During the past several decades, great strides have been made in language education concerning learner-centered instruction and teaching language in context (Morley; Richards and Rodgers). As a result of the focus on teaching contextualized language with a learner-centered focus, integrating culture in language classrooms has become a major theme in the field of language pedagogy (Ellis; Hinkel; Krashen, Kramsch and Meyer; Seliger; Valdés). The importance of integrating culture in the language classroom was further emphasized by the creation of ACTFL’s national foreign language standards (1996) that include culture as one of the foundational elements of language instruction. ACTFL standards 2.1 and 2.2 define culture as, “students demonstrate an understanding of the relationship between the practices and perspectives of the culture studied” and “students demonstrate an understanding of the relationship between the products and perspectives of the culture studied” (American Council on Teaching Foreign Languages 4).

While it is clear that the increase in studies regarding language in context, cultural acquisition, and attitudes toward culture, as well as the unveiling of national foreign language standards, has increased educators’ awareness of the need to integrate culture in foreign language curricula, the discussion of culture in language classrooms has typically not included teaching concepts that increase students’ ability to interact effectively in cross-cultural encounters outside the target language they are studying. The absence of a practical guide to appropriate cultural concepts for 21st century citizens and professionals has led foreign language teachers to focus on the acquisition of cultural knowledge as it complements linguistic proficiency in a specific language and not as a skill that can be applied across diverse scholastic curricula (Byram 7). In this manner, the most common cultural themes introduced in classrooms consist of the objective, observable cultural properties, products and practices, and not the underlying cultural perspectives and behaviors that would make students successful in an intercultural exchange (Bennett; Bhawuk).
This emphasis on cultural products and practices is expressed through textbooks whose culture sections routinely highlight country or region specific information that focus on art, music, cuisine, and iconic figures. While some, generally more advanced, language and culture courses explore properties of subjective culture that focus on cultural values (Triandis, “The Analysis of Subjective Culture”), many of these courses continue to focus on the acquisition of knowledge about the target culture and not the practical application of such knowledge. When taking into account that the 21st century workplace demands individuals to appropriately interact with a culturally diverse team of colleagues, one can easily perceive how traditional country-specific and cultural value trainings that are based theoretically on knowledge alone are now obsolete (Earley and Peterson).

As the global market expands and educators begin to ask themselves how to best prepare students for meaningful intercultural encounters through which business deals can be negotiated and expanded in international markets, educators must consider implementing approaches to culture courses that include the development of interpersonal skills that would allow students to manage cultural differences related to distances of power, the influence of national economic systems, family relationships, and time management (Livermore). In order for students to fully participate in an international workplace, students must improve their local-culture awareness, increase their respect for cultural differences, and acquire the ability to identify and solve complex problems sensitively and effectively in cross cultural situations (Gordon; Stening). Thus the challenge of 21st century language and culture educators consists of teaching skills that prepare individuals to interact with a diverse group of international colleagues as well as adjust in a short period of time to the wide variety of cultures represented in international markets (Earley and Gibson).

This article will focus on the development of a professionally based language course that imparts culture skills to meet the demands of the global marketplace. The research presented in this article is based on data collected from students in a Latin@ Cultural Perspectives course that is required for the completion of the Spanish for the Professions certificate/minor program offered at a major research institution in the Southwestern United States. In this course, the pedagogical approaches to teaching culture focus on helping students develop cultural intelligence strategies that can be applied in an international workforce, specifically in ones that require interaction with Latin@s in domestic and international venues. The current study evaluates the development of cultural intelligence concepts expressed by university students in community and professionally-based activities related to the culture course in question.
Cultural Intelligence

The term Cultural Intelligence (CQ) was coined by Ang to refer to a “person’s capability to adapt effectively to new cultural contexts” (59). In order to achieve this objective, CQ uses a multidimensional approach that focuses on developing cognitive and metacognitive abilities as well as increasing cultural motivation, and adjusting behavior.” While there are many pedagogical approaches used to acquire cultural expertise, the cultural intelligence model is gaining popularity around the world as a model for effective acquisition of cross-cultural adaptation skills. Since its inception, the CQ research that has been completed in over 60 countries has concluded that one’s ability to implement CQ skills is an indicator of success that he/she will experience in intercultural encounters (Earley; Imai and Gelfand).

