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ABSTRACT

This article's goal is to provide suggestions for teaching students about culture and cultural intelligence. This article pursues this goal by first exploring and defining culture and presenting the nuances and challenges of teaching students about culture in an environment supportive of multiple cultures (e.g., national, regional, local, corporate, etc.). Finally, the article concludes with a discussion of a cultural intelligence development process consisting of a cultural intelligence pre assessment and feedback, cultural intelligence transformation activities, and a cultural intelligence post assessment and feedback.

A great deal of evidence underscores the globalization of the world's economy. General Electric, a quintessential U.S. corporation, derived more than 50% of its revenue from outside the United States in 2009. IBM, another American archetype, employed about 400,000 individuals globally in 2009, with only about 115,000 in the United States, fewer than in India (Doh, 2010). A reflection of this trend is that when Nissan made changes in its supplier system in 2000, it did not necessarily reflect Japanese culture and was bucking the Japanese cultural system. The chief financial officer (CFO) at Nissan was from Brazil (Varner, 2001).

At the same time, the world economy is becoming more integrated, resulting in a global society that is much more culturally diverse. For example, the Caucasian-American student is often represented as the U.S. "norm" even though the United States is not a unitary society. According to the 2010 census, the United States population of 308.7 million individuals consists of approximately 72% Caucasian-Americans, 13% African-Americans, 5% Asian-Americans, and 1% Native Americans, with the remainder reporting "other" or a mixed-race heritage. A Hispanic or person of Latino origin is not considered a racial category and 16.3% of the U.S. population is of Hispanic or Latino origin (U.S. Census, 2010). In addition, despite restrictions on student visas after the terrorist attacks of September 11, 2001, the number of foreign students in the United States has continued to increase, so that in 2011 there were nearly 700,000 foreign students studying in the United States (Mellman, 2011).

During the period from 1965 to 1988, the U.S. corporate sector paid little attention to how different backgrounds and experiences would impact their employees working together effectively. The expectation was that everyone would conform to the dominant culture of Caucasian males, which helps to explain why diversity training in the early 1980s was focused on helping minorities and women assimilate (Anand & Winters, 2008). This notion has changed radically, and now students and employees both participate in diversity training to encourage appreciation of differences.

Worldwide, business schools must equip their graduates with the competencies needed to operate across national and cultural boundaries (Vielba & Edelshain, 1995). Business curricula, at both the undergraduate level and the graduate level, provide instruction in fundamental business disciplines such as marketing, management, accounting, and finance. Students also study international business, in which part of the course is dedicated to considering the cultures of countries outside the United States.[1]

The Association for the Advancement of Collegiate Schools of Business (AACSB International) accreditation standards are also a major driver of cultural intelligence development. One of AACSB's core values is that students should demonstrate a commitment to address, engage, and respond to current and emerging corporate social responsibility issues including diversity, sustainable development, environmental sustainability, and globalization of economic activity across

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cultures. AACSB International seeks evidence that an educational institution values diverse student and faculty viewpoints of social responsibility, fosters cultural differences and global perspectives, and encourages sensitivity and flexibility.

In addition, most students engage in diversity training, focused on working with individuals who do not share their cultural background and upbringing. Positioning diversity or cultural intelligence as an expected competency in these graduates has created a major shift; the assumption is no longer that only certain groups need training (such as White males or minorities), but rather that all employees need to be cross-culturally competent in an increasingly global world (Anand & Winters, 2008). The viability of the education offered by business schools is impacted by and dependent on the mental maturity and cultural intelligence of their students.

This article provides suggestions for developing cultural intelligence through a discussion of an approach to assessing and enhancing student cultural intelligence. Following a definition of culture and cultural intelligence, a cultural intelligence development framework including pre- and post assessments and cultural intelligence transformation activities is described.

