



Cultural Intelligence Training for Professionals in Higher Education (CPD)

(An institutional level training program for lecturers of international students in the United Kingdom (UK): A business artefact on effective communication and cultural intelligence for lecturers in Higher Education (CPD))

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1. Introduction

To address an issue, there must first be proof, indicating that the issue is present and it exists. The artefact chosen for this module is a training program that focuses on enhancing lecturers Cultural Intelligence within higher education institutions, primarily focusing on international integration and cultural competence for teaching international students. This will include examining the tactical and experiential application of inclusive methods, theories and internationalisation practices with significant focus on CPD for lecturers for developing lecturers' understanding on international student needs, cultural integration and addressing intrinsic bias.

Lecturers in the United Kingdom may not be aware of gaps in their own social, emotional and cultural intelligence; this can be due to the United Kingdom often being deemed as one of the trailblazers of standards for education. Baron (1996) shared that “emotional intelligence” can be defined as the capacity to successfully communicate emotion with others and rationalise and convey your feelings; “emotional intelligence” requires self awareness concerning the individual's feelings and the capacity to adjust and regulate this when interacting with others.

Due to globalisation, the scope of how H.E is delivered has changed: This research is significant because international students are prone to falling through the gaps in the UK education system (The Pie News, 2021). Lecturers in Higher Education (H.E.) are not always armed with the proper knowledge and tools to effectively communicate with international students, therefore, when communication gaps become blind spots, international students can fall short educationally, which in turn creates the achievement gap (The Pie News, 2021). The achievement gap is part of the foundation that supports the importance of equity; within the UK's Higher education institutions, there is a running misconception that equality is equivalent to equal, however, the achievement gap highlights that this is not the case (Glickman, Gordon, & Ross-Gordon, 2013).

Education and culture are closely interlinked. Hofstede (1997) in his theory on cultural dimensions, posits that the culture of a country has an impact on significant areas of society. Within the United Kingdom, the culture can be deemed to be individualist (Hofstede, 1997) and education originally was for affluent families until the 1870's. Lecturers that are educated in the UK may find gaps in their cultural competence, due to the fact that they've never had to implement cultural competence into a dominant cultures' education system; lack of competence can lead to performance disparities amongst lecturers, which can impact the overall outcome of student achievement.

This training proposal is imperative because all students deserve a fair opportunity while in attendance at university. The University of Wolverhampton accepts students from 140 countries; as a learning body, it needs to be paramount that cultural

differences are considered when it pertains to coupling up equality of opportunity and equality of outcome.

It is our desire that through the successful completion of this artefact, lecturers will gain insight and understanding on international integration issues, develop abilities to identify barriers to progression—such as cultural intelligence—, and understand the role they play in developing and maintaining an inclusive learning environment at an institutional level.

1.1 Title

An institutional level training program for lecturers of international students in the United Kingdom (UK): A business artefact on effective communication and cultural intelligence for lecturers in Higher Education (H.E.).

1.2 Research Aim & Objectives

We aim to create a training guide for H.E. lecturers in the United Kingdom, specifically for universities that have changed from being polytechnic to public universities. This training guide can be used at an institutional level, to enable lecturers to effectively manage a diverse class of international students.

Aim

Our aim for this training proposal is clear; to provide a cultural intelligence and communication enhancing training program for lecturers who teach international students. Providing CPD training for best practice within H.E can enhance and upgrade its ambassadors, and help to diminish barriers to education and communication between lecturers and students.

Our training program is devised to help lecturers better serve a diverse student population at the University of Wolverhampton. This will be achieved through:

1. Analysing the importance of equity in a growing diverse and intercultural learning environment.
2. Evaluating the importance of cross-cultural adjustment for international student and lecturer communication.
3. Exploring historic, current and future principles that can be applied to the Higher education experience for International students.
4. Assessing intercultural communication and the implementation of cross- cultural methods of communication enhancement between UK Lecturers and International students at the University of Wolverhampton.

Objectives

1. To identify factors that affect communication between lecturers and international students
2. To evaluate how cultural background of a lecturer shapes their knowledge of culture within a classroom
3. To improve the cultural intelligence and awareness of lecturers who teach international students in H.E in the United Kingdom.

