

**DESIGNING A CLIL-BASED CULTURAL TRAINING COURSE TO  
ENHANCE LEARNERS' CULTURAL QUOTIENT (CQ) BY  
INTRODUCING INTERNATIONALISATION AT HOME (IAH)**

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**ABSTRACT**

Due to increasing globalisation, workforce mobility and international assignments, higher education providers are attempting to equip their graduates with professional knowledge and proficient language skills to enhance their competitiveness in the global job market. In addition, intercultural competence is regarded as essential to enable graduates to communicate effectively between cultures. CLIL (Content and Language Integrated Learning) education is expected to accommodate these targets in one approach. In our study, we designed a CLIL-based cultural training course and an accompanying self-produced textbook to develop our 43 university students' intercultural awareness before they started a one-year hospitality internship, either at home or overseas. CQ tests were conducted before and after an 18-week course intervention, and the results showed significant increments in the cognitive, meta-cognitive and behavioural dimensions of CQ, but not in motivational CQ. In the interview, the learners also commented on their high level of satisfaction with the course and its activities. The research calls for the implementation of various teaching techniques or educational policies borrowed from Internationalisation at Home (IaH) to enhance the success of cultural training in the classroom.

Key Words: IaH (Internationalisation at Home), CLIL (Content and Language Integrated Learning), CQ (Cultural Quotient), teaching method, Taiwan higher education

**INTRODUCTION**

Globalisation, workforce employability and mobility, and international exchanges demand professionals who are culturally adept; however, the higher education (HE) sector is experiencing difficulty in equipping their graduates with these intercultural competences (Ramsey

& Lorenz, 2016). The CLIL (Content and Language Integrated Learning) approach, referring to any educational contexts where an additional language is used as a medium to teach and learn subject matter (Marsh, 2002), popularly adopted across European countries and also quickly emerging in Asian contexts, claims to provide its learners with communicative competency, content knowledge, cognitive development and cultural sensitivity by integrating subject matter and language learning in a single classroom to increase their competitiveness in the globalised labour market (Coyle et al., 2010a; Yang, 2015). Extensive studies have demonstrated the success of CLIL implementations across various educational levels, in particular in European settings where people can easily cross geographical and cultural borders, and intercultural encounters are frequent. Thus, cultural or ethnic diversity in the classroom is expected to be common. In comparison, in some East Asian homogeneous CLIL classrooms such as in Japan or Taiwan, purposefully teaching learners intercultural competence is indispensable but also challenging, and more external teaching resources and policies are required.

Successful cultural quotient (CQ) training in the classroom can develop culturally competent students who will be committed to and responsibly demonstrate their international roles. They can be driven to meet the challenges associated with a globalised work or study environment (Lent, Paixão, Silva, & Leitão, 2010). When a CQ training course is designed, one of the typical and effective measures to simulate internationalisation at home (IaH) and enhance local students' cross-cultural understanding is to include international or exchange students in the class. For the purpose of preparing our students to successfully complete their one-year industrial placement in domestic or international contexts, we produced a cultural textbook, aiming to raise their intercultural knowledge and increase their English skills, and used it for teaching a CLIL-oriented CQ training course. Over the 18-week-long training course, we invited 10 international students from 10 different countries to share their home cultures and interact with local CLIL learners. CQ tests were administered before and after the intervention to gauge the changes in intercultural competences. We also interviewed the learners to understand their attitudes towards the explicit instruction of CQ and the inclusion of the international students to facilitate their cross-cultural understanding in the course.

In summary, we aimed to address the call for more CLIL empirical

research investigating to what extent intercultural awareness can be raised via a contextualised instructional method by introducing the concepts of IaH. The results can contribute to a better understanding of how cultural awareness can be intentionally achieved with CLIL pedagogy in ethnically and culturally homogeneous CLIL settings.

## LITERATURE REVIEW

### **CQ as an Indicator of Intercultural Performance in a Globalised Society**

Intercultural awareness is regarded as essential when moving across borders for communication purposes with people from other cultures (Zhu, 2011). To quantify the concept of cross-cultural awareness, Ang and Van Dyne (2008) developed the CQ intelligence scale, which is mainly used to quantitatively estimate an individual's adaptability to effectively work and interact with people from multicultural backgrounds either at home (i.e. domestic CQ) or abroad (i.e. Global CQ). CQ intelligence can be divided into four dimensions: motivational, cognitive, meta-cognitive and behavioural, respectively representing CQ drive to raise interest in different cultures, CQ knowledge to understand variances and resemblances, CQ strategies to plan for meaningful interaction, and CQ action to respond to multicultural contexts (CIC, 2020a). CQ intelligence has been popularly acknowledged as a precise indicator of one's future work success in intercultural settings (Livermore, 2011). In educational situations, CQ intelligence is also employed to evaluate students' intercultural competence, improve study abroad (also including exchange and internship) programmes, or initiate a strategy for constructing a culturally intelligent campus (CIC, 2020a).

Effective cases of enhancing CQ intelligence through cultural training courses have been reported, and academic research is also comprehensively documented. Case studies in educational settings (CIC, 2020b), in general, have positively confirmed the explicit delivery of cultural training courses, which not only increase university students' CQ intelligence but also improve their self-confidence, resilience, cross-cultural adaptation, intercultural judgement, decision-making, cross-border negotiation and strategic leadership for working in multi-cultural situations. Furthermore, implementing CQ training is also helpful for students who plan to join overseas exchange programmes for study or internship, and to secure a global career in a culturally diverse

environment.

Besides, empirical research manifests a strong rationale for offering students CQ training in higher education. A majority of the courses were designed for business (management) students due to the common concerns of increasing globalisation, workforce mobility and international assignments in the business sector. For instance, Ramsey and Lorenz (2016) conducted pre- and post-CQ tests after MBA students took a cross-cultural training course and found that the learners were positively satisfied with the provision, and that their CQ intelligence had been enhanced. The higher CQ scale the learners exhibited in the post-test, the higher satisfaction they showed with the course. Also, Eisenberg et al. (2013) compared an experimental group with CQ training and a control group without the CQ course in a business school and argued that the experimental group demonstrated significantly higher CQ, but no similar effects were found in the control group. Their investigation apparently confirmed that both learners' previous international experiences and the training course can be positively related to the increment of CQ. A similar finding was proposed in Erez et al.'s (2013) large-scale study involving over 1,000 graduate management students. After the training, their cultural intelligence and global identity significantly surged over time, and this effect could continue for half a year. Similar results were found in other studies (e.g. Buchtel, 2014; Li et. al., 2013; Varela & Gatlin-Watts, 2014).