Culture defined

Culture is the shared assumptions, values, and web of significance or meaning that is used to make sense of an environment. Culture consists of explicit and implicit patterns of ideas and their embodiment in institutions and practices, such as politics, governmental policies, regulations, educational systems, and business practices (Gould & Grein, 2009). Culture lives and changes and cannot be studied in isolation. Therefore, one of the major challenges in teaching about culture is avoiding being blinded by static views of culture (Varner, 2001). Yet cultural continuity is psychologically important because it provides a sense of identity and the standards for perceiving, communicating, and acting among those who share a language and a history (O'Sullivan-Lago, deAbreu, & Burgess, 2008). Culture includes the national cultures on which courses in international business traditionally focus; the demographic characteristics, such as race, ethnicity, gender, age, and disability, on which diversity courses traditionally focus; and the less visible dimensions of diversity, such as religion, professional background, and corporate cultures, that diversity courses increasingly address (Egan & Bendick, 2008). Culture is a construct, which means that while it is not entirely

accessible via observation it can be inferred from verbal statements and other behaviors. While generalizations can be drawn, culture should not be considered applicable to everyone within a given culture in the same way (Hofstede, 1993).

Culture generalizations

Nations have recognizable cultural traits. Thus, while individuals all over the world might be able to wear jeans, enjoy fried rice, eat at McDonald's, and surf the Internet, they also retain their own cultural values, their social groups, and their national identities (Leung, Bhagat, Buchan, Erez, & Gibson, 2005). Academic research and practice host a continual pull between generalization and specificity. Thus, any one person has both characteristics of a national culture and other characteristics specific to him- or herself. The tension between these two viewpoints is especially evident in the study of cultures. In considering intranational differences, stereotyping is discouraged, while in studying international business, stereotypes provide the basis for understanding other countries' cultures.

National cultures have a major impact on all activities, from a country's capital structure to the performance of groups within it (Leung et al., 2005). Researchers have developed generalizations that can aid in understanding cultural differences. The most often used of these generalizations is Hofstede's (2001) dimensions of individualism and collectivism, power distance, masculinity and femininity, uncertainty avoidance, and attitudes toward time.

Culture is natural to a native. Individuals tend to project their cultures onto others by assuming that someone else's perceptions, judgments, attitudes, and values are like their own. In a parallel manner, individuals tend to see members of outgroups as similar to one another and fitting the stereotypes assigned to them (Cardon, 2010). Individuals who are members of the dominant group within a culture are often not aware that they have a culture, but instead see themselves as "normal," while those who are not like them are different. Thus, it is often difficult for the dominant group or the observer to recognize that other cultures are judged by their own intrinsic standards of what is right or wrong, appropriate or inappropriate. Management diversity education sensitizes students to recognize this process as stereotyping (Egan & Bendick, 2008). If students fail to recognize their own self-reference criteria and work to overcome it, they will more readily stereotype other cultures (Varner, 2001). An examination of the positive and negative attributes of one's own and those of other cultures can prove very helpful in increasing cultural intelligence (Triandis, 2006).

Given that culture changes very slowly, culture has been treated as a relatively stable characteristic, reflecting a shared knowledge structure that reduces the likelihood that values, behavioral norms, and patterns of behaviors will change (Leung et al., 2005). Despite sometimes dramatic economic, political, and social change, the impact of a society's cultural heritage persists to shape values and beliefs (Hayward & Kemmelmeier, 2007). Although a national culture has static values, it is also constantly being recreated. Thus, citizens are both the products of their national cultural socialization and also the creators of cultural change. Individuals seek stasis and do not innately understand the paradox inherent in their lives that they change continually while remaining the same (O'Sullivan-Lago et al., 2008). That is, culture is a constant negotiation, often conflicted, between generations, classes, genders, interpretations of histories, religion, cultural values, and social norms (Tomaselli, 2003).

The increased mingling of cultural groups is both a problem and an opportunity (Smith, 2010). Many of the difficulties with cultural diversity in formerly homogeneous cultures stem from the presence of the "other." Individuals become conscious of their own personal cultural identities when a contrast with another culture is produced. This recognition renders the native person's cultural identity less secure (O'Sullivan-Lago et al., 2008). For example, Dutch nationals used what they called "inarguable" human values to explain their judgments of minority-group behavior as abnormal. This abnormalization of ethnic minorities allowed the nationals to justify their criticisms and rejection of them, thereby maintaining the normality of their own cultural identity (Verkuyten, 2001).