2. Literature Review

Lee and Sukico (2010) states that individuals who experience a differing culture are more likely to have a higher CQ, what preparation is there for lecturers to become culturally adept? Research concluded that expatriates who are psychologically comfortable in the new environment lead to higher levels in performance.

Cultural Intelligence (CQ), Cultural Competence (CC) and Cultural Responsiveness (CR) may be mistaken as being the same thing. Although they all determine if an individual is cognisant of potential cultural barriers and are able to perform in socially culturally diverse arenas, the different cultural constructs tackle various aspects of cross-cultural communication and adjustment (Kwantes and Glazer, 2017).

“Culture” can be defined as a group of thoughts, physical characteristics of a demographic of people, a group of objectives, principles and actions that formulate the character of an organisation or institution (Merriam-Webster, 2022). Trompenaars (1997) suggests that there are several dimensions of culture, created by diverse ideologies and held by different nations, that may have formed a base for organisations, cultures and subcultures to assimilate to.

“Intelligence” is defined as the capacity to register knowledge, to negotiate one's environment through comprehension, shrewdness and reason (Merriam-Webster, 2022). Channell (2021) shares that Goleman (1995) theorist on emotional intelligence, outlined the 5 layers to understanding emotional intelligence, which are: Self-Awareness, Self-Regulation, Motivation, Empathy and Social skills (Channell, 2021).

Hager and Gonzci (2009) in concurrence with Merriam-Webster (no date) define competence as focusing on “ability or capability”. This draws attention to the topic of what the individual is able or capable of doing. Little (1995, in Pillay et al., 2005) posits that competence is felt when educators are proficient in an area, with the necessary knowledge to bring it to fruition. Professional development in any organisation is extremely imperative; Pillay et al. (2005) adds that professional development for educators improves competency.

Responsiveness measures the level that an individual is responsive, which is defined as the standards the an individual or organisation reacts to an unknown thing or person (Cambridge Dictionary, no date)

Cultural Intelligence (CQ)

Kannan (2018) defines “Cultural Intelligence” as one's potential to adjust to a culturally dense environment. The author continues, that this includes the capability to not only adapt to the new surroundings, but to be able to thrive and operate. Kannan in agreement with Goleman (2008) posits that social and emotional intelligence, when addressed effectively, can lead to environments that are achieving, and its inhabitants that are satisfied. CQ is made up of 4 components: Motivation CQ, Metacognitive CQ, Cognitive CQ, and Behavioural CQ.

When culture is coupled with emotional and social intelligence, it promotes a deeper understanding and appreciation of all persons represented and in this context gives the lecturer a deeper cognitive culture inhibited worldview of education and how it pertains to education.

Cultural Competence

There are 4 elements that cultural competence is framed by: Attitudes, Awareness, Knowledge and Skills (Danso, 2016) and Purnell (1991) agrees that these elements are discovered through the 4 competence stages which are: Unconscious competence, Conscious Incompetence, Conscious Competence and Unconscious Competence.

The supportive skills required to demonstrate this are reflecting critically (written and oral) and congruent emotional intelligence. Lastly, there are 3 capabilities that should be achieved through training, conflict awareness and management, cross-cultural team work and relational development.

“Cultural competence” can be defined as the power to understand the views of others, and how multiple factors pertaining to the experiences of a person, shape the individual's views on all aspects of life (Danso, 2016). Through exercising cultural competence, individuals become aware of their personal assumptions and the barrier this can bring against improving a person's level of cultural intelligence.

Cultural responsiveness

Within the area of Higher education, lecturers and students' communication is often strained due to the individual's schemas, lack of social and emotional intelligence in both students and lecturer and potential cognitive biases.. The individual (lecturer / students) have personal cultures therefore understandings may differ based on experience and awareness. Secondly, the academic and organisational culture elements are often overlooked in reference to culture: each organisation has its own culture, which can be perceived as inclusive or exclusive The positive cultural aspects of being an inclusive institution can be perceived as having the ability to support its diverse population of students, however the negative effects of being an exclusive institution can be a lack of cultural competence, rigidity in staff as a result of being part of a target driven organisation, which can lead to communication barriers between students and lecturers (Purnell,1991).