Some cultural training courses were also offered for the purpose of preparing students for international experience programmes for study or work. In Engle and Crowne's (2014) comparative study, they concluded that the experimental group with cultural training before their departure for an international study service programme showed a greater overall CQ score, whereas no changes were identified in the control group. Holtbrugge and Engelhard (2015) studied the effects of cultural boundary spanning and cross-cultural awareness on 900 study-abroad students; they claimed that these learners' intrinsic and self-determined extrinsic motivations could positively predict cultural boundary spanning abroad, and positive relationships between the spanning and four dimensions of CQ were found. In a Chinese-speaking context, Hong Kong, Chao et al. (2017) discovered that the implicit cultures would lead to an impact on how the university sojourning students adapted themselves cross-culturally and their CQ performance. They argued that international adjustment experiences, in particular in the social domain, definitely play

a vital part in affecting learners' CQ intelligence. Almost all of the studies highlight the positive influence of students' international experiences and course training on CQ acquisition, but still some may hold a quite conservative attitude. For instance, Bückner and Korzilius (2015) also confirmed the effectiveness of integrating role-play activities in a cultural course to raise CQ, but they cautioned that the training cannot guarantee the effectiveness of increasing communication scores, which might cast doubts on the value of training CQ since communication between cultures was not enriched. This contradicted their previous findings (see Bückner et al., 2014). However, very few CQ training courses or programmes reviewed so far have placed a dual focus on addressing both intercultural communication and cross-cultural competence in a single intervention, that is, a CLIL-based cultural training course. Our current study aimed to address this imbalance.

#### **Raising Learners' Cross-Cultural Awareness in the CLIL Approach**

The CLIL approach has been extensively demonstrated to have positive effects on its learners' development of language mastery (in particular, productive skills), content achievement and cognitive skills (see Cañado, 2018; Dallinger, 2016; de Zarobe, 2015; Lasagabaster, 2011; Surmont et al., 2017; Yang, 2015). Besides, CLIL also helps learners develop motivation and a more positive attitude towards learning the target language (e.g. Doiz, Lasagabaster, & Sierra, 2014; Lasagabaster, & Sierra, 2009). It is claimed that CLIL can result in greater intercultural awareness, prepare learners for better internationalisation (Coyle et al., 2009), and also lead to the formation of social cohesion through higher intercultural competence (Anderson, 2008). Although the role 'culture' is still challenging in the CLIL approach as its nature can be very flexible and it can be open to interpretation, the success of 'integration' of both content and language relies much on creating an environment for intercultural learning. Through a conditional design of curriculum and interactive activities, CLIL likely offers stronger opportunities for developing intercultural understanding across all educational levels than other traditional language learning approaches do (Coyle, 2009). Thus, CLIL learners are expected to be able to demonstrate their intercultural awareness and effectively relate to others with different backgrounds outside the classroom (Sudhoff, 2010).

In the guiding principles of designing CLIL pedagogy, learners'

international understanding of the pluricultural and plurilingual world is fostered through learning a target language. The CLIL classroom provides a meaningful and authentic context where learners are able to use the target language to explore and construct meaning (Harrop, 2012) and broaden their thinking horizon (Marsh, 2011). CLIL learners will be prepared with social awareness of both 'self' and 'otherness' to experience the process from the perspectives of their counterparts, and cultivate pluricultural citizenship (Coffey, 2005). Indeed, culture in the CLIL approach has a wider interpretation (Coyle, Hood, & Marsh, 2010b); arguably its scope may range across small cultures in small groupings (such as CLIL students) or activities, and large cultures addressing ethnic, national or international differences (Holliday, 1999). Thus, CLIL teaching can easily include the cultural dimension to provide learners with a more comprehensive and pluralistic view of foreign cultures (Rodríguez & Puyal, 2012).

Yet, studies on how precisely CLIL learners' cultural awareness is raised and how CLIL can promote cultural diversity is still relatively under-represented, although some researchers have attempted to investigate to what extent CLIL learners can develop their cross-cultural awareness. Logioio (2010) studied young learners' intercultural awareness by combining a storytelling course and the CLIL approach at primary school, and concluded the benefit of this combination in raising the learners' critical thinking, self-reflection, appreciation and acceptance of diverse cultures and interests to explore the unknown. A similar finding comes from Méndez García's (2012) study, in which the CLIL approach helped learners establish the potential to develop crucial intercultural attitudes, critical cultural awareness, and take action as a sophisticated outcome of both language and content assessments. Also, Rodríguez and Puyal (2012) used English literary texts to raise CLIL learners' critical intercultural competence and also found its real enhancement and highly positive culture learning experiences in their case study. Differing from the previous studies situated in English taught as the target language, Papadopoulos Griva (2014) used the CLIL approach to teach Greek and its culture, and found that the learners displayed higher cultural awareness and better achievements in both language skills and content knowledge. However, all of the above claims were made based on either learners' or teachers' perceptions and self-reporting at the primary or secondary school levels; none of them measured the possible progress of intercultural competence with a reliable tool, and none were conducted at the tertiary

level.

The very few explorations, so far, of using measuring tools to gauge CLIL learners' intercultural competence were carried out by Diab, Abdel-Haq, and Aly (2018) and Yang (2019, 2021). The former developed their own checklist of cultural awareness with a reliability of .90, and tested it twice on university students before and after a CLIL-based programme. The results revealed significant progress on the dimensions of cultural knowledge, situations and awareness. In contrast, Yang (2019, 2021) used the established CQ survey (Ang & Van Dyne, 2008) which has been administered across various contexts in different language versions with very high reliability. Similarly, university CLIL learners were found to demonstrate a satisfactory level of CQ intelligence; however, there was no pre-test in the first study (Yang, 2019) and in his second investigation (Yang, 2021), the CQ surveys were tested before and after learners' one-year internships, and thus the increment of CQ intelligence could not simply be attributed to the delivery of a CLIL course as the increment might have come from their international experience. Thus, both studies failed to provide hard evidence of the impact of their interventions on magnifying CLIL learners' intercultural competence.

Yet, in an EMI hospitality course designed with a blended model, Wang et al. (2020) reported that Taiwanese university students' intercultural competence can be promoted significantly in the post-test, provided that classroom activities can be properly designed and embedded with ICT (information, communication and technology). Group discussion, problem-solving simulations, guest speakers' presentations, video-taking, cultural sharing or social network media showed evidence of being helpful for raising learners' intercultural awareness. Another large-scale survey on university students' intercultural competence in Taiwan was conducted by Chao (2014), in which over 1,000 EFL students completed a self-assessment survey. She concluded that the students self-rated themselves as having a moderate level of intercultural competency, and they reported a high emotional and psychological competency while facing intercultural encounters. In addition, gender, university type and location all significantly affected their performance. Yet, it is unclear how many of them had studied in a CLIL-base course or programme.