As a universal tendency, stereotyping requires constant vigilance to control. Research has demonstrated that individuals tend to seek out information confirming stereotypes at a greater rate than information contradicting them. When information is ambiguous, individuals fit the information to confirm stereotypical expectations. Even when individuals are explicitly informed about the inaccuracy of stereotypes, their propensity to rely on the stereotype is not eliminated and their reliance on actual information is not increased. Individual judgments are particularly prone to distortion by stereotypes in complex, ambiguous situations calling for subjective decisions, because stereotyping simplifies the problem (Egan & Bendick, 2008).

Within the safety of the classroom or online forum, students are not living within cultures other than their own. Adapting to a "foreign environment" requires more than just an intellectual understanding of the cultural differences. It requires an ability to demonstrate an understanding of the behavioral differences as well (Oddou, 2005).

Expanding the cultural intelligence definition

Cultural intelligence, with cultural quotient or "CQ," is a term used in business, education, government and academic research. Cultural intelligence can be understood as the capability to relate and work effectively across cultures. Originally, the term cultural intelligence and the acronym "CQ" were developed in the research done by Earley and Ang (2003) as a research-based way of measuring and predicting intercultural performance, which was continued with the work of Ang and Van Dyne (2008) and Livermore (2009).

Most often the study of culture related to international business focuses on the differences among nations, and the study of diversity in the United States focuses on gender, age, and race. However, the study of cultures can be enriched by looking at subcultures within countries outside the United States. For example, studying China's ethnic minorities encompasses such topics as stereotyping and the roles of history and geography in population trends. The rise to dominance of Han Chinese culture within East Asia and the nature of the Han's relationships with other ethnic groups provide perspective when considering both Chinese culture and the roles of minority ethnicities in the United States. Given this framework, many topics may be pursued, such as how ethnic identities evolve over time and how concepts of civil and human rights are understood differently in different settings (i.e., cultural intelligence), both by those engaged in struggles for them and by those accused of repressing them (Stedman, 2010). Other fertile subjects for study include issues such as caste in Hindu societies or the marginal status of the Roma in Europe (Egan & Bendick, 2008). Few students know about the hardships of many individuals in the world. Understanding individuals in this type of broader context is valuable both for humanitarian and for commercial purposes. Exposing young individuals to some of the world's injustices is a form of crisis for them (Fielding, 2003) that can stimulate cognitive development.

In addition to including minority groups in countries outside the United States, the concept of cultural intelligence should be expanded to include a broad conception of cultural identity that would not privilege either nationality or traditionally prominent demographic characteristics, but instead balance them with components related to vocation, class, and geography. This perspective emphasizes that even individuals who are members of a society's dominant culture may simultaneously be members of multiple subcultures (Egan & Bendick, 2008).

Teaching cultural intelligence overview

Conventional education is typically associated with a learning model of one-size-fits-all (Keefe & Jerkins, 2005). Under this learning model, everyone is supposed to learn in the same manner, at the same rate, with the same methodologies, in a standardized way. Many socioeconomic factors, and physical limitations of learning spaces, have been the cause of the proliferation of this type of instruction. Under conventional learning models, the role of the instructor dominates and approving evaluation seems to be the ultimate goal.

However, the conventional model of education is not fully effective because it does not adapt to individual and organizational needs, nor to our current knowledge-based era (OECD, 2014). Nowadays, information and technology are available for people in most regions of the world and offer new opportunities for everyone willing to learn.

Students live in a globalized world, where individuals and organizations are interdependent. Now, people not only travel farther, more easily, and more frequently than before, but they also communicate and work with others in distant places using electronic devices. Therefore, learning how to respect, coexist, and collaborate with people of other cultures becomes an imperative.

Cognitive development has to do with how individuals mature in terms of their thinking and therefore affects with how they learn. The levels of cognitive development of students who are studying culture are of particular importance, as understanding cultures other than their own requires advanced thinking.

