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**Exploring Employees' Cultural Intelligence in an  
Inter-Culturally Diverse Domestic Context: *the Case  
of Oromia Broadcasting Network***

**BY**

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**A Thesis Submitted in Partial Fulfillment of the**  
**Requirements for the Award of the Degree of Master of Arts**  
**in Social Psychology**  
**Advisor**  
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**JUNE, 2024**

**Addis Ababa, Ethiopia**

## DECLARATION

I hereby declare that this work entitled *Exploring Employees' Cultural Intelligence in Interculturally Diverse Domestic Context: the Case of Oromia Broadcasting Network* submitted to Addis Ababa University for the degree of Master of Arts in Social Psychology has not previously been submitted by anyone else for the award of any degree to this university or any other university, but is my work and that, to the best of my knowledge and belief, it contains no material previously published or written by another person nor material which has been accepted for the award of any other degree, except where due acknowledgment has been made in the text.

Korie Shankulie Arsie,

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## Advisor's Approval

This research project has been submitted for examination with my approval as a University advisor.

Habtamu Wondimu (Prof)

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**Addis Ababa University**

**College of Education and Behavioral Studies**

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This is to certify that the research project prepared by Korie Shankulie entitled *Exploring Employees' Cultural Intelligence in Inter-culturally Diverse Domestic Context: the Case of Oromia Broadcasting Network* and submitted in partial fulfillment of the requirements for the degree of Master of Arts in Social Psychology complies with the regulations of the university and meets the accepted standards concerning originality and quality.

Approval of Board of Examiners

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Signature, Name & Date

## **ACKNOWLEDGEMENTS**

I am deeply grateful to my thesis advisor, Habtamu Wondimu (Professor), for his invaluable insights, expert guidance, and comprehensive advice throughout the entire project development. I sincerely appreciate his constructive comments and suggestions, which have significantly enhanced each chapter of the thesis. Furthermore, I would like to express my gratitude for the warm welcome and unwavering support provided by Professor Wondimu throughout this journey. I would also like to acknowledge the commitment of all the OBN-Horn of Africa Channel staff members who dedicated their time to complete the questionnaires despite their demanding journalism schedules. Lastly, I extend my heartfelt thanks to my family for their unwavering support and encouragement throughout my academic pursuit.

Korie Shankulie,

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## **Abbreviations**

**CQ**- cultural intelligence or quotient

**CQS**- cultural intelligence scales

**E-CQS** –expanded cultural intelligence scales

**EQ/EI**- emotional quotient or intelligence

**SQ/SI**-social quotient or intelligence

**DQ/DI**-diversity quotient or intelligence

**OBN**- Oromia Broadcasting Network

**HoAC**-Horn of Africa Channel

**SLT**-social learning theory

**DEI**-diversity, equity and inclusiveness

## ***Abstract***

*The purpose of this research was to examine the cultural intelligence of a varied group of employees at the OBN-Horn of Africa Channel, encompassing individuals from different cultural, geographical, ethnic, and generational backgrounds. A total of 116 participants took part in the study, with 23.3% being female and 76.7% male. Among them, 80 participants were aged between 25 and 35, accounting for 69.6%, while 35 participants were above 35 years old, making up 30.4% (Mean=32.5, SD= .46214). The survey method was utilized for data collection, and the data was analyzed using IBM SPSS statistics data editor version 26. Additionally, a reliability test was conducted on the dataset using Cronbach's alpha coefficient, covering all aspects of cultural intelligence (CQ). The results of the statistical analysis indicated that the participants in the study displayed significant results on various facets of CQ, such as metacognitive CQ, cognitive CQ, motivational CQ, and behavioral CQ. This suggests that the majority of employees are actively adapting and updating their assumptions and mental models of other cultures, as well as acquiring substantial knowledge of different cultures to facilitate effective communication and interaction across diverse cultural organizational settings. The study underscores the significance of fostering cultural intelligence in today's diverse and inclusive workplaces. By enhancing cultural intelligence, employees can successfully navigate cross-cultural environments, leading to improved outcomes at both individual and organizational levels. This research contributes to the existing literature on cultural intelligence and offers valuable insights for organizations seeking to enhance intercultural competence among their workforce.*