Korzilius, van Hooft, and Planken's (2007) longitudinal study of examining the correlation between foreign language learning and intercultural awareness at a Netherlands university had opposite findings. They found that although the students' English proficiency increased,

there was little evidence to conclude the effect of delivering a tailor-designed programme on enhancing students' intercultural awareness.

As Harrop (2012) argues, CLIL contexts in which English is learnt as the target language by learners who may have several native languages offer learners more potential to develop intercultural awareness as “it multiplies exponentially the range of possible opportunities for contact with a broader range of cultures” (p. 66). Nearly all Asian CLIL settings, including Taiwan, use English as the target language to teach; learners' intercultural awareness should therefore be greater. Yet, evidence is still lacking. Thus, our experiment, which aimed to unveil to what precise extent CLIL learners' cross-cultural awareness is impacted through explicit instruction, could contribute to filling this research gap.

To be specific, we aimed to investigate the following three questions:

1. What are CLIL learners' intercultural performance before and after a tailor-made cultural training course?
2. To what extent would different variables, including gender, nationality and internship destination, affect the CLIL learners' CQ performance?
3. How do learners perceive the cultural training and CQ development after a CLIL-based cultural training course?

## **RESEARCH DESIGN**

### **Context and Participants**

To prepare our students for their domestic or international industrial internship, we designed a CLIL-based culture textbook, *Connections: Culture and Diversity* (Wang et al., 2019). Different from a traditional EMI-based content course where English is mainly used as an instructional language and linguistic elements are less often designed by lecturers and scaffolded for learners, in the current cultural course we hoped to upgrade their cultural awareness and English proficiency, two essential skills for helping them adapt during their international encounters. We therefore decided to implement the training course using the CLIL approach. The CLIL coursebook consisted of 14 units with topics addressing the current hospitality and tourism trends and developments in various cultural backgrounds such as the MICE industry, leadership style, niche tourism or food cultures. In addition to the content

reading, language was also particularly emphasised and practiced. Learners were expected to develop their English listening and communication skills through the scaffolding activities provided in the book. Also, the research tasks at the end of each unit could help them to develop their cognitive and collaborative skills (see Appendix B as a sample lesson). In other words, the book was produced to accommodate the 4Cs framework of CLIL pedagogy (Coyle, 2007), that is, content knowledge, communication skills, cognitive development and cultural understanding. The production is tailor made to prepare our learners for intercultural encounters in their one-year working, studying and living overseas experience. This is what most authentic disciplinary textbooks normally lack in Taiwan at present.

This CLIL course was first taught in the spring semester of 2019 at a Taiwan polytechnic university, well-known for its ‘sandwich curriculum’, and achieved a satisfactory result (Yang, 2019) according to a post hoc survey. The first instruction was rather lecture-based and the students were required to do culture research and then present their findings in class. However, after collecting feedback from the students and the book authors, we decided to re-design the teaching method by involving international students in the course to interact and share their cultural knowledge. In addition, to generate hard evidence of learners’ CQ changes, we conducted pre- and post-CQ tests.

Thus, in the spring semester of 2020, we delivered the course again for 18 weeks with two hours of classes per week. There were 43 English-major sophomores (33 females, 10 males) registered for this elective CQ training course, with an English proficiency level between CEFR B1 and C1. They were required to spend the whole of their third year doing an internship. In the first and eighteenth weeks, they were required to complete an on-line bilingual (Chinese and English) CQ test. Every two weeks, we invited one or two international students who were currently studying in the undergraduate or postgraduate programmes of the University to the class to share their individual cultures and interact with the local students for the first hour. These students were from Japan, Myanmar, Thailand, Malaysia, Indonesia, Vietnam, the Philippines, Ghana, France, and the Federation of Saint Kitts and Nevis. The presentations in general provided basic information about the country, local cultures and their experiences of culture shock in Taiwan, followed by cultural exchanges with the students.

In the second hour, the CLIL teacher lectured on the content of the

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textbook which mainly addresses the issues of hospitality and tourism from a global and intercultural perspective. Adhering to the sequence of the book, the learners were also engaged in communicative and cognitive activities to practice their English skills by integrating the subject matter they had learnt in the course. The learners were assessed on their involvement, participation, discussion in class and a final examination which included language and content assessments and some open-ended essay questions.

#### **Instruments and Analysis**

The study combined a quantitative and qualitative framework. First, to answer research questions one and two, we measured students' CQ performance. We administered the surveys twice using an established scale of CQ measurement (CQS) developed by Ang and Van Dyne (2008). Although Chao (2014) also established a scale of measuring intercultural competence exclusively developed for the Taiwan context, her version has a relatively stronger focus on the affective domain and is more suitable for students who learn English as a foreign language. On the other hand, CQS has been popularly utilised by the business sector and universities to evaluate if employees or students are equipped with a set of adequate skills and strategies in order to work, travel, study or relate effectively with colleagues, a team or peers across cultural differences at home (termed as domestic CQ) or abroad (termed as global CQ) (CIC, 2020a). A great majority of the current participants signed up for this course because they had to work or study overseas for one year, and the rest of them had to stay in their home country to work in the international hospitality sector; thus, the CQS, emphasising strategies, skills and action for cross-cultural adaptation, would be more congruous with the present study. The CQS is composed of four sub-dimensions (see Appendix A), that is, motivational, cognitive, meta-cognitive and behavioural CQ, with evidence providing construct validity (Matsumoto & Hwang, 2013). Motivational CQ evaluates test-takers' level of interest, persistence, and confidence during multicultural encounters (e.g. *'I truly enjoy interacting with people from different cultures'* or *'I am confident that I can persist in coping with living conditions in different cultures'*), while cognitive CQ intends to assess their understanding of how cultures are similar and different (e.g. *'I can describe the different cultural value frameworks that explain behaviours around the world'* or *'I can describe effective negotiation strategies across*

*different cultures*'). The meta-cognitive dimension focuses on strategies people plan in order to effectively interact in multicultural contexts (e.g. *'I develop action plans before interacting with people from a different culture'* or *'I am aware of how my culture influences my interactions with people from different cultures'*) and behavioural CQ refers to actions taken for relating and working in multicultural settings (e.g. *'I change my use of pause and silence to suit different cultural situations'* or *'I modify the way I disagree with others to fit the cultural setting'*) (CIC, 2020a). In total, there were 37 CQ items on a 7-point Likert scale, and three items about the respondents' demographic information. It is assumed that the intercultural understanding in CLIL classrooms is closely associated with the four dimensions of CQ as it can be successfully achieved through the stages of raising learners' awareness, developing awareness, and then application (Coyle, 2009) and CQ in sequence, to address raising knowledge of multicultural interactions, planning strategies based on the understanding and finally taking actions to engage in meaningful intercultural communication. Hence, cognitive, behavioural and attitudinal aspects of developing intercultural competency are alike in CLIL and CQ.