It has been argued that the cultural intelligence approach provides many advantages over other cultural training approaches given its focus on individual needs and its four-step plan for cultural adaptation (Drive, Knowledge, Strategy, Action) that is not country specific but can be applied to any new cultural encounter (Earley and Peterson; Livermore). This multidimensional CQ approach is based on Sternberg and Detterman’s (1986) framework of multiple foci of intelligence (Ang 3). This structure proposes that intelligence consists of complex, multifactor attributes that are expressed in metacognitive, cognitive, motivational, and behavioral factors (Sternberg et al.). Based on this school of thought, CQ proposes that these four components (metacognitive, cognitive, motivation and behavior) are necessary components of cultural training models. While in the CQ context metacognitive knowledge is defined as one’s awareness of self and others during intercultural interactions (Ridley, Schutz, Glanz, and Weinstein), cognitive knowledge refers to an awareness of cultural norms and practices (Ang; Triandis, “Culture and Social Behavior”). The second two components of CQ, motivational and behavioral intelligence, refer to learning effective approaches regarding how to behave appropriately in intercultural encounters (Ang, “Conceptualization of Cultural Intelligence”).

When implemented in a cultural training program or academic course, this four-step model is not only comprehensive but can be applied to a broad range of cultural encounters. The multi-foci basis for this approach to successfully engaging in intercultural environments is optimal for educators whose objectives include preparing for an interactive, non-culture specific, global market.

Cultural Intelligence in Language for Professional Purposes Curricula

The CQ approach to learning and teaching culture can be an especially appropriate tool for Spanish for the Professions programs whose goal
is to prepare students to use their cultural knowledge in exchanges with international colleagues and clients. CQ approaches to teaching culture not only provide a more systematic method to integrating applicable 21st century culture concepts in FL programs, but also provide a platform from which the nuances of professional language courses can be explored in a cultural context.

Unlike the country and culture-specific information commonly highlighted in FL culture lessons, the possibility of adapting CQ concepts to fit diverse cultural and social contexts makes this approach applicable to any variety of professional language curricula (i.e. Spanish for business, Spanish for health care, Spanish for journalism). This “one-size-fits all” approach to culture becomes increasingly suspect when instructors take into account that 21st century students must not be prepared to succeed in one specific language or culture, but must be taught techniques that will allow them to “survive and thrive” in a multicultural world.

The components that comprise CQ approaches to navigating international experiences not only prepare students to engage peers and colleagues from a variety of cultural backgrounds, but also facilitate the discussion of LSP specific themes, such as organizational culture or the culture of the workplace. The CQ framework provides a platform from which to study a professional field’s dominant leadership style, language use, and other elements that might make a professional culture differ from individual and national cultures (Bratianu and Orzea). The focus of CQ on defining culture on many social levels, paired with the task-based nature of LSP courses, encourages students to set and meet specific real-world goals through working on skills that are required in their professional field of interest.

Cultural Intelligence Studies

While CQ approaches are becoming more widely cited in literature regarding professional business training programs (Ahn; Balogh, Zoltán, and Szabó; Goh; MacNab; Rehg and Gundlach), to the authors’ knowledge, there are no studies regarding the implementation of the CQ paradigm in culture courses designed for those who teach professional foreign language programs. In this article, foreign language programs (FL) refer to language other than English that are taught in the United States. While it is understood that native languages, and in many instances, Spanish, are not foreign to parts of the United States, this term will be used broadly to include most languages taught in foreign language departments in U.S. academic institutions. In order to provide some background on educational research that has been done in the area of CQ, the following section presents a brief overview of recent studies in that area.
Research on Cultural Intelligence in Educational Settings

The question of how to cultivate intercultural knowledge in educational settings has been refocused in the past two decades to take into account demands of professionally-based programs in academic settings. Among the articles that began to address the issue of teaching culture in professionally based courses prior to the creation of the CQ model, Schmidt discussed how a shortage of nurses in Germany necessitated the creation of a six-week language for specific purposes course designed for international nursing candidates. This study found that most of the misunderstandings that occurred between patients and the nursing staff were cultural and not linguistic in nature. Based on this research, a project carried out by the Heinrich-Heine-University was launched in order to better prepare nurses for their field. This project had several linguistic components but also required students to make cultural comparisons between their native culture and the target culture as well as be exposed to simulated professional situations, involving cultural mores.

Since the inception of the CQ model, studies have been published concerning the appropriateness of CQ in academic curricula. In one particular study, Goh argues that by implementing the four factors of cultural intelligence in course curricula, educators can help students become more active and concerned global citizens. This article cites the changing demographics of classrooms, and the need for cultural intelligence in parent-teacher interactions and appropriate curriculum development for diverse populations (Balogh; Chartock), as the primary motives for implementing CQ strategies in the classroom.