**Keywords:** *Cultural Intelligence, Diversity, Intra/Intercultural diversity, domestic context*

# Chapter One

## 1.1. Introduction

Ethiopia is a nation characterized by a rich tapestry of diversity, encompassing various ethnic groups, languages, religions, and regional minorities. With over 80 distinct ethnic groups identified in the Ethiopian census, the country stands out as a salad bowl of cultures. The census data, collected through the Population and Housing Census and ratified by the House of People's Representatives in 2008, sheds light on the differences among these diverse groups in terms of demographics, religion, ethnicity, and urban or rural residency. This diversity makes Ethiopia a vibrant and socially varied country in the Horn of Africa, with a multitude of nations and social groups differing in cultural aspects such as language, region, religion, and ethnicity. The dynamic nature of social groups, influenced by factors like migration and employment opportunities, has led to workplaces that are more diverse than ever before, with multicultural elements being a common sight. Media houses, in particular, have evolved into spaces where employees from various social backgrounds converge, moving away from the homogeneity of the past. Embracing and valuing this diversity has been instrumental in rejuvenating traditions, values, and practices within media organizations. Hence, the celebration of human diversity is crucial (Henrich, 2015 and 2004), as cultural diversity serves as a valuable form of "cultural capital" (Eapen, *et al.*, 2023). This study delves into the cultural intelligence of employees hailing from diverse cultural background and the effective leadership in the multicultural environment of the Oromia Broadcasting Network.

## 1.2. Background of the Study

We have spent a considerable amount of time discussing culture without offering a precise definition. Additionally, culture can be understood differently by different people, making it a complex topic. Worthy, Lavigne, & Romero (2020) defined the construct everyone as “patterns of learned and shared behavior that are cumulative and transmitted across generations.” (p,14). This means it is a pattern, learnable, shared, behavior, accumulated, and transmitted to age groups of different times. In a similar vein, White (2020) defines culture in terms of forms passed down to generation saying that culture includes language, ideas, beliefs, customs, codes, institutions, tools, techniques, works of art, rituals, and ceremonies, among other elements. Culture is distinctively characterized in

the simplest possible way; and as the topic for the present research amalgams two constructs- culture and intelligence, now let's revert to how intelligence has been defined.

On defining the concept intelligence, there are different perspectives or approaches as indicated by Ang, Van Dyne and Rockstuhl, (2015): the African and Western perspectives. Western notion of intelligence pertains to a person's ability to go beyond given information; and bringing solutions for a problem with minimal efforts; and thinking creatively (Ang, Van Dyne, and Rockstuhl, 2015). On the other hand, the African approaches to intelligence focuses facilitating and maintaining harmonious and stable relationships, in particular across tribal groups as opined by Ang, Van Dyne, and Rockstuhl (2015). In a similar vein, Sternberg (2012) refers to intelligence as the capability to adapt effectively to the environment. Dictionary of Merriam Webster also defines intelligence as the ability to apply knowledge to manipulate one's environment or to think abstractly as measured by objective criteria (such as tests). ("Intelligence", Merriam Webster, 2024). Encyclopedia of Britannica for its part refers to human intelligence as mental quality that consists of the abilities to learn from experience, adapt to new situations, understand and handle abstract concepts, and use knowledge to manipulate one's environment (Encyclopedia of Britannica, 2024). Across all definitions, it is conceivable to identify the ecological dynamics of the interactions between an individual and their environment, where the utilization of one's knowledge is attainable, or the attainment of knowledge becomes viable.