The inescapable conclusion of cognitive development theorists (i.e., Jean Piaget, a French psychologist and William Perry, an American psychologist) and observation (Belenky, Clinchy, Goldberger, & Tarule, 1986) is that different students require different learning environments, and a wide variation in student cognitive levels and skills is inevitable in a university classroom (Knight & Sutton, 2004). Applying this understanding to teaching means that when instructors structure courses, assignments, lectures, and exams, they need to include both activities that less-well-developed thinkers can accomplish and activities that will challenge more highly cognitively developed students. An instructor will benefit from taking a student's point of view in the design phase, providing the background information and guidance that a more cognitively developed student would need to achieve the intended purpose of the activity (Wong, 2010).

Not only are individual students at different levels of development, but any one student may be at different stages in terms of content areas (Wankat & Oreovicz, 1992). Their background knowledge contributes to this. For example, most students think of humanities as ambiguous, but if a student comes from a background in which politics is discussed openly, then that student will likely feel more comfortable with the ambiguity of political ideas (Jackson, 2008). Students who are bicultural, such as African-Americans or Latinos in the United States, those who have traveled widely, and those who have lived in more than one culture will have an instinct for greater understanding of international cultures.

One more caveat is that both undergraduate and graduate business students, however intelligent or cognitively mature, are rarely serious students in the sense that they would conduct exploratory research on their own. Instead, they are more likely to rely on lectures and textbooks (and social media?) as the most expedient way to obtain the information they need (Egan & Bendick, 2008).

Cultural intelligence development framework

This cultural intelligence development framework consists of a pre test assessment with feedback, then cultural intelligence transformation activities to better prepare students to function in different cultures, followed by a post assessment and feedback to measure the student's cultural intelligence difference. The cultural intelligence transformation activities center around building classroom and external learning communities and 14 classroom teaching tactics (see Figure 1).

Cultural intelligence transformation activities overview

Cultural intelligence pre assessment and feedback

The CQ self-inventory pre assessment can be used to measure the student's initial cultural intelligence level. The CQ self inventory assessment consists of four scales—that is, drive (motivation), knowledge (cognition), strategy (metacognition), and action (behavior)—and related subscales. Reliabilities of the scales as measured by Cronbach's alpha exceed the standard cutoff of .70 (Cultural Intelligence Center, 2012). The CQ self-inventory, which is usually completed in 15–20 minutes, includes questions to identify a student's CQ scores and cultural characteristics. To begin the assessment, a CQ certified facilitator[2] sets up the survey program on the Cultural Intelligence Center system.
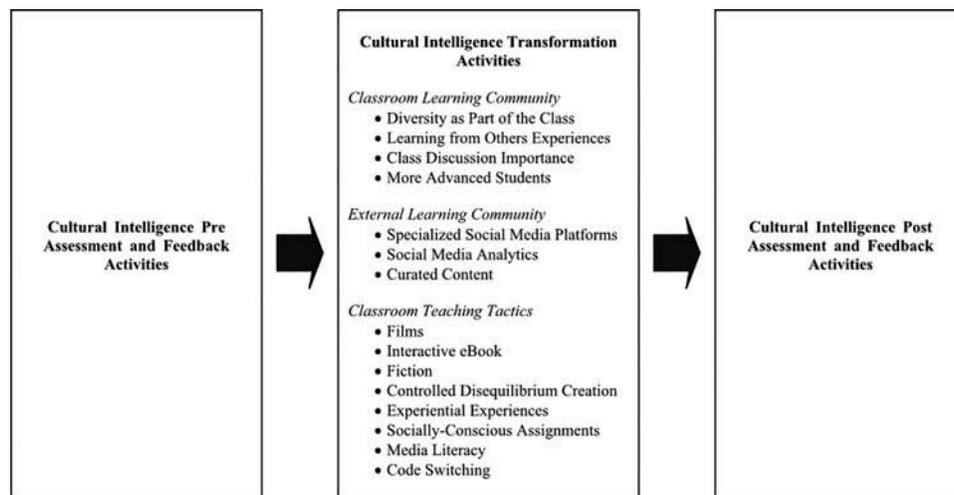
Figure 1. Cultural intelligence development framework.