Research carried out by Balogh et al., assessed the ability of university students enrolled in an executive international management program to adapt to the organizational culture of their “dream” workplace. The researchers’ goal was to measure the cultural intelligence of full time university students and thus determine their ability to meet cross-cultural challenges to identify relationships between cultural intelligence and the types of careers that they desired to obtain. The Balogh, Zoltán, and Szabó study concluded that there was a relationship between the students’ level of cultural intelligence and their preference for specific organizational cultures. While students with high culture intelligence preferred an organizational culture with an innovative and flexible external focus, students with low cultural intelligence preferred a hierarchical organizational culture.

Also in the context of international management training, MacNab published a study regarding cultural intelligence and experiential learning. This investigation was carried out among graduate students enrolled in executive international management courses in Australia and the United States in order to examine participant feedback and the development of CQ
among participants. McNab’s study required students to complete a seven-stage process, based on the CQ paradigm, in which students went through a program of academic preparation, extracurricular cultural experiences, and a post-experience reflection session. McNab uses empirical evidence to show that students experienced an increase in their cultural intelligence, especially the meta-cognitive and behavior areas of the CQ paradigm. While McNab’s study prepares students for intercultural experiences outside of the classroom, the results of the study are largely based on students’ perception of their personal CQ development and the usefulness of the experiential CQ course model.

While clearly studies regarding CQ education do exist, a review of these studies establishes that CQ has yet to be examined studied in depth. In light of the paucity of studies regarding CQ and education, there has been a call for more research that can inform and improve the design of CQ programs (Bhawuk and Brislin; Thomas and Inkson). As observed in the brief survey of articles mentioned above, studies regarding CQ education are most commonly based on practices that are implemented in business and international management programs. Furthermore, most of the studies published thus far do not provide concrete evidence of students’ understanding of specific CQ concepts or nor do they indicate that CQ course experience has ultimately increased the drive or frequency with which they engage in intercultural encounters.

In order to fill the gaps that exist in current CQ studies, the present article provides not only student perceptions of self-efficacy, but also concrete information regarding specific CQ themes and the impact that CQ education has made on students’ frequency and drive for engaging in intercultural encounters. Furthermore, the current study is one of the first investigations regarding the implementation of a CQ-based course in a professional language classroom. This study evaluates students’ progress in three components of the four-step CQ model (Knowledge, Strategy, Action) and seeks to address the following research questions:

1. How do students perceive their command of culture specific and culture general knowledge before and after the course?
2. Can students provide concrete evidence of an increased knowledge of culture specific and culture general information after completing course units?
3. What is the frequency of students’ utilization of community culture resources before and after the course?
Methodology

In an effort to broaden contributions to CQ studies as well as appropriate culture approaches in foreign/second language curriculum, the current study focuses on the implementation of the multi-faceted CQ model in a university Spanish for the Professions program. The course was based on readings from the text *Liderar con inteligencia cultural* (Livermore), which uses the categories of determination, knowledge, strategy and action to incorporate the CQ model in the classroom. While the CQ model formed the backbone of the course, CQ concepts were complemented by reading and activities that helped students gain cultural insight and appropriate behaviors that would prepare them to work with Latin@'s in domestic and international settings.

This approach to teaching cultural universals from a general to context-specific approach, followed up by a review of necessary behavioral modifications, is in keeping with cultural best practices theories (Triandis *Culture and Social Behavior*; Gordon). Furthermore, this approach models experiential learning in which students are able to engage, reflect, and apply experiences to future cultural encounters (Yamazaki and Kayes; Kolb; Itin; Dewey). Experiential learning activities implemented in these courses that aim to develop students’ CQ have been found to be very effective (Ng, Van Dyne, and Ang). Culture courses must include expressions of subjective culture that incorporate less visible psychological cultural features such as values, beliefs, norms and assumptions that are shared within a society (Hofstede *Culture’s Consequences*; House et al.). In order to establish a deeper sense of the unseen nuances that compose the complexities of culture and cultural identities, cultural training programs must include in their curriculum both culture-general knowledge (the ability to contrast and compare cultures according to universal categories) and culture-specific knowledge (the ability to recognize common attitudes and behaviors of a specific culture) in their curriculum (Bhawuk, “The Role of Culture Theory in Cross-Cultural Training”; Triandis, *Culture and Social Behavior*).