Whereas CQ is culture free variable that does not bound to neither the Western nor African notions of intelligence. Concept of cultural intelligence is 'individual's capability to function effectively in situations characterized by cultural diversity' (Ang and Van Dyne, 2008; Ang, Van Dyne, and Tan, 2012; Earley and Ang, 2003). Furthermore, it is 'an outsider's seemingly natural ability to interpret someone's unfamiliar and ambiguous gestures the way that person's compatriot would' (Earley and Mosakowski, 2004). Including the multi-facets of CQ, Earley has contributed to the definition of CQ saying 'Cultural intelligence refers to a person's capacity to adapt to new cultural settings based on multiple facets including cognitive, motivational and behavioral features' (Earley, 2002). For Jyoti and Kour (2017), cultural intelligence is the skills and traits that allow one to effectively interact with novel cultural settings.

Ethiopia is a country rich in cultural diversity, with a blend of various traditions, beliefs, and behaviors. This diversity encompasses factors such as gender, age, ethnicity, religion, and geographical location. Working in a culturally diverse environment, like in the

case of Oromia Broadcasting Network, can lead to cultural shocks and misunderstandings due to a lack of cultural intelligence. However, valuing diversity and implementing policies to maximize its potential can turn this diversity into a valuable resource for development. Embracing workplace diversity is crucial for human resource managers in Ethiopia to navigate the complexities of intercultural communication and foster a more inclusive environment.

Culture, including norms, values, and beliefs, has a substantial impact on molding the behavior, attitude, perception, and interests of individuals in an organization. It also affects how they understand, react to, and handle their work environment and the behaviors of their peers. Acquiring and applying cultural intelligence, which covers metacognitive, cognitive, motivational, and behavioral elements, allows individuals to gain a more profound comprehension of cultural dynamics.

One can witness myths and misunderstandings that often revolve around cultural intelligence, with some assuming it is solely related to language proficiency. According to Peterson, (2004) and Livermore, (2009), however, cultural intelligence is far more intricate, necessitating a profound comprehension and adjustment to diverse cultural values, norms, and behaviors. Proficiency in a language is not a prerequisite for cultural intelligence. Cultural intelligence is frequently misinterpreted, with some assuming it is only relevant for those working overseas. The reality is that cultural intelligence is crucial for anyone engaging with individuals from different cultures, whether in the workplace, classroom, or community. Some may mistakenly believe that cultural intelligence is only about tolerance towards other cultures. In truth, it goes beyond tolerance to encompass understanding and respecting cultural differences, which can enhance collaboration and relationships. While some may perceive cultural intelligence as a one-time learning experience, it is actually an ongoing process of learning and adaptation. In our increasingly globalized world, developing cultural intelligence skills is more crucial than ever. Cultural intelligence is valuable for all individuals, regardless of their role within an organization. When everyone possesses cultural intelligence, it fosters a more inclusive and productive work environment. It is not about changing oneself, but rather appreciating and respecting cultural diversity.

Cultural intelligence (CQ) is a critical skill for the 21<sup>st</sup> century (Drandić *et. al.*, 2021) and is essential for the organizational success (Weglowska, 2019). Weglowska further explains the importance of CQ saying that embracing diverse cultures and perspectives not only drives innovation and enhances decision-making but also boosts staff productivity and

retention, ultimately leading to increased profitability (Weglowska, 2022). Beside this, Maltbia elucidates that in today's global and diverse workplaces, Cultural Intelligence (CQ) is becoming increasingly essential in order to attract and manage diverse talent (Maltbia, 2009). Focusing on the interplay between CQ, EQ and SQ, Maltbia further argues that CQ, which is gaining momentum is based on emotional intelligence (EQ) and social intelligence (SQ), plays a key role in navigating cultural differences and working effectively in multicultural teams (Maltbia, 2009).