Owing to the fact that the CQ survey has high reliability, with Cronbach's alpha values ranging from .70 to .86, and that it has been extensively adopted in various sectors such as business, education, and the military across different countries of multiple cultures (Matsumoto & Hwang, 2013), the present study also used it to appraise the learners' CQ performance. Our version is bilingual, and the Cronbach's alpha reliability reached .965 in the pre-test and .963 in the post-survey. The survey was administered in weeks one and 18. The response rates were 100% in both surveys with 43 valid responses each time.

In order to understand the learners' viewpoints about the provision of this cultural course and their CQ performance in the survey as stated in research question three, in the summer of 2020, we recruited four students (three females, one male) to participate in a further focus group interview. They were invited because they were willing to join the interview to make contributions and comments. All of these interviewees planned to have an overseas internship in the United States or Australia where they would engage in both study and work; hence, intercultural competences were considered to be a requisite for them to survive. The interview was conducted in Mandarin Chinese and Taiwanese and then transcribed into English for analysis purposes by a research assistant and confirmed by the

researcher. It lasted for one and a half hours. The questions mainly centred on how they saw the statistical results of their CQ surveys, their attitudes towards the importance of CQ in their internship, and feedback on the CLIL-based CQ training course.

Data collected from the two on-line surveys were analysed using the statistical tool, SPSS 23.0. In addition to running a descriptive analysis, we also conducted the paired-samples *t*-test to determine any significance between the pre- and post-tests and by different variables such as gender, nationality and internship destination. Regarding the qualitative data, we referred to grounded theory (Glaser & Strauss, 2017) and the software, Weft QDA 1.0.1 to analyse the interview transcripts. All of the transcribed texts were uploaded to the software and then we generated coding on the basis of the textual patterns and categories. A bilingual faculty member helped to check the coding and classifications. The qualitative data were mainly used to complement the findings from the CQ surveys.

## RESULTS AND DISCUSSION

### CQ Performance Before and After the Cultural Training Course

Table 1 reveals the means of each item in both surveys (pre- and post-), while Figure 1 shows the trajectory of the scores. The average CQ scores are 196.91 and 221 out of 259 (full scores), respectively, in the pre- and post-tests, which can be viewed as an intermediate to high level. Before the cultural training course, the CLIL learners showed higher motivational CQ (53.91) than the other three sub-dimensions (cognitive 44.14, meta-cognitive 49.44 and behavioural 49.42); this gap can be understood from the fact that 29 of the 43 students had already decided to go overseas for their industrial internship before taking the class. Their CQ drive came from the belief that their better English command would enable them to move freely across national borders and also from their interest in and determination to explore other cultures as language majors. The A1 item (*I truly enjoy interacting with people from different cultures*) with the highest score of 6.30 out of 7 also helps explain their performance. In contrast, their CQ knowledge seems relatively low and insufficient, which illustrates the grounds for offering the cultural training class. The learners had the lowest score (3.93 out of 7) for item B5 (*I can speak and understand many languages*); this is because nearly all of our CLIL learners can only speak and understand their L1 and English. This item

could be modified to ‘I can speak and understand an L2’, which may be more appropriate for people from monolingual contexts where very often English is the major target language to be learnt, as is usually the case in Asian CLIL settings.

Table 1

*Means and t-values of the CQ Scale in the Pre- and Post-tests*

CQ Dimension	Item									
<b>Motivational</b>	<b>A1</b>	<b>A2</b>	<b>A3</b>	<b>A4</b>	<b>A5</b>	<b>A6</b>	<b>A7</b>	<b>A8</b>	<b>A9</b>	
pre-	6.30	6.59	6.00	6.43	5.95	5.66	5.61	5.66	5.64	
post-	6.26	6.44	6.19	6.58	5.95	5.86	5.93	5.95	6.02	
t-value	.24	.96	-.66	-.85	.11	-.78	-1.52	-1.25	-1.60	
<b>Cognitive</b>	<b>B1</b>	<b>B2</b>	<b>B3</b>	<b>B4</b>	<b>B5</b>	<b>B6</b>	<b>B7</b>	<b>B8</b>	<b>B9</b>	<b>B10</b>
pre-	5.14	4.16	4.55	4.75	3.91	4.18	4.50	4.07	4.43	4.55
post-	5.77	5.28	5.63	5.60	5.07	5.47	5.53	5.53	5.58	5.49
t-value	-2.70**	-4.68**	4.14**	-3.39**	-4.59**	-4.37**	-3.96**	-5.14**	-4.86**	-3.54**
<b>Meta-cognitive</b>	<b>C1</b>	<b>C2</b>	<b>C3</b>	<b>C4</b>	<b>C5</b>	<b>C6</b>	<b>C7</b>	<b>C8</b>	<b>C9</b>	
pre-	5.16	5.59	5.32	5.48	5.41	5.55	5.64	5.66	5.80	
post-	5.93	6.12	5.98	6.09	6.00	5.98	6.05	6.23	6.33	
t-value	-3.48**	-2.55*	2.74**	-2.62*	-2.66*	-2.23*	-1.72	-2.64*	-2.30*	
<b>Behavioural</b>	<b>D1</b>	<b>D2</b>	<b>D3</b>	<b>D4</b>	<b>D5</b>	<b>D6</b>	<b>D7</b>	<b>D8</b>	<b>D9</b>	
pre-	5.43	5.48	5.52	5.45	5.52	5.59	5.52	5.27	5.61	
post-	6.21	6.19	6.16	6.09	6.21	6.28	6.30	6.33	6.40	
t-value	-3.20**	-2.84**	2.92**	-2.43*	-3.22**	-3.11**	-4.15**	-4.96**	-3.81**	

Note. \*=p < .05; \*\*= p< .01

The CQ scores in the four sub-dimensions all increased after the training course. In contrast to the pre-test, the learners’ behavioural CQ scores achieved the highest (56.16) among the four sub-dimensions, and the divergences across each dimension were also reduced, achieving a more equally-balanced performance. The results provide evidence of the effectiveness of the explicit instruction on intercultural competences. The item obtaining the highest score is A2 with 6.44 out of 7 (I thrive on the differences in cultures that are new to me); yet, it is also interesting to note that this is the only CQ indicator whose score dropped compared to the pre-test (6.59 out of 7). The lowest score was still for item B5 (5.07 out of 7); however, its scale exhibited a very obvious significant increment

compared to the pre-test. We assume that the visits of the international students in the class to share and interact with the learners may have impacted their competences, which was reaffirmed in the later interview with some students. Their presentations enhanced the home students' motivation to understand other cultures and thus drove them to plan strategies and take actions to make their CQ level higher in order to study, work and relate effectively in their upcoming internship. One apparent change was that they took a second foreign language course offered by the Language Centre of the University, which they might have needed for their internships in multicultural settings such as Singapore, the UAE, or Australia. In short, we found the benefits of introducing a CLIL-based cultural training course and including speakers of other cultures in class to genuinely interact with the local students in terms of building their CQ competences.