Subjects

A pre-course survey was administered via Google Forms to 20 students enrolled in the Latin@ Cultural Perspectives course. Five of the students were enrolled in the online section of the course and 15 were enrolled in the face-to-face course. The survey rendered the following demographic information:
The background portion of the survey demonstrated that the majority of the students (59%) enrolled in the course were Hispanic/Latino, followed by Anglos and a small number of African Americans. Furthermore, most students were 18-25 years of age and in their junior or senior year of an undergraduate program. The pre-course survey also determined that 65% of the students had taken a prior culture course at the university level.

**Instruments and Procedures**

The first week of the course a pre-evaluation was administered to determine students’ personal and academic background and expectations for a professional-based Latin@ culture course, and to establish benchmarks for their understanding of specific cultural concepts prior to taking the course. The pre-evaluation was completed online via google forms by 17 students. The survey consisted of 44 Likert scale questions.

After completing two thematic units on cultural systems and cultural values, students completed structured reflections which required them to use a four point Likert scale to rate their self-efficacy, provide concrete examples of culture-general and culture-specific themes, as well as their knowledge of behavior modifications that are appropriate for specific intercultural encounters. The current study defines behavior modifications as physical or verbal adaptations that students make in particular cultural contexts (i.e. acceptable etiquette for an international business meeting).

**Data Analysis**

The data collected for the current study combines both qualitative and quantitative research methods. The first portion of the pre and post course evaluations was evaluated by tallying students’ self-ratings regarding cultural knowledge on a four point Likert-scale (*strongly agree, agree, disagree, strongly disagree*). The essay portion of the evaluations, in which students were required to provide concrete examples of the influences of specific
cultural values in Latin America, provided data that was analyzed both quantitatively (number of times a topic was mentioned) and qualitatively (excerpts provided). Finally, students provided data regarding their pre and post course utilization of community resources according to a four point scale (frequently, sometimes, rarely, never).

**Results and Analysis**

The results section of this study is divided into three categories according to the CQ concept that they represent: *Knowledge*, *Strategy*, *Action*. Data found in this section reveal students’ pre and post unit self-evaluation ratings pertaining to the cultural values lessons on topics such as distances of power, individualism/collectivism, and direct/indirect communication. This is followed by a breakdown of the most common themes developed in the essay portion of the post unit structured reflection and an overall student rating of the most useful cultural values for success in the professional world. Separate sections discuss appropriate behavioral modifications identified by students and the frequency of student community resource interactions.

**Knowledge: Gauging students’ pre and post knowledge of cultural values**

Tables 2–11 pertain to the cultural values unit presented in the course. This segment of the study presents pre and post course self-assessments of cultural knowledge followed by themes mentioned in culture-specific (Latin America) essay questions developed by students and excerpts from those essays. The data on self-assessments reflect participants’ evaluation of their cultural knowledge on the following scale: SA = strongly agree, A= agree, D= disagree, SD= strongly disagree.

<table>
<thead>
<tr>
<th>Culture General – I understand how distances of power influence culture.</th>
<th>Evaluation</th>
<th>SA</th>
<th>A</th>
<th>D</th>
<th>SD</th>
<th>Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pre</td>
<td>0% (0)</td>
<td>20% (4)</td>
<td>50% (10)</td>
<td>30% (6)</td>
<td>20</td>
<td></td>
</tr>
<tr>
<td>Post</td>
<td>55% (11)</td>
<td>45% (9)</td>
<td></td>
<td></td>
<td>20</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Culture Specific – I understand how distances of power influence culture in Latin America</th>
<th>Evaluation</th>
<th>SA</th>
<th>A</th>
<th>D</th>
<th>SD</th>
<th>Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pre</td>
<td>0% (0)</td>
<td>15% (3)</td>
<td>55% (11)</td>
<td>30% (6)</td>
<td>20</td>
<td></td>
</tr>
<tr>
<td>Post</td>
<td>45% (9)</td>
<td>50% (10)</td>
<td>5% (1)</td>
<td></td>
<td>20</td>
<td></td>
</tr>
</tbody>
</table>

**Table 2: Distances of Power**

Table 2 shows that before starting the unit, 80% of students *disagreed* or *strongly disagreed* that they understood the influence of distances of power in general cultural contexts, while a slightly higher percentage of students (85%) *disagreed* or *strongly disagreed* that they understood themes related
to distances of power in Latin American cultural contexts. The post self-evaluation demonstrates that at the end of the unit regarding distances of power, 100% of the students strongly agreed or agreed that they understood how distances of power influence perspectives and behaviors in culture general and 95% reported agreement that they understood culture specific (Latin American) contexts.