The aim of higher education institutions is to provide quality education that gives equity to both lecturers and students Lecturers are responsible for the transfer of knowledge to students, yet cultural communication barriers can stop this from being completed effectively. Lecturers are also responsible for upskilling: widening their understanding of the culture of students, the developing of their social and emotional intelligence, and growing in cultural intelligence. Cross-cultural responsiveness and cultural intelligence training may improve communication

between lecturers and students from diverse backgrounds, in higher education institutions.

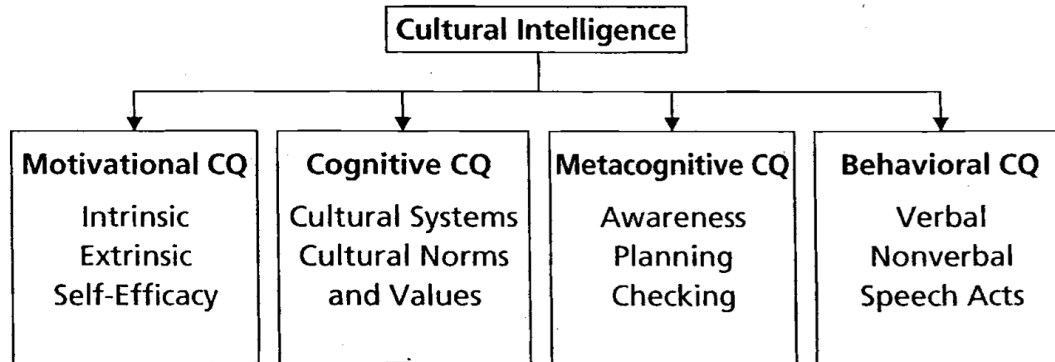
Within higher education settings, Cultural Intelligence has been a topic of interest, especially regarding lecturers connecting with international students from partner institutions. The University of Wolverhampton host students from 11 partner institutions annually, however cross cultural communication barriers that affect communication may often play a part in students and lecturers being unable to connect, therefore research into providing training for lecturers to increase their cultural intelligence and competence has been conducted, to provide support for lecturers, and foster better communication between lecturer at the University of Wolverhampton and International Students.

According to Moon, Choi, & Jung (2012), not many attempts have been made to understand the effects of "various antecedents of expatriates' cross-cultural adjustment", they conclude that there is a gap in the system for studies that integrate and explore the processes that make up cross-cultural adjustment. They also believe that expatriates, including student expatriates, cross-cultural adjustment is affected by whether the individual has cultural intelligence (CQ), "previous international experience, [and pre departure cross-cultural training]" (Moon, Choi, & Jung, 2012).

CQ Four (4) Factor Model of Cultural Intelligence | Ang & Van Dyne (2008)

Figure A: Ang & Van Dyne (2008)

The Four-Factor Model of Cultural Intelligence



The CQ Four (4) Factor Model of Cultural Intelligence is a framework that has been used to develop individual efficacy in social settings (such as at work and outside of work), insofar as it pertains to cross-cultural environments.

CQ (cultural Intelligence) can be defined as a modern way of understanding intelligence; the capability to understand and succinctly reason with beliefs, theories, experiences and understandings; and being able to operate successfully in a culturally diverse environment (Schmidt and Hunter, 2000). It is distinctly different from IQ, SQ and EQ as this specifically focuses on how one functions in a cross-cultural setting (Earley and Ang, 2003).

Motivational CQ

The ability of an individual to be intrinsically and extrinsically motivated and passionate about learning about and using knowledge surrounding diverse cultures is called Motivational CQ (Ang & Dyne, 2008). The internal drive of people who are motivated to understand diverse cultures, leads to experiences where improvement in areas of CQ can be seen. Azardvand, Feizi and Alipour (2013) research indicated that there is a link between a person's motivation and their commitment to an organisation or institution. Motivational CQ can be measured by 3 components which are: Efficacy, Consistency and Enhancement. Each component holds keys that

can motivate and support individuals adjusting to new cultural experiences and that people who take the CQ test and score high in motivational CQ, display high levels of self-efficacy and are adaptable when encountering new cultural experiences (Ng and Earley 2006).