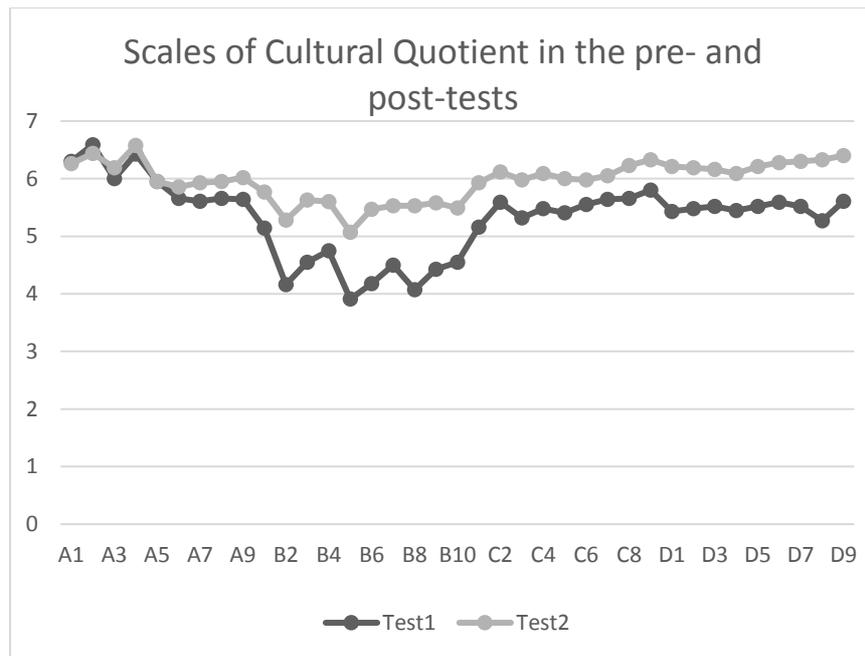


Figure 1. Trajectory of CQ scores in pre- and post-tests

**Significant variances across CQ sub-dimensions and genders**

Not only did our CLIL learners demonstrate higher CQ scores after the training course than before the instruction, but the increment showed statistical significance in many areas. Table 2 reveals that the learners' overall CQ performance as well as its three sub-dimensions, that is, cognitive, meta-cognitive and behavioural CQ, in the second survey significantly outperformed that in the first survey. Table 1 displays the individual p-value of each indicator for the two tests. In general, nearly all the test items in the cognitive, meta-cognitive and behavioural CQ dimensions showed a significant rise except for item C7 (*I adjust my understanding of a culture while I interact with people from that culture*); yet, none of the items in the motivational CQ domain exhibited similar significant changes, although almost all of them still presented an increase.

Table 2

*Descriptive and Paired Samples Statistics of Overall CQ and Its Sub-dimensions (N=43)*

		Paired Difference				t	df	Sig. (2 tailed)
		Mean	Std. Deviation	Mean Difference	Std. Deviation			
<b>Overall CQ</b>	Pre-test	196.91	29.850	-24.093	38.372	-4.117	42	.000
	Post-test	221.00	22.251					
<b>Motivational CQ</b>	Pre-	53.91	7.403	- 1.279	9.622	-.872	42	.388
	Post-	55.19	5.700					
<b>Cognitive CQ</b>	Pre-	44.14	11.205	-10.814	14.201	-4.993	42	.000
	Post-	54.95	8.867					
<b>Meta-cognitive CQ</b>	Pre-	49.44	9.080	- 5.256	11.968	-2.880	42	.006
	Post-	54.70	5.894					
<b>Behavioural CQ</b>	Pre-	49.42	9.389	- 6.744	11.191	-3.952	42	.000
	Post-	56.16	6.133					

Among the four CQ sub-domains, the learners made the most obvious

changes in the cognitive ( $t = -4.993$ ,  $p < .000$ ) and behavioural ( $t = -3.952$ ,  $p < .000$ ) categories. The outcomes provide evidence of the success of specifically delivering a cultural training course, which is able to elevate learners' understanding of how cultures are similar and different, and can prepare them with adequate cross-cultural knowledge in order to complete their internships smoothly. Furthermore, our learners showed strong readiness and ability to adapt to new multicultural settings while relating and working. They were not only aware of possible cultural similarities or diversities in intercultural encounters owing to the fact that the international students provided cross-cultural comparisons or contrasts in class, but also act to function effectively in facilitating cross-cultural communication. This CLIL course integrated with a responsive teaching method of inviting the involvement of these diverse culture models helped the learners feel engaged in class and comfortable with the content being delivered (Ruggs & Hebl, 2012). Thus, the main target of this tailor-designed course can be viewed as a success.

However, the results also indicate that the learners' motivational CQ was relatively static and not greatly affected, even though there was a purposeful intervention. There was no significant increase in this dimension as motivational CQ might be already intrinsic to learners' original decisions regarding their internship destinations. Hence, external intrusion is not likely to significantly escalate learners' motivational CQ scores. Yet, it should be noted that the students in the present study were still equipped with very good motivational CQ in both tests because two thirds of them (67.4%) were highly motivated to go overseas for internships before attending the cultural training course. In addition, the overall CQ performance together with its four sub-domains cannot be guaranteed to be significantly high as shown in the present study if test-takers' CQ drive is not strong at the entry stage. Indeed, this warrants further investigation.

We also ran a *t*-test on three different variables, namely gender, nationality and internship destination, but only gender in the pre-test was found to be significantly divergent ( $t = -2.47$ ,  $p < .05$ ), as Table 3 shows. Gender differences in cross-cultural competences have been little documented in the CQ literature, or have yielded no divergences (Kamal Abdien & Jacob, 2019). Yet, the present research found that the female CLIL students had significantly better CQ levels than their male counterparts in the sub-dimensions of motivational ( $t = -3.05$ ,  $p < .01$ ) and meta-cognitive ( $t = -2.10$ ,  $p < .05$ ) CQ (see Table 4), which is similar to

Chao's (2014) finding that female EFL learners exhibited relatively higher intercultural consciousness, and supportive and positive emotion in intercultural interaction than their male counterparts. It is assumed that female students' CQ might also be associated with their English language proficiency. Females are generally found to be better foreign language learners with higher motivation as they tend to be more capable of deploying appropriate language learning strategies to approach the learning content (Yang, 2017; Gu, 2002).