The following table demonstrates examples of Latin American cultural perspectives and practices that were developed in the post-unit essay questions. These topics were provided by 20 students.

<table>
<thead>
<tr>
<th>Culture Specific Examples</th>
<th>Frequency of Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>Professional and social titles</td>
<td>9 (45%)</td>
</tr>
<tr>
<td>Linguistic register</td>
<td>5 (25%)</td>
</tr>
<tr>
<td>Examples of television</td>
<td>4 (20%)</td>
</tr>
<tr>
<td>Classism (a divergent treatment and/or perception of people according to their social class)</td>
<td>2 (10%)</td>
</tr>
</tbody>
</table>

Table 3: Themes Developed in Essays: Distances of Power

As evidenced in the table above, the most common theme developed regarding distances of power in Latin America was the use of professional and social titles (45%); this was followed by linguistic register (25%), examples of distances of power as seen in Spanish language television shows (20%), and classism (10%). The following excerpt is from a structured student reflection in which students were asked to provide evidence of their understanding of distances of power in a culture-specific context:

La distancia de poder influye en la cultura y la conducta social en América Latina de forma que se le dan títulos a ciertas personas que tal vez tengan cierta autoridad o respeto en su cultura y comunidad. Por ejemplo, a los que tienen autoridad en el trabajo se les llama por licenciados, así como en las comunidades se les dice por “don” o “doña” a la gente mayor que merece respeto. [Power distances exert influence in culture and social conduct in Latin America in the sense that certain titles are given to people who may have authority or respect in the culture and community. For example, those who have power at work are called “licenciados,” just as in the community they use “don” or “doña” for older people or people who deserve respect.]
Culture General - I understand how collectivism and individualism influence culture

<table>
<thead>
<tr>
<th>Evaluation</th>
<th>SA</th>
<th>A</th>
<th>D</th>
<th>SD</th>
<th>Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pre</td>
<td>20% (4)</td>
<td>30% (6)</td>
<td>35% (7)</td>
<td>15% (3)</td>
<td>20</td>
</tr>
<tr>
<td>Post</td>
<td>60% (12)</td>
<td>40% (8)</td>
<td></td>
<td></td>
<td>20</td>
</tr>
</tbody>
</table>

Culture-Specific - I understand how collectivism versus individualism influence culture in Latin America

<table>
<thead>
<tr>
<th>Evaluation</th>
<th>SA</th>
<th>A</th>
<th>D</th>
<th>SD</th>
<th>Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pre</td>
<td>0% (0)</td>
<td>26% (5)</td>
<td>58% (11)</td>
<td>16% (3)</td>
<td>19</td>
</tr>
<tr>
<td>Post</td>
<td>47% (9)</td>
<td>53% (10)</td>
<td>0% (0)</td>
<td>0% (0)</td>
<td>19</td>
</tr>
</tbody>
</table>

**Table 4: Collectivism versus Individualism**

Table 4 reveals that in the portion of the reflection related to students’ knowledge regarding collectivism and individualism, 50% of students in the pre-unit survey disagreed or strongly disagreed that they understood how these systems influence general culture; however, even more students (74%) disagreed or strongly disagreed that they understood these concepts in the context of Latin America before the unit. The post-unit reflections noted that after studying both culture general and culture specific themes of collectivism and individualism, 100% of the students agreed or strongly agreed they understand how these systems influence culture in both general and specific contexts.

The following table demonstrates the themes that were developed in the post-unit essay questions. These topics were developed by 19 students.

<table>
<thead>
<tr>
<th>Culture Specific Examples</th>
<th>Frequency of Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>Family relationships</td>
<td>9 (45%)</td>
</tr>
<tr>
<td>Social Relationships</td>
<td>5 (25%)</td>
</tr>
<tr>
<td>Definitions of these terms</td>
<td>5 (25%)</td>
</tr>
</tbody>
</table>

**Table 5: Themes Developed in Essays: Collectivism versus Individualism**

According to Table 5 the most common topics students used to demonstrate the value of collectivism in Latin American cultures in the post-unit essays were the importance of family (45%) and social relationships (25%), and definitions of these terms (25%):