Cognitive CQ

Introduced as the second factor in the Cultural Intelligence model by Earley and Ang (2003), Cognitive CQ encompasses the knowledge and understanding of a culture. This factor is a vital part of the CQ framework, identifying how the particular culture has moulded the assumed behaviour and attitude conducted within the workplace. Brislin et al. (2006) shared in relation to the Cognitive CQ factor in Earley and Ang's (2003) framework, that the higher the score in this component, the more the individual comprehends the variations and resemblances in culture. Bernardo and Presbitero (2018) identify the importance of Cognitive CQ in culturally diverse settings. In order to increase Cognitive CQ an individual must be self-led to experience and have a desire to understand an unfamiliar culture. Lee and Sukoco (2010) determined that individuals who have already have a higher Cognitive CQ are more likely to further enhance these skills through international travel.

Meta-cognitive CQ

MetaCognitive CQ is the third component within the CQ framework, it centres around an individual's capability to be intentional in regards to cross-cultural interaction; this includes mentally strategizing to be effective in the individual's decision making process. Successful metacognitive implementation can help individuals learn to defer their stereotypical subjective conclusions as well as improve their view on differing stereotypes (Klafehn, Banerjee, & Chiu, 2008; Triandis, 2006;

Van Dyne, Ang, & Koh, 2009; in Mor et al., 2017). Metacognitive CQ proficiency in lecturers enables and promotes an environment that is always developing.

Within higher education learning arenas, lecturers must consider how their predisposed assumptions of cultural attitudes and behavioural norms are likely to be translated and interpreted by others. A high level of metacognitive efficacy is displayed when an individual is able to question their assumptions or thoughts, determine whether the thoughts are implicit or explicit (Gajdos et al., 2019), and ask the vital question of why. Training metacognitive CQ provides an environment where higher education professionals can aid in the self growth and that of their colleagues. This is through challenging the way they think and providing an alternative perspective (Dahdah, 2017).

Behavioural CQ

Behavioural CQ refers to the ability to behave in an appropriate manner, depending on various cross-cultural situations (GIG Culture, 2018). Ang and Dyne (2008) discussed that people should possess the required oral and body language skills to communicate effectively, and to engage with people from diverse cultures, therefore, an important element of CQ is Behavioural: it covers the person to person interactions and highlights how behavioural modification can often be seen when people encounter different cultures. People who score high in the area of behavioural CQ, have harnessed their verbal and non verbal communication skills, which enables them to adapt in diverse settings. The use of appropriate cultural language, inflections, dialect, face expressions and bodily gestures, can be seen as acceptable (Ang et al., 2007). Research suggests that people who score high in the area of behavioural CQ, are able to conduct themselves well in settings that are cross-cultural, indicating that behavioural CQ allows individuals to understand culturally appropriate behaviour and interact with diverse groups of people in an appropriate manner. Azardvand et al. (2013) concluded that behavioural CQ was interconnected with the commitment of employees to an organisation. Within the educational environment, lecturers should have the necessary training provided by

the institution, which grants them the ability to adapt their verbal and non verbal communication, to complement what the situation requires. This gives the lecturer the freedom to create inclusive learning environments, where cultural awareness is fostered, through considering and using culturally informed interactions (Duff, Tahbaz and Chan, 2012).

Culture, being broad and subjective, can vary depending on where one originates, therefore, what would be understood as normal to one, can be abnormal to another. From this we can conclude that individuals may show higher results in areas of IQ, EQ and SQ but may lack in the area of CQ (Ng and Earley, 2006; [48] Templer *et al.* , 2006).

Hofstede Cultural Dimensions

The Cultural dimensions theory created by Hofstede in 1997, has been widely used to depict and explain the “problematic zones” found in and amongst all cultures (Hofstede, 1997). These problematic areas are: power distance, uncertainty avoidance, individualism/collectivism, masculinity/femininity and long-term orientation. Within the higher education environments of the UK, the culture of universities can be defined as individualistic (Stone, 2012) & (Hofstede Insites, 2022 & CFI, 2022).

The United Kingdom's higher education institutions by default are more prone to adapting to the cultural norms of the country. Lumen (2022) shared that Hofstede’s cultural dimensions research indicates the significance that cultures have on diverse people. The original concept of cultural intelligence was based on ex patriate settlement issues, however, due to globalisation and its impact on cultural integration, higher education institutions cater to a vast dimensions of cultures, yet the individualist culture style of teaching adopted from principles found in Maslow's hierarchy of needs which are widely used in higher education institutions, may need to be revised to serve stakeholder groups efficiently (UK and International students). Some of the concepts that have been discussed in reference to CQ and effective communication within higher education, for enhancing cultural-congruence between lecturers and students are found in a combination of theorists work

including Williams (2017) concept of “friendtorship” and Ury’s (2006) third side principles.