The CQ self-inventory report and feedback are available immediately after completion of the online CQ self-inventory assessment. The CQ report is an 18-page report that includes an explanation of CQ and its benefits and the student's personalized numerical scores for the CQ dimensions and subdimensions. At the end of the report, students will find their personalized results on cultural values. These results illustrate how culturally distant students are from people in their own cultural cluster, as well as in other clusters. The report has space to answer related questions to trigger reflection and developmental action plans. The instructor should debrief the report results and guide individual reflection to support the creation of students' developmental action plans, if desired.

Cultural intelligence transformation activities

Classroom learning community

Developing a classroom learning community can be a great foundation to develop a student's cultural intelligence. Tactics for developing a classroom learning community including diversity as part of the class, learning from others' experiences, classroom discussion importance, and more advanced students are discussed in the following.

Diversity as part of the class. Learning, critical thinking, problem solving, and group skills are enhanced by diversity in the educational environment (Avery & Thomas, 2004). That is, a class filled with differences in gender, age, race, and nationality will help students to see more than one point of view. When a school does not contain much diversity, students can be assigned to find experiences wherein they are

minorities, such as a White student attending a Black church service or a straight student going to a gay bar.

Learning from others' experiences. A method that has proven successful in helping ethnocentric U.S. students to understand their own culture is to use the materials that are provided for international students entering the United States (Curran-Kelly, 2005). U.S. students are often shocked to discover that individuals from other nations consider sleeping with a dog or a cat to be horrifyingly filthy. Also, panel discussions with foreign students can provide perspective, especially those who have work experience. They are able to talk about their work experiences in their native countries and also to discuss their adaptation processes when they first came to the United States (Varner, 2001).

Class discussion importance. Although cultural intelligence cannot be forced, students who have been exposed to the process of deliberation experience advances in their cultural intelligence more quickly than those who have not (Treviño & McCabe, 1994). Therefore, class discussion and writing assignments are important in encouraging cultural intelligence development. Classroom activities should be designed to show that there are multiple answers to many questions. The understanding that teachers do not necessarily have objectively "accurate" answers challenges students' dualistic worldviews and is difficult for less mature students, but the appreciation of multiplicity boosts students to reach the next level in intellectual development (Wong, 2010). In this sense, the power of teaching for conceptual understanding does not lie in its apparent certainty, but in the fruitfulness of uncertainty (Milligan & Wood, 2010).

More advanced students. Should a teacher find that a class contains many students who are intellectually well developed, exciting discussions can be generated. An effective instructor provides freedom so that students can learn what they need to learn. Especially when a class has older, nontraditional students, they should be able to compare and contrast several perspectives simultaneously, and also be able to understand the context in which these perspectives were developed (Knight & Sutton, 2004). These students may be able to anticipate and understand similarities and differences across cultural situations and are more likely to have accurate expectations of cultural interactions (Ng, VanDyne, & Ang, 2009).

External learning community

Building on the classroom learning community, developing an external learning community could greatly expand a student's cultural intelligence. Tactics for developing an external learning community include specialized social media platforms and related analytics and curated content and are discussed in the following section. The social media platforms and curated content are linked together for maximum effectiveness.

Specialized social media platforms. Social media platforms are a good way for students to interact with other students who can be located any place in the world. Specialized social media platforms include Twitter, Facebook, blogs, and YouTube.

Curated content and analytics. Curated content relates to international and business topics, cultural intelligence research, and training and development organized by hashtags and keywords. Examples of curated content include #CQDrive, #CQKnowledge, #CQStrategy, #CQAction, #Asia, #Mexico, #US, #Germany, #Global #Business, #CulturalShock, #GVT, and so on.

Social media analytics permit instructors to measure student preferences about content. These insights serve as a guide for the creation of new instructional content and student activities. Popular posts, schedules, topics, and ways to deliver the content are noted and new student activities are piloted and adjusted or removed in various courses and groups.

Classroom teaching tactics

Building on the classroom learning community, additional classroom teaching tactics can develop student cultural intelligence. Classroom teaching tactics for developing an external learning community include films, an interactive ebook, fiction, controlled disequilibrium creation, experiential experiences, socially conscious assignments, and code switching.