Besides, it is understandable that the international students outperformed the home students on the CQ test, and those who planned to do overseas internships showed higher CQ levels than those who planned to stay in Taiwan. International students are usually equipped with very acceptable psychological adjustment to new culturally-diverse environments (Lin, Chen, & Song, 2012; Shu, McAbee, & Ayman, 2017), while learners who are eager to travel overseas for work or study are also expected to have stronger motivation to learn new cultures and have a greater understanding of the similarities or differences in cross-cultural settings. However, most studies have confirmed that they possess significantly higher CQ intelligence after returning home from international experiences (Kamal Abdien & Jacob, 2019; Snodgrass, 2017). This tendency was only found in the pre-test, and not in the post-test. As Table 3 shows, after the training course, there was no difference at all between the international and home students' CQ performance ( $t = .00$ ,  $p = 1.00$ ), while the students who chose to stay in Taiwan for internships exhibited slightly higher CQ competences than those who planned to go abroad ( $t = .16$ ,  $p > .05$ ). The results again demonstrate the effects of offering cross-cultural training interventions to increase CQ awareness (Fischer, 2011) and bridge the gap between the home and international students even when none of the home students had similar international adaptations to those of their international classmates. As for the interesting finding that those planning to stay at home for internships demonstrated higher CQ intelligence than their counterparts, we assume that these learners grasped the chance of learning and developing intercultural awareness in the course since they realised that travelling overseas for internship was not likely due to personal reasons. Their robust engagement in class made their CQ scores increase rapidly. In summary, our analysis validates that personal traits or profiles can have differing effects on developing intercultural awareness (Kamal Abdien & Jacob, 2019).

Table 3

*t-test by Variables Between the Pre- and Post-tests (N=43)*

<b>Pre-test</b>	Gender	t= -2.47, p<. 05
	Nationality	t= -1.20, p>. 05
	Internship Location	t= -.75, p>.05
<b>Post-test</b>	Gender	t= -1.94, p>.05
	Nationality	t= .00, p>.05 (p=1.00)
	Internship Location	t= 0.16, p>.05

Table 4

*Gender (N=43: Female=33, Male=10) Differences in the Pre-test*

Overall CQ	t= -2.47, p<. 05
Motivational CQ	t= -3.05, p<.01
Cognitive CQ	t= -1.11, p>.05
Meta-cognitive CQ	t= -2.10, p<. 05
Behavioural CQ	t= -1.23, p>. 05

#### **Interview with the CLIL learners**

In addition to the two tests, we also invited four CLIL learners for an in-depth interview to understand their attitudes toward the culture course and inter-cultural awareness. Their opinions can be categorised into the following themes.

#### *Multiple sources of increasing cross-cultural intelligence*

Although all of the interviewees agreed with the benefits and effectiveness of the current cultural training course and believed that their CQ intelligence was upgraded after the course, they also expressed that they mainly relied on using the social networking apps where global users posted comments or short videos to understand cultural differences or similarities. One female student remarked that “*From watching the videos, I noticed what they are interested in presenting themselves and how to*

*interact with friends may be different from our ways. This motivated me to know more about their cultures so I checked the information from the Internet for further understanding.*” It was found that in addition to the teacher’s explicit instruction, our learners had attempted to deepen their CQ knowledge implicitly from their daily habits of using the Internet even before they started their international internships. Furthermore, they also learnt from the experiences of previous students who had spent time overseas. The male student commented, *“I prefer to learn the cultures from the previous students as they had genuine experiences to share instead of the lectures in class.”* In general, the students believed that intercultural awareness can be raised through both formal and informal learning and teaching.

***Varying the design of the cultural training course***

Since the current provision was implemented for the second trial, many improvements can still be made. What made the second teaching different from the first trial was that students’ research into cultures was removed, while international students were invited to share their cultures instead. All the interviewees also liked the idea of listening to the international students’ presentations because they were regarded as very authentic and their motivation to know more about different cultures was raised accordingly. However, they also suggested a modification of the current method and an integration of the first teaching approach. One female interviewee stated, *“I think the teacher can still assign us some tasks to do research on other cultures and report to the classmates so we can show more involvement and efforts in the class. Listening to the guest speaker’s presentation is wonderful but we were just passively learning and easily became distracted”*. Another female student also advised that the course be divided into different lifestyle themes such as weddings or dining cultures rather than focusing too much on business scenarios. She added, *“Besides, perhaps we can do role-plays or interviews with some international students so that we can have a deeper understanding and actual mastery of cross-cultural encounters.”*

***Low self-evaluation of CQ intelligence***

It was surprising to hear that the interviewees self-reported their CQ intelligence as neither adequate nor satisfactory, although they performed well on the CQ post-test. They argued that unless they started to live, work

or study in inter-cultural settings, they would never know if their cultural knowledge was correct or sufficient. They expressed some concerns that cultures learnt from a training course may be discrepant from reality, and language barriers may also hinder them from being immersed in local cultures. One female student commented, "*The best way to learn cross-cultural knowledge is to start life in the target culture and experience life with the locals.*" Further, the only male interviewee advised that short exchange or local-experience programmes be integrated with the current cultural training course to verify whether their comprehension of the cultures is accurate. He said, "*In the last two weeks, we can plan a trip to some countries to live there alone and face real culture shock so that we can truly know if we can survive in our upcoming internship overseas.*"

The interview with the learners demonstrated the effectiveness and usefulness of delivering a cultural training course for students who were about to start their industrial placement. However, instructional methods or classroom activities of the training and judgements of the CQ scale can differ between learners and instructors, and between the hard evidence (from the CQ tests) and the soft data (from the students' perceptions). These findings have some pedagogical implications for future practice or research.

## CONCLUSION AND IMPLICATIONS

Our study measured 43 Taiwan CLIL learners' CQ intelligence before and after a tailor-designed cultural training course with a self-produced cultural textbook. The course aimed to prepare them with better CQ intelligence before they engaged in a one-year industrial internship either at home or overseas. The survey results indicated that the CLIL learners exhibited higher CQ intelligence after the intervention, and three of four sub-dimensions across all the performance indicators demonstrated significant progress. Moreover, the students' overall CQ levels showed an agreed track by the end of the course. In the interview, the learners expressed the suggestions of including a variety of course tasks or activities to increase learning motivation and testify to the effectiveness of the cultural instruction. However, they tended to downgrade their current CQ performance as they believed their intercultural knowledge had not yet been verified in authentic contexts.