Williams (2017) shares that the concept of “friendtorship” which is defined as a combination of leadership, mentoring and friendship, developed and utilised within an organisation, has the capacity to enhance employee engagement staff and student retention. Happiness fosters engagement and engagement creates success (Williams, 2017). When people feel happy, they tend to be motivated and engaged with work related tasks and goals. Similarly, Abraham's Path by Ury (2006) explained that understanding diverse people groups through adopting the “third side” principle, which centres finding commonality between individuals and people groups, can help increase the understanding of those making business decisions within organisations; finding out what intrinsically motivates people can be useful for staff retention and student engagement. Mature institutions that are using older techniques to support staff and engage students, to try and strike a balance between motivation, leadership, and student engagement, may find some motivational aspects to be ineffective for its new students from international partner institutions (Williams, 2017).

Schein's Cultural Framework

Schein’s 3 factor theory on culture, pertains to organisations, their culture and how culture is fashioned over a significant time period. The 3 levels of Schein’s theory are;

1. Artefacts - Organisational characteristics- the impressions that stakeholder groups have of the organisation (visual, auditory or physical): this can include uniform / attire standards, purpose and assignment of the organisation, amenities and communication approaches that are accepted as standard within the organisation
2. Values - Schein (1928) stated that employee values shape the environment within the organisation, in that what employees think, feel

and express can create cultural norms that organisations can accept and adapt to include (MSG, 2022).

3. Assumed Value - the intrinsic values of the employees that are not always seen, yet are part of the makeup of each individual that works within an organisation; this theory has some similarities to Hofstede's cultural dimensions (MSG, 2022).

Within higher education institutions, the culture of the institution is often shaped by the staff or their predecessors, which can often appear rigid, therefore changing management practices foster opportunities for growth in the area of cultural competence, social and emotional intelligence and cultural responsiveness (Purnell, 2005).

Goleman - Social and Emotional Intelligence

The Quality Improvement Center for Workforce Development (2021) identified that there is a substantial correlation between individuals having a high level of CQ and comparatively showing high levels of emotional intelligence. Schlaegel et al. (2021) has also discerned that –in addition to the correlation found between emotional intelligence– CQ is also interlinked with personality traits found in the five (5) prime personality characteristics; the authors pinpointed being an extrovert as a trait, as well as being a sedulous individual. Goleman's (2008) social and emotional intelligence theory highlights the main prerequisites of emotional intelligence as 'self-awareness', 'self management', 'empathy', and 'social skill'. Social and emotional intelligence should be core skills of anyone in a leadership position; Goleman (2008) and Ang and Van Dyne (2008) address cultural importance within organisations.

Purnell's Theory on Cultural Competence

Purnell's (2005) theory on cultural competence originally focused on healthcare professionals within a multidisciplinary team, however over a period of time, the theorist framework was noted within higher education literature, where lecturers used the theory to improve their understanding of cultural competence. Purnell (2005) indicates that the process of cultural competence is part of lifelong learning. There are 4 layers to cultural competence outlined within the theory, these are

1. Unconscious incompetence - lack of awareness of ones lack of knowledge pertaining to diverse cultures.
2. Conscious Incompetence - an awareness of a lack in knowelege concerning another persons culture is revealed.
3. Conscious Competence - one has received education pertaining to the culture of diverse people: this challenges the schemas and generalised thoughts one has towards another culture.
4. Unconscious Competence:- displaying cultural congruence and care to those who are from diverse backgrounds.

Lastly, Purnell indicates that cultural competence is a journey, that aims to take people from the initial stage of unconscious incompetence to unconscious competence. The final stage of cultural competence (Unconscious competence) can be difficult to achieve: due to the diversity of culture however it is achievable. Institutions should create opportunities that give lecturer training and exposure to opportunities, where the practical implementation of cultural competence can be explored (Purnell, 2005).

Rope & Pour CPD Cultural Communication Training

The Rope and Pour training program encompasses theories used within HR, Psychology, Education and business to formulate a CPD training program for enhancing Cultural Intelligence, through the use of cross-cultural learning, research and communication.