[Collectivism is a big part of culture in Latin America. Collectivism is evident in family and work. Each person works to benefit the group. With this mentality, interpersonal relationships are very important.]
Culture General- I understand how the concept of time and time management influence culture

<table>
<thead>
<tr>
<th>Evaluation</th>
<th>SA</th>
<th>A</th>
<th>D</th>
<th>SD</th>
<th>Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pre</td>
<td>5% (1)</td>
<td>42% (8)</td>
<td>47% (9)</td>
<td>5% (1)</td>
<td>19</td>
</tr>
<tr>
<td>Post</td>
<td>53% (10)</td>
<td>47% (9)</td>
<td></td>
<td></td>
<td>19</td>
</tr>
</tbody>
</table>

Culture Specific- I understand how the concept of time and time management influence culture in Latin America

<table>
<thead>
<tr>
<th>Evaluation</th>
<th>SA</th>
<th>A</th>
<th>D</th>
<th>SD</th>
<th>Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pre</td>
<td>0% (0)</td>
<td>37% (6)</td>
<td>60% (12)</td>
<td>10% (2)</td>
<td>20</td>
</tr>
<tr>
<td>Post</td>
<td>55% (11)</td>
<td>45% (9)</td>
<td></td>
<td></td>
<td>20</td>
</tr>
</tbody>
</table>

Table 6: Concepts of Time and Time Management

Table 6 demonstrates that before beginning this unit, the concept of time and time management was an area in which many students did not feel that they possessed pre-unit knowledge. For instance, 53% of the students disagreed or strongly disagreed that they understood how this concept influences cultures in general and 70% of the students disagreed or strongly disagreed that they understood this concept in the context of Latin American cultures. In the post-unit ratings, all students agreed or strongly agreed that they understood both the culture specific and culture general influences of time and time management.

The following table demonstrates the themes that were developed in the post-unit essay questions. These topics were developed by 19 students.

<table>
<thead>
<tr>
<th>Culture Specific Examples</th>
<th>Frequency of Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>Punctuality versus unpunctuality</td>
<td>10 (53%)</td>
</tr>
<tr>
<td>Importance of social relationships</td>
<td>4 (21%)</td>
</tr>
<tr>
<td>Definitions of the concepts of time</td>
<td>5 (26%)</td>
</tr>
</tbody>
</table>

Table 7: Themes Developed in Essays: Time and Time Management

The majority of the essays regarding the influence of time and time management were based on the differences between the importance placed on punctuality in the United States and Latin America (53%), followed by definitions of “time” (26%), and the importance of social relationships (21%). Many students mentioned that in Latin America people do not tend to stress punctuality as much as in the United States due to the fact that time is measured by the quality of the time spent and the development of social relationships:

El concepto del tiempo influye mucho en la cultura porque no todos tienen el mismo concepto del tiempo. “La hora del acontecimiento” esto esta mas relacionado con América Latina porque se ve que los eventos comienzan y terminan cuando todos los invitados sienten que es la hora de terminar.
La mayoría de los latinos tenemos la costumbre de preguntar por la familia, saber cómo están, y que a pasado con su vida desde la última visita. [The concept of time really influences culture because not everyone has the same concept of time. “The hour of the…” is more related to Latin America because you can see that events start and end when all of the guests feel that it is time to end. The majority of Latinos have the habit of asking about family, knowing how they are, and what has happened in their life since the last visit.]

**Table 8: Direct and Indirect Communication Styles**

The data in Table 8 demonstrate that in the pre-unit evaluation, 64% of students disagreed or strongly disagreed that they understood how direct and indirect communication styles influence general culture, while 80% of students disagreed or strongly disagreed that they understood the same concept when applied in the context of culture in Latin America. At the end of the unit, 100% agreed or strongly agreed that they understood culture-general direct and indirect communication styles.

The following table demonstrates the themes that were developed in the post-unit essay questions. These topics were developed by 20 students.

**Table 9: Themes Developed in Essays: Direct and Indirect Communication Styles**

The most frequent theme students developed to demonstrate knowledge of communication styles in Latin America was the importance of appropriate phrasing and body language (30%). This theme was followed by how to communicate in a way that maintains respect and social relationships (25%) as well as concrete differences between communication styles in the USA and Latin American cultures (25%).
En los negocios de EE.UU. hay un fuerte énfasis en breve y al grano-comunicacion directa. En el negocio latinoamericano, hay más de un foco en las relaciones, circunstancias de tiempo y la adecuación social. [In business in the United States, there is a strong emphasis on brief and to-the-point direct communication. In Latin American business, there is more emphasis on relationships, time circumstances and social education].