Films. Intercultural training literature consistently recommends the use of films to provide a uniquely rich medium for the purpose of studying culture (Mallinger & Rossy, 2003). Films are entertaining and engaging, and students have become accustomed to learning through multimedia, since they have grown up with television and film, and are familiar with streaming via computers (Cardon, 2010). Students observe plots and characters that can reveal communication processes, socially acceptable behaviors, and underlying cultural values. With guidance from instructors, films provide a medium for illustrating cultural concepts, such as individualism and collectivism. Simultaneously, instructors can help students identify nuances and ambiguity in cultures that are not included in formal theories. This is a challenge for both students and faculty (Mallinger & Rossy, 2003).

However, an important caveat is that films can leave strong images of cultures that are ethnocentric and negative. This drawback can help students to recognize stereotypes that members of other cultures may have of them and to understand how films and popular culture can perpetuate stereotypes. For example, Indian students who were asked to respond to the film *Slum Dog Millionaire* pointed out the stereotypical ideas promulgated by the film. One of them said that an American thinking that *Slum Dog Millionaire* represented India would be like an Indian watching *The Color Purple* to understand America (Cardon, 2010).

Interactive ebook. *Business and Career Beyond Frontiers* is an interactive ebook written by a leading Mexican cultural intelligence scholar. The interactive ebook consists of six chapters addressing personalized learning, cultural intelligence, cultural dimensions, diversity, leadership, decision making, negotiation, conflict management, and global virtual teams.

Fiction. Students will benefit from reading literature from cultures other than their own (Weiss, 1997). For the more advanced thinkers in the class, literature, history and arts help us to reveal the interconnectivity of a society, as well as the connections in different parts of organizational life (Akbari, 2009). Given limited class time and student attention, instructors are usually limited to shorter works, such as those included in texts (e.g., Puffer, 1991) and the offerings of Hartwick College's Humanities in Management Institute (www.hartwick.edu).

As an example, "The Switchman" by Juan Jose Arreola is a good story to use for discussing fatalism in Latin American culture. In this story, a stranger arrives at a

train station, expecting to catch a train. An old switchman tells him that the trains run erratically and do not reach expected destinations; he describes the adventures that travelers have on the trains—for instance, towns have been formed when trains stop unexpectedly in unimproved areas of the country. The traveler expresses distress at this unpredictability. Ultimately, a train arrives and the traveler leaves for a destination different from the one he originally declared. Students reading a text placidly accept "fatalism" as a cultural value, but when they read "The Switchman," some react strongly: "This is crazy! No one even knows where they are going!" More mature and advanced students are able to project themselves into a fatalistic society and talk about how they would need to be more relaxed and accepting to adapt (Harris, 1991). While less mature thinkers shift in their chairs and impatiently shuffle their papers, they are hearing the discussion, which may provide a seed for future cognitive growth.

Controlled disequilibrium creation. Disequilibrium is necessary for students to mature in their cultural intelligence. Within this framework, the role of the instructor becomes one of providing controlled disequilibrium that challenges student understanding. The key factor is that instructors must both challenge and support students at their current levels of development (Knefelkamp, 1974). Their discomfort must be acknowledged and legitimized by their instructors, because stress, anxiety, and confusion can cause students to retreat to an earlier level of thinking. The most dramatic such retreat is movement back to dualism when the complexities of multiplicity become overwhelming (Jackson, 2008). If new information is too voluminous or too disparate from the learner's background, the usual response from students is to try to memorize facts with no attempt to make any sense of them (Libby, 1995).

Instructors can provide support by building assignments on what students already know, encouraging them to assimilate and accommodate to more abstract schemes (Fischer, 1999). Students who are less mature and require more structure can be challenged, even if they are engaging the material with relatively immature intellectual beliefs. Students with lower cognitive maturity will complain about unstructured problems, while those with higher degrees of cognitive development enjoy a lack of structure and discussing the methods they used to approach an unstructured assignment (Marra & Palmer, 2004). Students need to experience nonlinear learning to be jolted from their comfort zones, because in reality the very basis of many cultures is nonlinear.