The current landscape of society is characterized by diversity as the new standard, with multicultural relationships playing a pivotal role in shaping our economic and social fabric. The movement of the labour force has led to a notable increase in workplace diversity, a phenomenon that has not gone unnoticed. Scholars like Popescu, (2023) underscore the importance of recognizing the impact of ethnic diversity on organizational performance, highlighting the need for management to prioritize strategies that enhance success in a multicultural setting. Regrettably, there are still nations that have yet to fully embrace the value that diverse cultures bring to the table. Take Ethiopia, for example, a country teeming with a rich tapestry of cultural, ethnic, and linguistic diversity. Despite this wealth of diversity, there are instances where individuals may intentionally or unintentionally downplay the significance of such differences. Cultural diversity has now become an integral part of our interconnected global community, and it is crucial to acknowledge and respect these differences rather than sweep them under the rug. In navigating the complexities of cultural diversity, it is essential to adopt a mindset that celebrates the uniqueness of each culture while fostering an environment where coexistence is not only possible but encouraged. The Intercultural Development Continuum, as conceptualized by Hammer, (2012), offers a valuable framework for individuals seeking to transition from monocultural perspectives to intercultural competence. This model sheds light on the developmental stages individuals undergo as they enhance their ability to engage effectively in diverse cultural settings, ultimately promoting mutual understanding and collaboration across cultures. Satish, (2013), laments that the multicultural nature of our society has been overlooked and disregarded. Numerous countries have failed to acknowledge and appreciate the immense value that diverse cultures bring. Ethiopia, on the other hand, stands as a prime example of a nation that is culturally, ethnically, and linguistically diverse. However, it is all too easy to deliberately or unconsciously ignore this diversity. In today's interconnected world, cultural diversity has become an undeniable reality. Unfortunately, many individuals have been

adversely affected by the negative consequences that arise from this diversity. Hammer (2012) outlines five stages of development, each representing a different level of cultural awareness and competency:

**1. Denial:** At this stage, individuals have minimal awareness of cultural differences and tend to see their own culture as superior. They may even deny the existence of cultural differences altogether.

**2. Polarization:** Here, individuals become aware of cultural differences but see them as negative or threatening. They may stereotype or judge other cultures harshly.

**3. Minimization:** Individuals in this stage downplay the significance of cultural differences and emphasize similarities. They may believe that everyone is essentially the same, regardless of their cultural background.

**4. Acceptance:** Individuals at this stage acknowledge and appreciate cultural differences. They can see the world from multiple perspectives and understand the complex interplay of culture in communication and interaction.

**5. Adaptation:** This is the highest stage of intercultural development. Individuals can not only understand and appreciate diverse cultures but also adapt their behaviour and communication styles to effectively interact with people from different backgrounds (Hammer, 2012).

Diversity has a profound impact on institutions globally, especially in the professional sphere. The landscape of work has evolved due to factors like increased human and economic shifts. To explore new markets, foster growth, and encourage innovation, companies are deliberately diversifying their employees. In a world where work is interconnected, managers need to have strong social skills to effectively navigate cultural differences among their team members (Gozzoli and Gazzaroli, 2018). This is crucial because diverse cultures are not only present in different countries and regions but also within organizations themselves (Earley and Mosakowski, 2004). To successfully interact with persons from different cultural backgrounds and values, one must possess perceptiveness, adaptability, cultural sensitivity, and cultural resilience (Earley and Mosakowski, 2004; Ang and Earley, 2003). Failing to exhibit these qualities can lead to inefficiencies and negative outcomes, as highlighted by Alcorn and Eisenfeld (2022).

Establishing a productive and harmonious work environment across cultures necessitates incorporating a variety of elements. It is clear that individuals from diverse cultures collaborate across cultural boundaries. Working with culturally diverse colleagues can foster creativity in the workplace as everyone has their own perspectives to look at problems. However, cultural distinctions go beyond nationality, ethnicity, or beliefs. Many of us encounter colleagues from different generations who bring their own unique cultural backgrounds, assumptions, and perspectives. Cultural conflicts may even arise within specific departments or groups within the same organization. Hence, it is essential to appreciate, understand, and effectively operate within a wide range of cultures. According to Thomas *et al.*, (2015), the ability to comprehend and navigate culturally diverse contexts is important for grasping the influence of culture on work.