Rope

Research

Research into cultural communication, develops knowledge for lecturers and may enhance the communication channels between lectures and students. Lecturers should be encouraged to partake in CPD training, to increase their awareness of stakeholders that the institution caters to, and that they are required to support in the learning environment.

Outline

Planning effectively for cross-cultural student engagement should involve lecturers planning effectively: outlining significant instruments that can be used to increase cultural awareness and smoothen the adjustment for international students. The embedding of culturally appropriate interactions and communication should be embedded in the planning stage of every module. Failure to plan is planning to fail (Franklin, 1770).

Produce

The product element involves lecturers creating a comprehensive lesson plan that is inclusive and available to instruct students from diverse cultures.

Engage

The use of visual aids, to reflect integrated learning practices that accommodate the learning styles of students from diverse backgrounds.

Pour

Proactive

Being prepared for an influx of international students requires cultural intelligence training. Providing lecturers with CPD in the area of Cultural intelligence can have positive effects on acclimative aspects for international students and the readiness of lecturers to teach diverse student groups.

Observe

UK Higher education Lecturers should be encouraged to observe the communication methods of other cultures (verbal / Non-Verbal) and adapt the teaching methods to become culturally appropriate and inclusive.

Utilise

Lecturers should utilise resources available to upskill and prepare for teaching diverse groups of students: this can include online resources, journal articles, books, statistics and videos.

Review

Lecturers should review exit tickets and feedback, to actively assess their own abilities and proficiency when delivering lectures to international students.

Justification

Schlaegel et al., (2021) agreed with Ang and Van Dyne (2008), when he posited that there is a moderate relation between CQ and employee satisfaction. It has been acknowledged by researchers that cultural differences can pose a barrier to communication. Jenifer et al. (2015) agrees that organisations should work to eliminate cross-cultural barriers, the alternative is the production of consequences. Barriers to cross-cultural communication that may potentially arise have been identified by Barna (1994), the author concluded that among the list of barriers, were an assumption of similarities, ethnocentrism, and stereotyping. Barna identifies that in an attempt to mitigate feelings of cognitive dissonance, individuals will assume similarities within a group of people, simply relegating them all into one category. Due to globalisation, countries and varying cultures are more intertwined than ever; in order to exercise effective cross-cultural communication, training programs must be utilised (Barna, 1994; Jenifer et al., 2015).

The methods of assessment for this training program are a pairing of both formative and summative assignments. The summative assignment is a critical reflection centred around cultural intelligence. Umutlu and Kim (2020) identified that critical reflections i.e. reflection-in-action can help educators in the area of preparing for culturally diverse (i.e. international) students. Zeichner (2007, in Giaimo-Ballard, 2012) agrees that reflecting in education can result in professional development as well as mitigating hindrances and barriers to instruction.

Formative assessment - Group presentation


Tuckman's (1965) theory posits that the 5 stages to effective teamwork revolve around forming, storming, norming, performing and adjourning. Within our

academic journey, group presentations have been used to build teams, discover skills, strengths, weaknesses and build relationships. Choosing a group presentation for a formative assessment, encourages the removal of cultural barriers and gives H.E lecturers an opportunity to learn from this experience., and grow in cultural intelligence.

Summative assessment - Critical reflection.

Schon (1987) in Edwards (2007) identified the 3 levels of reflective activity which are knowing, reflecting and iterating. Within Higher education in the UK, diverse methods of assessment have been used and within the academic arena, reflective journals are used in line with Schon’s rationale. Choosing a critical reflection as a method of assessment seemed fitting for the training programme: this allows both lecturers and facilitators to measure the impact of the session, revealing whether the aims and objectives of the training program have been delivered. Lastly, the documented account of participants can be used to measure whether they are developing their cultural intelligence and competence.