Experiential exercises. Preparing students to face the challenges of dealing with other cultures means using in-class exercises so that students can experience a semblance of some of the same emotions they would experience in a novel situation. Concrete experience can stimulate learners to understand and reflect on their experience differently from more passive modes (Kolb, 1984). The greater the similarity between the exercise and a real intercultural interaction, the greater is the potential for learning transfer (Oddou, 2005). All students will be able to benefit from concrete experience, and the opportunity to engage in reflection, conceptualization, and experimentation may help stimulate their intellectual growth, especially when these are discussed within the class.

Experiential activities where students adopt roles in novel contexts, such as wilderness survival training, can jolt students from their everyday thinking and provide participants with insights during reflection and generalization at the end of the activity (Houde, 2007). These activities are different from classroom experiences in that they can provide disequilibrium that is not related to course material, and therefore is not threatening within the context of the course.

Socially conscious assignments. To prepare students for their roles as citizens of the world, instructors should include socially conscious assignments. These assignments can be completed by all levels of students. Projects on multinational corporations in developing countries and service learning activities are two ways to achieve this goal (Fielding, 2003). Another method for encouraging societal concern is to confront students with controversial statements, such as "Capitalism and Christianity are incompatible," and "Many Iraqis believe that they had a more defensible historical claim to Kuwait than the US had to Texas, New Mexico, Arizona, California, Florida, and Hawaii when the US annexed these territories." Having students revisit their worldviews through these encounters with uncomfortable or decentering ideas causes them to experience a gamut of reactions from agreement and disagreement to anger, pity, disbelief, and a sense of discovery (Limaye, 2000). This type of decentering, if handled in a supportive manner, may provide the impetus for further cognitive growth, but it also has the potential to frighten a student back into an earlier level of development (Jackson, 2008).

Media literacy. Media literacy is the ability to analyze the messages that inform, entertain, and sell, thus revealing underlying cultural values (Tallim, 2010). Even the least developed thinkers in a class can explore

the values presented in advertisements, which opens their minds for deeper levels of understanding, and hearing a class discussion that includes more advanced thinkers will encourage their development. The course instructor can show the class an advertisement and ask them to interpret its underlying values. In this approach students critically analyze media through a process of dialogue, because both instructors and students are participating in exploring the meaning through dialogue where they question, learn, and reflect together (Tobias, 2008). Advertising images tend to stereotype both male and female characters, affect the way women think about themselves, and influence the way men think about women.

Ultimately, media literacy is essential for citizens in a participatory democracy, because they must be able to make rational decisions based on the information they receive (Mihailidis, 2008). Deeper media literacy involves not only asking questions about what is shown, but also noticing what is not there, which is important in business communication (Weiss, 1997). Media literacy education involves cognitive processes used in critical thinking, not only for print journalism, films, radio, and television, but also for computer-mediated information and exchange, including real-time interactive exploration through the Internet (Brown, 1998).

Postsecondary teachers largely construct and implement their own curricula (Mihailidis, 2008). Teaching strategies could include using film and television programming as well as print texts to examine the power of propaganda in its stereotypical representations of certain groups and how media texts serve corporate, political, and economic purposes (Tobias, 2008). An interesting point of view is that of citizens from repressive societies. Censorship is an impediment to the natural process of the cultural development of a society. Censorship of every written or printed medium in the Soviet Union hindered the development of a literate mentality. It impeded individuals' ability to write, read, and analyze thoughts that seemed important to them. Instead, Soviet individuals relied on their memories to commemorate important events, like the arrest of a parent or material deprivations. Democracy can only exist when individuals collectively are mentally ready to manage their own lives, make independent decisions, and criticize and analyze the decisions of others, which Russia lacks as a result of its history of censorship (Golobokova, 2011). Learning should be an active process in which learners construct their own understanding and knowledge of the world, through action and reflection, rather than passively recording it or privileging the interpretations and meanings of others (Tallim, 2010).