Finally, 20% of the themes developed in this section mentioned an increase in details and anecdotes.

From the data provided in the pre and post unit reflections, one can derive an overall idea of the knowledge that many 400-level Spanish students possessed regarding major cultural values in Latin America. In the pre-unit reflection, students reported being more knowledgeable regarding the influences of communication styles and time management in culture and less knowledgeable about the influences of distances of power and collectivism/individualism. However, only 50% or less of the students agreed that they possessed pre-unit knowledge of all four cultural values presented; this number was significantly lower regarding students’ who agreed to possess a pre-unit knowledge of Latin America specific cultural values (37% or less). The high percentage of students who agreed to having post-unit knowledge of both general and Latin America specific cultural values reflects their increased CQ after studying these topics in the culture class.

**Strategy: Using knowledge to make behavior modifications**

The final portion of the cultural values post-unit evaluation asked students to answer to following questions:

1) Which cultural theme will be most important for you in the professional world?
2) Given your knowledge of this cultural theme, how will you interact more effectively in the professional world? Table 11 exhibits the themes that students indicated as most important for their success in their field of interest, as well as examples students provided regarding how they will use this cultural theme to interact more effectively in the professional world. The topics were developed by 17 students.
Table 10: Most Important Cultural Lessons

The most frequent behavior modifications that students cited were the ability to adapt to differing concepts of time/time management (30%) and the use of appropriate communication styles (specifically the use of professional titles) (47%):

<table>
<thead>
<tr>
<th>Theme</th>
<th>Suggested Behavior Modifications</th>
<th>Frequency of Themes Developed</th>
</tr>
</thead>
<tbody>
<tr>
<td>Communication Styles</td>
<td>Understanding indirect and direct communication, body language and eye contact</td>
<td>8 (47%)</td>
</tr>
<tr>
<td>Time Concept and Management</td>
<td>Being flexible with differences in time management and punctuality</td>
<td>5 (30%)</td>
</tr>
<tr>
<td>Distances of Power</td>
<td>Paying attention to differential treatment based on social status and professional level</td>
<td>4 (23%)</td>
</tr>
</tbody>
</table>

Algo que he aprendido para trabajar con hispanos es ser más formal. Por las actividades como la carta formal y otras lecciones en clase, he visto otras maneras de demostrar el respeto aparte de “usted” y la importancia que ciertas palabras pueden tener para formar un buen mensaje, y el rol que tiene la formalidad en la cultura hispana. [Something I have learned in order to work with Hispanics is to be more formal. Through activities like the formal letter and other lessons in class, I have seen various ways to demonstrate respect aside from using “usted” and the importance certain words can have in creating a good message and the role that formalities have in Hispanic culture.]

Action: Student Involvement in Community Resources

Table 11 provides information extracted from the community interaction portion of the pre and post course evaluations. This section of the evaluation inquired about the frequency with which students use Spanish-language resources and participate in community events designed by/for Spanish-speaking cultures. Fifteen students answered all questions in this section.
Table 11: Pre and Post Course Evaluation: Student Community Interaction

As reflected in table 11, the community interaction portion of the pre-evaluation determined that almost half of the students were not taking advantage of Spanish language resources that are readily available in their community: 40% of students rarely or never watch Spanish language television; 47% rarely or never read Spanish language newspapers; 60% rarely or never participate in community events designed for Hispanics. In contrast, 86% of the students sometimes or frequently access local Spanish language radio stations prior to the evaluation.

The post evaluation section of the table demonstrates that the largest increase in student cultural interactions in the community was noted in students who attend events for Spanish speakers. At the time of the post-evaluation 87% of the students sometimes or frequently attended community events for Spanish speakers as compared to 40% of students who were sometimes or frequently attending these events at the beginning the course. The second largest increase in community participation was noted in the frequency of watching Spanish language television. At the beginning of the course, 60% of the students sometimes or frequently watched Spanish television, while at the end of the course 100% of the students sometimes or frequently watched Spanish television. The smallest changes in the access to cultural resources was noted in the frequency in which students read Spanish language newspaper; most averages of accessing this resource were relatively the same. The only notable change was reflected in the fact that 27% of the students who had never used this resource before the course accessed written Spanish newspapers at least once by the end of the course.