The present study also has the following implications for cultural training courses or research. Firstly, an effective cultural training course

should not only rely on external resources but also create internal engagement. Our trial course demonstrated the effectiveness of including the international visiting students in class to generate an almost authentic multicultural context for local learners to interact with and learn from them. In addition, the interviewed students also suggested a short-term overseas programme to experience international assignments. All of these are possible measures to achieve internationalisation at home (IaH), raising learners' intercultural awareness and language competency in their home country. This IaH design can help learners gain knowledge, develop the attitudes and skills needed for effective intercultural communication, reflect on their own culture, initiate leadership and problem-solving skills, engage with course content, and create social and professional networks (Yefanova, Woodruff, Kappler, & Johnstone, 2015). Furthermore, students who have an interest in the study of a particular language such as those in the present study categorised as CLIL learners can quickly identify international students as a useful resource for them in their language learning (Dunne, 2013). Also, classroom activities or teaching strategies should offer learners chances to show their involvement. These can include culture simulation activities, group work, research-based projects or problem-based case discussion; these training activities can greatly help students in their future international internships or exchanges (Ramburuth & Welch, 2005).

Second, designing cultural training courses should be based on an analysis of learners' needs, rather than on the instructor's perceived needs. Nowadays, cultural training varies and is provided according to trainees' cultural needs and on the basis of recognising diversity. Cultural course instructors should avoid ethnocentrism and the assumptions of universalism, and be aware of the risk of the dichotomy between 'otherness' and 'us' while addressing cultural diversity inside or outside the classroom (Downing & Kowal, 2011). In other words, cultural training is not only aimed at the learners but also at the instructors. Teachers' readiness for diversity should be assured before starting the course. That is, they have to understand learners' cultural backgrounds, learning styles and previous learning experiences first, then prepare teaching activities for multicultural networks and teams, and finally discern learners' English language competency as well as offering language support to ensure communication in class. In other words, self-awareness and awareness of others are equally important when a cultural training course is being planned (Ramburuth & Welch, 2005).

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The present study also offers some suggestions for future research. Firstly, we did not interview the students who planned to stay in Taiwan or go to non-English speaking countries for their internship, but it is assumed that learners' CQ performance or needs may differ if their CQ intelligence is associated with the extent to which English would be useful in their internship since they are all English majors. Also, it would be interesting to know whether CQ performance would increase significantly if the course was delivered in the students' L1, which would make the instruction relatively easier to understand, but which would make a genuine multicultural environment less likely. Finally, teachers' practices in class are of great importance for the success of a CLIL-based cultural course; however, their performance is seldom evaluated. A closer look at the relation between teachers' practices, learners' course satisfaction, linguistic achievements and CQ scores can be another direction to uncover learners' formation of cross-cultural knowledge and development of language competency.

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APPENDIX

**Appendix A. CQ survey**

(Scale Source : © Cultural Intelligence Centre 2014. Used by permission of the Cultural Intelligence Centre.)

**A (Motivational CQ)**

- A1. I truly enjoy interacting with people from different cultures.
- A2. I thrive on the differences in cultures that are new to me.
- A3. Given a choice, I prefer work groups composed of people with different (rather than similar) cultural backgrounds
- A4. I value the status I would gain from living or working in a different culture.
- A5. Given a choice, I value the tangible benefits (pay, promotion, perks) of an intercultural rather than a domestic role.
- A6. I value the reputation I would gain from developing global networks and connections.
- A7. I am confident that I can persist in coping with living conditions in different cultures.
- A8. I am sure I can deal with the stresses of interacting with people from cultures that are new to me.
- A9. I am confident I can socialize with locals in a culture that is unfamiliar to me.

**B (Cognitive CQ)**

- B1. I can describe the different cultural value frameworks that explain behaviours around the world.
- B2. I can describe similarities and differences in legal, economic, and political systems across cultures.
- B3. I can describe differences in kinship systems and role expectations for men and women across cultures.
- B4. I can describe different views of beauty and aesthetics across cultural settings.
- B5. I can speak and understand many languages.
- B6. I can describe the ways that leadership styles differ across cultural settings.
- B7. I can describe how to put people from different cultures at ease.
- B8. I can describe effective negotiation strategies across different cultures.
- B9. I can describe different ways to motivate and reward people across cultures.
- B10. I can describe effective ways for dealing with conflict in different

cultures.

**C (Metacognitive CQ)**

C1. I develop action plans before interacting with people from a different culture.

C2. I think about possible cultural differences before meeting people from other cultures.

C3. I ask myself what I hope to accomplish before I meet with people from different cultures.

C4. I am aware of how my culture influences my interactions with people from different cultures.

C5. I pay attention to how cultural aspects of the situation influence what is happening in that situation.

C6. I am conscious of how other people's culture influences their thoughts, feelings, and actions.

C7. I adjust my understanding of a culture while I interact with people from that culture.

C8. I double check the accuracy of my cultural knowledge during intercultural interactions.

C9. I update my cultural knowledge after a cultural misunderstanding.

**D (Behavioural CQ)**

D1. I change my use of pause and silence to suit different cultural situations.

D2. I vary my verbal behaviours (accept, tone, rate of speaking) to fit specific cultural contexts.

D3. I modify the amount of warmth I express to fit the cultural context.

D4. I modify how close or far apart I stand when interacting with people from different cultures.

D5. I change my non-verbal behaviours (hand gestures, head movements) to fit the cultural situation.

D6. I vary the way I greet others (shake hands, bow, nod) when in different cultural contexts.

D7. I modify the way I disagree with others to fit the cultural setting.

D8. I change how I make requests of others depending on their cultural background.

D9. I vary the way I show gratitude (express appreciation, accept compliments) based on the cultural context.

**Appendix B. A sample lesson of connecting cultural knowledge and language practices**

**UNIT 5**  
**Business Styles**



**Cross-cultural issues**  
As we travel the world around, and today more than ever, the doing of business crosses all borders. If you are in business, it's likely that you'll deal with people from different countries and cultures. Therefore, for the modern business person, it is important to understand how business is done across the world, and to avoid cultural mistakes.

**Warm-Up**

Developing a relationship with the people you deal with is often part of the business world. In your country, how important are the following for socializing in business? Discuss them in groups.