Code switching. Code-switching involves moving linguistically from one language to another depending on context. It is a concept rooted in the historical experiences of African-Americans, particularly in their dealing with Caucasian-Americans (Morrison, 2010). Students know that teenagers speak differently when they converse with their friends versus when they converse with parents or instructors. Individuals from most cultures exhibit different levels of formality, tone, language, and gestures when they deal with individuals from their ingroups as opposed to when they deal with individuals from outgroups. Since all students can relate to this concept, it can be used to explain some cultural behaviors.

A more in-depth discussion can be developed for more subtle behaviors. For example, Mexicans exhibit a certain negotiation behavior when they deal with individuals from their own company; that behavior changes when they deal with Mexicans from other companies; and they act differently again when they deal with foreign business people. Each situation contains some characteristics of Mexican culture, but they are adapted to the situation. Similarly, Chinese employee groups use different modes of communication depending on whether they have studied abroad, worked abroad, speak English, or come from an urban compared to a rural background (Varner, 2001).

Cultural intelligence postassessment and feedback

The final element is evaluation. These evaluations can be self-assessed, co-rated, or completed by the instructor. Students should know about CQ, but may vary in their expertise level depending on the culture they are most interested in or depending on what they need to advance the most.

One of the most meaningful ways for students to evaluate their cultural intelligence is for students to complete the CQ self-inventory assessment to measure the student's final cultural intelligence level. Each student will receive an 18-page report including the student's personalized numerical scores for the CQ dimensions and subdimensions. A comparison of a student's initial and final CQ scores allows a student to evaluate his or her cultural intelligence growth. The aggregate data are available from the Cultural Intelligence Center for a fee.

The power in teaching for conceptual understanding lies in the linkages it enables learners to make between contexts, a concept-led approach that supports students' critical and creative thinking skills (Milligan & Wood, 2010). Topics such as attitudes toward competition can be explored, as they are not the product of any one process; instead, these

attitudes are shaped by a web of interconnected factors including cultural history, emerging cultural values, individual religious affiliation, and individual social position (Hayward & Kemmelmeier, 2007). A more in-depth analysis of the role of paradox, using literary texts and metaphors, such as "the interplay between two opposites is analogous to the way silence and sound dance together—they are inseparable and make no sense without each other," can be explored (Chen, 2002). The way that cultural institutions, such as prisons, hospitals, and schools, can be seen as evidence of social control that is developed and accepted by a culture can be discussed (Prasad, 2009). The fact that an interaction between individuals of two differing cultures remains open-ended and its meanings elusive and ambiguous because its total context and meaning remain partly within the unconscious of the two individuals, based on each of their own cultures, can be explored, along with the ambiguity that is further complicated by the mistrust of language in some cultures (Weiss, 1997). A more in-depth exploration of identity as existing only in relation to others (Jackson, 2003) being not only an "Eastern" thought but also one that occurs in African and Native American populations could be conducted. The concept of ritual as a method for understanding culture could be included (Wu & Hu, 2010). Cross-cultural understanding is essentially a matter of interpretation and cannot be explained by making statements about a culture (Wang & Xu, 2009). Another fascinating topic is conceptions of time. The way members of a culture perceive and use time reflects their society's priorities and even their own worldviews; time can be conceived of as an arrow piercing the future, as a revolving wheel in which past, present, and future cycle endlessly, or as a tapestry incorporating the past, present, and future, in which the past is ever present (Ezzell, 2002).

Conclusion

The principles encountered in the study of cultures in international business and those in within-country diversity are similar in that they both require accepting differences, interpreting behaviors, and, ideally, being able to decipher the historical influences that create cultural values. The level at which students can appreciate this information depends to a great degree on their cognitive development. Those at earlier stages of development can be educated in "do's" and "don'ts," but they cannot deal with, comprehend, or absorb the origins of cultures.

Notes

1. One of the most successful ways to introduce another country's culture is to travel there. Unfortunately, this is often too expensive for most students, whose learning is limited to material in the courses they take. Additionally, students who are able to be involved in long-term internships in foreign countries receive the greatest benefit (Vielba & Edelshain, 1995).
2. If interested in becoming a certified cultural intelligence advanced facilitator, please visit www.culturalq.com.

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