The free-form evaluation was administered during the last week of the semester in order to provide feedback as to students’ perspectives regarding community interaction segments of the course.
Esta clase fue la primera en la cual aprendí lo más sobre la cultura hispana y también tuve la oportunidad de experimentar lo que aprendí en clase; Varias cosas me gustaron de la clase pero si lo que más me gusto fue aprender y ponerlo en práctica. [This class was the first class where I learned about Hispanic culture and also had the opportunity to experience what I learned in class; I liked a lot of things about the class but what I liked most was learning and putting it in practice.]

Other students commented that the community interaction activities were beneficial because they required them to interact outside of the classroom using their linguistic and cultural knowledge:

Encontré esta clase útil e interesante. Me gustó mucho la participación en la comunidad, y me empujo a hablar con personas que de lo contrario probablemente no habría tenido la oportunidad de hablar [I found this class useful and interesting. I really liked the community participation, and it pushed me to speak with people that otherwise I probably wouldn’t have had the chance to talk to].

Finally, and perhaps the most telling comment as to the connection between community interaction activities and the overall increase in the participation in community activities, as seen in table 11, is the fact that once students were exposed to community resources, they continued to use the resources for non-course related purposes: “Cuando estudiamos los elementos de cultura tuvimos que ver un capítulo de una telenovela. Para la tarea, solamente tuvimos que mirar un episodio; sin embargo, yo continué a disfrutar dos más en el mismo día, y después muchos más” [When we studied the elements of culture we had to watch a chapter of a Spanish soap opera. For homework, we only had to watch one episode; however, I watched two more that same day and then many more].

Overall, students indicated that the community interaction assignments were the most meaningful activities completed during the semester given that these helped them to put into practice and observe cultural themes they had studied in class.

Conclusions

In conclusion, students who participated in the present study not only perceived an increase in their command of cultural general and cultural specific knowledge at the end of each CQ unit, but they also were able to demonstrate this knowledge by providing concrete examples of cultural systems and values. Furthermore, by the end of the course, there was a notable increase in the frequency in which students utilized community-based
cultural resources. Findings from the current study support the notion that the CQ model is effective in increasing students’ knowledge regarding cognitive and meta-cognitive cultural attitudes. While before starting the course students were largely unable to identify cultural values and systems, the post-unit reflections demonstrated an increase in the students’ abilities to provide concrete evidence of CQ development by appropriately identifying both culture-general and cultural-specific information.

Student progress regarding the motivation, strategy, and action components of the CQ model were evaluated by integrating community interaction activities that allowed students to prepare for and experience a variety of cultural encounters outside of the classroom. When comparing students’ self-reported community interactions before and after taking the course, there was an increase in the amount of time spent reading, speaking, and listening to Spanish outside of class. The increase in community interactions was especially meaningful in areas that were not related to in-class assignments, such as listening to Spanish-language radio or reading Spanish-language newspapers. According to the post-course survey, the community interactions, which required students to implement the Strategy and Action portion of the CQ model, were the most useful tool for increasing CQ. This finding is particularly important when considering that the most widely used standards for teaching culture in language programs do not take account of interacting with other cultures or demonstrating a command of verbal and non-verbal CQ skills.2

While the present study provides preliminary conclusions regarding the effectiveness of the CQ four-step model as an approach for teaching culture in language programs, there are still many areas of research that remain outside the scope and focus of the present article. Future studies regarding the implementation of CQ in language and culture programs may include more in-depth investigations regarding the students’ relationship between CQ strategy and action. While the present study found a positive relationship between increased cultural knowledge and the utilization of cultural resources, more studies are needed to determine the relationship between CQ strategy and student participation in cultural interactions. More specifically, one could pose questions about the relationship between planning culturally intelligent behavioral modifications and the frequency with which students choose to participate in intercultural encounters. Furthermore, a comparison of pre and post unit CQ knowledge among heritage and L2 learners would provide important insight to students’ backgrounds as well as assist educators in determining the most appropriate selection of CQ materials and community interaction activities for each type of student audience.
WORKS CITED


NOTES

1 The number of responses in each table may vary according to the number of students who completed the survey and reflection portions of the present study. In some cases, students skipped one of the survey questions.

2 ACTFL standards 2.1 and 2.2, regarding culture in the language classroom, emphasize practices, perspectives and products (American Council on Teaching Foreign Languages, 4), but do not recognize the importance of teaching and implementing verbal and non-verbal modifications to prepare students to more appropriately engage in intercultural encounters.