Artefact: Training Brief

| | |
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|  | |
| Programme title | CPD: Cultural Intelligence Training Program |
| Module leaders | Kay Allen Maria Brown |
| Duration | 1 Week (Intensive CPD) |

| | |
|-----------------------------|--|
| Assessment type | Assessment 1: Critical Reflection (Individual) & Group Presentation |
| Submission date | TBC |
| Submission method | Electronic submission. Assessments submitted after the published submission date will be reviewed on a case by case basis. |
| Assessment limits | Not exceeding 1000 words, excluding appendices and references. |
| Assessment weighting | 100% Reflection (Summative) Group Presentation (Formative) |

Assessment brief (if appropriate, please refer to module assessment briefing document)

For the critical reflection the Lecturer should focus their assessment as shown below:-

Higher Education Facilities, UK

As lecturers, you will be required to produce a critical report entitled:

“A Critical Reflection on Cross-Cultural Communication and the need for Cultural Intelligence (CQ), Cultural Competence (CC), and Cultural Responsiveness (CR) in Higher Education”

The reflection should centre around your personal experience of cross-cultural communication within your higher education institution, focusing on communicating with international students (if you cannot think of an example, think about an experience you may have witnessed).

You may use the critical reflection template: “What? Now What?, So What?” attached to help you reflect on past experiences. The information received should be analysed and evaluated in order to draw a conclusion as to whether you believe Cultural Intelligence, Cultural Competence, and Cultural Responsiveness is a necessary skill for lecturers in higher education to actively take part in as CPD. Why? Or why not?

Report Structure:

1. Introduction: using theory, clearly demonstrate your understanding of Cultural Intelligence, Cultural Competence and Cultural Responsiveness.
2. Reflection: indicate how the training added value, information, knowledge and how you can implement your new level of understanding.
 - a. Include an analysis of your own results.
3. Recommendations for the improvement of Cultural Intelligence within your Institution.
4. Conclusion

The reflection should be written professionally, and be 1000 words in length.

This reflection should include theories and concepts that are relevant to the training provided. Underpinning your reflection with academic research, including any analytical and critical information. Supporting academic papers and case studies can be included and must be referenced correctly using Harvard referencing.

The Presentation will be based on one of the CQ factors.

Assessment Criteria (This will be taken into account upon reflection assessment submissions)

Criteria

- Critically evaluate the impact of cultural intelligence in reference to organisational development.
- Analyse the impact of Cultural Intelligence, Cultural Competence and Cultural Responsiveness in your professional setting.
- Make recommendations for the effective implementation of Cultural intelligence training and how this will improve the reputation of the institution, cross-cultural communication between staff and international students.
- Provide real world experiences where CQ, CC, and/or CR was vital to navigate and overcome barriers within cross-cultural communication.
- Show adequate English written communication skills: including syntax, grammar, spelling, punctuation, and presentation.
- Contribute to group presentation, showing diverse communication and presentation skills.
- Show relevance through the use of current literature, referencing using Harvard style referencing.

Tool for reflection

This tool has been developed by the BDA as an aid to support reflection and is based on a framework developed by Rolfe et al.

Learning through reflection is more meaningful if you go through a structured process. There are a number of models which aid the reflective process. Some examples of models you might want to look at further are: Borton (1970), Gibbs (1998), Schon (1983) Rolfe et al (2001).

Borton developed a model of reflection based on three questions:

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graph TD
    What[What?] --> SoWhat[So what?]
    What --> NowWhat[Now what?]
    SoWhat --> NowWhat
    
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Rolfe et al further developed Borton's model and developed a framework for use in clinical practice.

Tool for Reflection

| What? | So what? | Now what? |
|--|--|--|
| Description stage of reflection | Theory and knowledge building stage of reflection | Action-oriented stage of reflection |
| <p>What is the</p> <ul style="list-style-type: none"> • Situation • Event • Problem/ difficulty • Reason for being stuck • Reason we don't get on • etc <p>What was my role in the situation?</p> <p>What was I trying to achieve?</p> <p>What actions did I take?</p> <p>What was the response of others?</p> <p>What were the consequences</p> <ul style="list-style-type: none"> • for my patient • for myself • for the client • for the student • etc <p>For others what feelings did it invoke</p> <ul style="list-style-type: none"> • in my patient/client? • in myself? • in others? <p>What was good/bad about the experience?</p> | <p>So what does this tell me / teach me/ imply/ mean about</p> <ul style="list-style-type: none"> • me • my patient/client • my student • others • our relationship • my patient's/client's care • my service • the model of care I am using • my attitudes • etc <p>So what was going through my mind as I reacted?</p> <p>So what did I base my actions on?</p> <p>So what other knowledge can I bring to the situation?</p> <p>So what could be done to make it better?</p> <p>So what is my new understanding of the situation?</p> <p>So what broader issues arise from the situation?</p> | <p>Now what do I need to do in order to</p> <ul style="list-style-type: none"> • make things better • stop being stuck • improve my patient's care • resolve the situation • feel better • get on better • improve my effectiveness • etc <p>Now what broader issues need to be considered if this action is to be successful?</p> <p>Now what might be the consequences?</p> |

