurpis & Hunter, 2016), an experiential learning activity could be designed to develop CQ in the World Geography class. Additionally, drawing on the insights put forth by Nolan (2020), direct instruction using varied pedagogical methods would be utilized in order to create a foundation for students to get the most benefit out of the experiential pedagogy.

One specific experiential learning activity that would be excellent to include in a world geography class, for the purpose of improving aspects of CQ, is a cultural interview, modeled after the consumer behavior interview in the undergraduate International Marketing class that Kurpis & Hunter (2016) described. The design of this cultural interview would be supported by the experiential learning theory and contact theory. The school I describe, due to its cultural diversity, would have an ESL class. Students in my geography class would be paired with peers from the ESL class. Students would be given a survey of questions that they could use to have a conversation with their peers and discuss important cultural topics. After my units on South and Southeast Asia and East Asia, I would collaborate with the ESL department and have my students and the ESL students interview each other on cultural values and topics related specifically to the Asian region and the topics we cover in class. The cultural interview is

included in Appendix A. This activity would be the purpose of developing students' CQ drive and CQ knowledge. Additionally, after the activity I would have students do a reflection on what they learned as well as what they would do to adapt their behaviors in a cultural setting similar to the one of the students they interviewed. The reflection is included in Appendix B.

I would also draw on Livermore's (2015) input on specific ways to develop all four facets of CQ in order to help my students develop their own CQ. I would implement classroom instruction and activities throughout the year meant to enhance students' CQ drive, CQ knowledge, CQ strategy, and CQ action. In *Leading with Cultural Intelligence*, David Livermore lists "connecting a cross-cultural project with other interests" and "trying the local specialties" as practices that are useful in developing CQ Drive (Livermore, 2015, p. 64). I would apply this by giving students an assignment in which they connect a personal interest to the culture of the region of the world we are studying. Students could watch a movie, listen to a song, or research the sports of the country and connect it to culture in a short writing assignment. Livermore's advice on developing CQ knowledge includes "reading international novels and memoirs" and "being globally informed" (Livermore, 2015, p. 134). I would use these practices to enhance my students' CQ knowledge by having students read current events news articles related to the areas of the world we are studying. A suggested practice Livermore provides to develop CQ strategy is keeping a journal of intercultural reflections (Livermore, 2015). I would assist students in developing CQ strategy through having them reflect on the experiential learning activities we do in class and creating their own goals for how to improve their CQ for the next time. Finally, I would enhance students' CQ action by having students engage in at least one experiential learning activity per unit and applying the course content on cultural knowledge.

There are many challenges inherent in the implementation of CQ in a secondary social studies classroom. Watson (2015) wrote about the challenges that teachers who attempted to integrate global awareness into their curriculum face. In this study, secondary global history and geography teachers in New York state explained that they had an inner conflict between state mandated testing and the time required to cover the content versus what they viewed as quality teaching. The teachers wanted to teach with a more global emphasis, but they had to keep their primary focus on teaching in alignment with state mandates. Additionally, another issue in teaching global awareness in the social studies classroom is that many social studies teachers do not have any preparation in global education and many do not have experience with foreign travel which would lead to their global awareness. This study highlights two major issues with the implementation of global awareness education that would also impact the inclusion of CQ in the curriculum. A lack of time and an emphasis on state testing, as well as a lack of preparation among teachers are definitely issues that have to be addressed. The lack of time and focus on state mandated testing would pose challenges. One thing that helps is that World Geography has a big emphasis on culture already, so this would create time to focus on it. The challenges of integrating CQ could be mitigated by including CQ in the lessons where they emphasis is already on culture and adding the experiential learning activities to these lessons. The CQ lessons could be spread out over the whole year, in order to ensure the necessary time for all the other topics in World Geography. Assignments on CQ like the CQS pre and posttest, for example, would be given as graded homework assignments so as not to take up extra class time needed for direct instruction on important geography topics.

Cultural competence, and specifically CQ, is a skill that is widely coveted in the job market today. Higher education is taking notice and intentionally working on developing CQ in

its students as they prepare to work in the real world. There are so many benefits of developing CQ, both for future careers and to relate better to people from different cultures. CQ is a specific metric of cultural competence that is research-based and has many benefits such as a developmental approach. High school students can develop the skill of CQ and would be benefitted by doing so. Social studies is a core subject taught in high schools where in depth training on CQ would be very beneficial. A world geography class would especially be a class where both direct instruction and experiential learning methods such as cultural interviews could be utilized to help students develop the skill of CQ. In our increasingly diverse country and globalized world, young people no longer have the option to only understand their locality and state. CQ would be a valuable addition to the secondary social studies curriculum.

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Appendix A

Cultural Interview Assignment (South/Southeast Asia and East Asia)

- 1.) Tell me about where you are from and show me the location on the map. What is it like to live in that city/town?



- 2.) What are some of the most important cultural values in your home country? Use the ten cultural dimensions discussed in class to assist in your discussion.

Individualism	Power Distance
vs.	
Collectivism	
Uncertainty	Cooperative vs.
Avoidance	Competitive

Short Term vs. Long Term	Direct vs. Indirect Context
Being vs. Doing	Universalism vs. Particularism
Neutral vs. Affective	Monochronic vs. Polychronic

- 3.) What are some of the main cultural differences you have noticed between the country/region you are from and the United States?
- 4.) Describe the economic, political, family, educational, and religious systems of your home country/region.
- 5.) What is something you want Americans to know about your home country?

Appendix B

Post-interview Reflection Sheet

- 1.) What is the main thing you learned from the interview?

- 2.) Did engaging in this interview increase your interest in learning about other cultures?

 What about the interview had this effect?

- 3.) What is something you learned that you can apply as you interact with people from

 different countries in the Asian region?

- 4.) Did this interview increase or decrease your confidence in interacting with people

 from different cultures?

- 5.) Was this cross-cultural interview a valuable experience? Why or why not?