- How you address people
- Exchanging business gifts
- Being on time
- How people dress

**Vocabulary**

A. Which of the words are positive (P) and which are negative (N)? Write P or N next to each word.

1. <u>P</u> warm	8. <u>P</u> frank
2. <u>N</u> distant	9. <u>P</u> confident
3. <u>P</u> assertive	10. <u>P</u> easy-going
4. <u>N</u> chatty	11. <u>N</u> reserved
5. <u>P</u> extrovert	12. <u>N</u> cool
6. <u>N</u> unethical	13. <u>N</u> rude
7. <u>P</u> humorous	

B. Work with a partner and discuss the questions.

1. Do you think people from different cultures will have the same answers?
2. What might be different, and why?

**Conversation**

A. Listen to and read the following conversation.

Kim: How were the people you met in the Netherlands?  
Lee: They were very nice, but different.  
Kim: How were they different?  
Lee: Well, for one thing, no one exchanged business cards. At first, I always offered my card, but mostly they didn't offer one in exchange, or said they had forgotten to bring them.  
Kim: So cards are not so important for them?  
Lee: No, I think they only exchange business cards if you have agreed to work on a project together, and in that situation, they'll take the card in order to contact you.  
Kim: Anything else?  
Lee: They are so direct. They tell you exactly what they think.  
Kim: Do you mean they are rude?  
Lee: No, no, it's not that. They just prefer to be honest and frank. It's their way of being well-mannered. But there was one thing I found difficult.  
Kim: What's that?  
Lee: I felt so small—a lot of them were over two meters tall!

**Conversation**

B. Work with a partner and discuss the questions.

1. Have you worked with people from another country or culture? Have you noticed any different customs?
1. When might different people have trouble understanding each other?
1. Do you like working with people from different cultures? Why?



**Listening**

A. Listen and answer the questions.

1. What is the talk about?
  - a. Travel advice for visiting different countries
  - b. How many countries get introductions wrong
  - c. The difference between Asian and Western cultures
  - d. What an international businessperson should know to be successful
2. Why does the presentation suggest you should know how people from other countries have conversations?
  - a. Because you need to explain your style to them.
  - b. Because many people can't speak English.
  - c. Because being aware of cultural difference is the key to successful international business.
  - d. Because you should know how to fill the silence.
3. According to the presentation, people from which country will say "no" very directly?
  - a. The Dutch
  - b. The Japanese
  - c. The Finnish
  - d. The Kuwaitis

**Listening Script**

Globalization is making the world even smaller and that means there are more business opportunities with people from other countries than ever before. To be successful in business in the future you need to not only be culturally sensitive, but also be careful with how you deal with the different nationalities you will meet and do business with. People will vary in how direct they want to be. The Dutch are well known for being assertive and will not hesitate to say "no" if that is what they mean, but the Japanese are much more reserved about saying "no" to you.

Making conversation can be different in cultures, with some seeming to be warm and chatty, and some cooler. In Finland or in Japan, it is OK to pause when talking to show the other person you are thinking over their words. In America or Kuwait, anyone has an opportunity for the other person to start speaking, and if the pause went on too long they would feel uncomfortable.

And culture can have an effect on how you do business. For some Chinese, the words on the contract are not so important, and they believe things can be changed as long as there is a good relationship between the company leaders. Some American, on the other hand, will find it too easy-going, and they are unable to accept any changes without renegotiations.

Having some knowledge of how people from another culture communicate is an important tool to be a successful business person in the modern world.

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**Listening**

**B. Work with a partner and discuss the questions.**

1. Have you met people from any of the countries mentioned in the talk above? If yes, how do your impressions compare with what we said about them?
2. What about people from other countries? What do you know about their communication styles?
3. Have you ever experienced misunderstandings when talking to people from other cultures?

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**Reading**

**A. Read the following passage on learning about cultures.**

**The Importance of Learning Culture with Language**

Steve Boatwright is the manager of a language school in Hong Kong that focuses on helping busy business executives deal with the international marketplace. He reports that his teaching staff spend nearly as much time teaching about culture as language, because he says, "language cannot be separated from culture."

Business people especially want to learn the language to greet their new business partners, and the school makes sure that the first meeting will be successful. In many countries, a well-spoken greeting can be destroyed by a poor or inappropriate handshake. In Germany, the handshake will be firm and direct, but generally only the senior person would also reach forward to clasp the forearm. In the UK, the handshake will be firm and brief, but in China it is OK to hold a handshake for a much longer time. An Australian business woman would think nothing of stepping forward to start the handshake, but in some cultures, it would be impolite for a woman to reach for a man's hand that she is not married to.

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**Reading**

**A. Read the following passage on learning about cultures.**

The school also helps with making small talk and polite expressions, but the topics that will be covered will differ depending on the culture. In America, business people will happily introduce their family, and if given any chance would probably show pictures of their children. In some countries, people could work together for years and never know if their colleague is even married. Also, not all countries love to make small talk. In Germany, it takes time to develop a friendship with a work colleague, and so he wouldn't welcome you asking about his weekend, or even a simple question such as, "How's it going?"

People always appreciate it if a person has gone to some effort, however small, to learn their language, but knowing cultural conventions can help even more. As Steven says, doing some research on the other country's culture and following their example can go a long way to being understood.

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**Reading**

**B. Choose the best answer to each question.**

1. What is most likely true of handshakes around the world?
  - a. A handshake is the same everywhere.
  - b. Women should only shake hands with other women.
  - c. A firm handshake is more polite than a weak handshake.
  - d. All of the above.
2. What best describes the main point of the article?
  - a. Businesspeople need languages.
  - b. Businesspeople had best go to a good language school.
  - c. Businesspeople often make mistakes in a foreign culture.
  - d. When doing business with people from other countries, learning about their culture is as important as learning their language.

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**Reading**

**D. 3. What does Steven mean when he says, "Language cannot be separated from culture?"**

- a. If you don't understand the culture, don't try to speak the language.
- b. Good communication needs understanding of local customs and practices.
- c. You should learn the two topics at different times.
- d. He wants to promote his school's culture classes.

**C. Work with a partner and discuss the questions.**

1. How do people greet each other in your culture?
2. Do people in your culture often make small talk? What are suitable topics?
3. What kinds of things would be a social mistake in your business culture?

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**Wrap-Up**

A. Role-play when a warm and chatty American and a cooler and more reserved German first meet in a business situation.

B. Repeat the role-play, this time taking on a different role than before, and try to adapt to the other person's culture.

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**Expansion Activity**

In pairs, find a businessperson who has made at least one overseas trip regularly, conducts business with international customers, interview him or her about his/her experience with businesspeople in different cultures. What differences has he/she noticed? What problems did he/she experience? Did anything embarrassing ever happen? Does he or she have any advice? Make notes and bring them to class to discuss in small groups.

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**English Central Video**

Top Leaders' Valuable Learning Journeys

Top Leaders' Valuable Learning Journeys

Top Leaders' Valuable Learning Journeys

01:00 / 01:00

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