Adapted from Rolfe et al (2001)

(Borton, 1970); Rolfe et al., 2001; in BDA, no date)

| CQ factor | Questionnaire items |
|-------------------------|--|
| Metacognitive CQ | |
| MC ₁ | I am conscious of the cultural knowledge I use when interacting with people with different cultural backgrounds. |
| MC ₂ | I adjust my cultural knowledge as I interact with people from a culture that is unfamiliar to me. |
| MC ₃ | I am conscious of the cultural knowledge I apply to cross-cultural interactions. |
| MC ₄ | I check the accuracy of my cultural knowledge as I interact with people from different cultures. |
| Cognitive CQ | |
| COG ₁ | I know the legal and economic systems of other cultures. |
| COG ₂ | I know the rules (e.g., vocabulary, grammar) of other languages |
| COG ₃ | I know the cultural values and religious beliefs of other cultures. |
| COG ₄ | I know the marriage systems of other cultures. |
| COG ₅ | I know the arts and crafts of other cultures. |
| COG ₆ | I know the rules for expressing nonverbal behaviors in other cultures. |
| Motivational CQ | |
| MOT ₁ | I enjoy interacting with people from different cultures. |
| MOT ₂ | I am confident that I can socialize with locals in a culture that is unfamiliar to me. |
| MOT ₃ | I am sure I can deal with the stresses of adjusting to a culture that is new to me. |
| MOT ₄ | I enjoy living in cultures that are unfamiliar to me. |
| MOT ₅ | I am confident that I can get accustomed to the shopping conditions in a different culture. |
| Behavioral CQ | |
| BEH ₁ | I change my verbal behavior (e.g., accent, tone) when a cross-cultural situation requires it. |
| BEH ₂ | I use pause and silence differently to suit different cross-cultural situations. |

(continued)

| CQ factor | Questionnaire items |
|---|--|
| BEH ₃ | I vary the rate of my speaking when a cross-cultural situation requires it. |
| BEH ₄ | I change my nonverbal behavior when a cross-cultural situation requires it. |
| BEH ₅ | I alter my facial expressions when a cross-cultural interaction requires it. |
| <p>Note: Use of this scale is granted to academic researchers for research purposes only. For permission to use the CQS scale in academic research aimed at publication in scholarly journals, send an email from your university email address to vandyne@culturalq.com. For information on using the CQS scale for purposes other than academic research (e.g., consultants and nonacademic organizations), send an email to info@culturalq.com.</p> <p>* Copyright © Cultural Intelligence Center, LLC 2005-2014. Used by permission of the Cultural Intelligence Center, LLC.</p> <p>^b Read each statement and select the response that best describes your capabilities. Select the answer that BEST describes you AS YOU REALLY ARE (1 = strongly disagree; 7 = strongly agree).</p> <p>^cThe citation for this scale is Ang, S., Van Dyne, L., Koh, C., Ng, K. Y., Templer, K. J., Tay, C., & Chandrasekar, N. A. (2007). Cultural intelligence: Its measurement and effects on cultural judgment and decision making, cultural adaptation and task performance. <i>Management and Organization Review</i>, 3, 335–371.</p> <p>An informant-based version of the CQS is available in the Appendix to <i>The Handbook of Cultural Intelligence</i> edited by S. Ang and L. Van Dyne.</p> <p>An extended 37-item version of this scale (E-CQS) was developed in Van Dyne, L., Ang, S., Ng, K.-Y., Rockstuhl, T., Tan, M. L., & Koh, C. (2012). Sub- dimensions of the four factor model of cultural intelligence: Expanding the conceptualization and measurement of cultural intelligence. <i>Social and Personality Psychology Compass</i>, 6, 295–313.</p> <p>For information on using the E-CQS for scholarly research purposes, send an email from your University email address to vandyne@culturalq.com.</p> | |

(Ang et al., 2015)

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