Understanding and accommodating variations is essential in order to bridge gaps and effectively engage with diverse cultures, as emphasized by Earley and Mosakowski (2004). They argue that merely comprehending another culture is insufficient; individuals must also actively immerse themselves in that culture. Expanding on this scholarly framework, the present study focused on cultural intelligence of employees from different ethnic, cultural, geographic, education, etc. backgrounds who were working for the OBN. Peterson (2004) favours the term "cultural intelligence" over "cultural competence" as competence 'is not the ultimate goal but rather one should aspire to surpass it and achieve a higher level of excellence' (p. 87).

### **1.3. Statement of the Problem**

According to Abdul *et al.*, (2021), it has been emphasized that job relocations within a nation can present adjustment difficulties akin to those encountered by immigrants, particularly in highly diverse countries where numerous subcultures coexist within a unified national culture. Additionally, Cultural Intelligence refers to a person's ability to perform and deal with tasks and employees successfully in culturally diverse environments (Gazzaroli and Gozzoli, 2018). Ang *et. al.*, (2019) also advocate for the significance of cultural intelligence in both institutions and employees, emphasizing that CQ is valuable for individuals and organizations due to the world's diversity, and modern organizations acknowledge the advantages of bridging cultures for personal and organizational success. Abdul *et.al.*, (2021) stressed that intra-national variations, such as language, ethnicity, food, clothing, economic development, geographic regions, or urban-rural differences, can be equally important as cross-cultural differences. These variations can create obstacles to social integration. Ang and

colleagues (2019) have noted a shift in research focus from cultural differences to the exploration of effective strategies for operating in culturally diverse situations. Consequently, it becomes crucial to provide employees with cross-cultural competencies, particularly when they are assigned to regions within a country that have distinct cultures (Abdul *et al.*, 2021).

Ang *et.al.*, (2019) provided an explanation regarding the relationship between cultural intelligence and the capabilities of individuals, teams, or firms. However, there is dearth of comprehensive research on this topic within the Ethiopian context. In a study conducted by Tegegn (2021), entitled "Exploring the Cultural Intelligence (CQ) Experiences of Ethiopian Immigrant Church Leaders and Church Families: a Phenomenological Inquiry," the focus was on Ethiopian migrants residing in a foreign country. Specifically, the research examined the cultural intelligence of evangelical immigrants and church leaders in Washington area. It is important to note that although the study involved Ethiopian expatriates, the research setting was different from that of Ethiopia. However, through thematic analysis it was found that participants effectively applied cultural intelligence to support immigrants in the United States by helping them adapt, resolve conflicts, provide spiritual guidance, and minister to both first and second generations (Tegegn, 2021). Another relevant study by Hanna (2019) explored the emotional intelligence and multicultural competence of undergraduate students at Dilla University. The study was entitled "Emotional Intelligence and Multicultural Competence of Undergraduate Students in Dilla University." The results she reported were that students had high emotional intelligence and average multicultural competence. Intrapersonal skill and adaptability were particularly high among emotionally intelligent students. Gender did not affect emotional intelligence or multicultural competence, but there were differences among different year levels. First-year students had higher levels than second and third-year students. Emotional intelligence was positively correlated with multicultural competence, emphasizing its importance in promoting diversity receptiveness and multicultural communication competence among students (Hanna, 2019). The work of Yordanos Mesfin (2021), entitled "The role of cultural intelligence and innovation as mediators in the link between workforce diversity and organizational performance in the Ethiopian banking sector" with the primary objective to examine the role of cultural intelligence and innovation as mediators in the connection between workforce diversity and organizational performance within the banking sector of Ethiopia has a better insight into cultural intelligence in the heterogeneous work environment-which unfortunately lacks observation of host and guest culture relations. The research found out that cultural

intelligence and innovation are important factors in the relationship between organizational performance and workforce diversity. Gender, religious, and age diversity were positively linked to organizational performance, while work experience and ethnic diversity did not show a significant relationship (Yordanos, 2021).

Nevertheless, there is a lack of research focusing on the factors that enhance intercultural interactions, as highlighted by Gelfand in Ang *et al.* (2007). Similarly, there is a noticeable gap in understanding why some individuals excel more than others in culturally diverse environments (Gelfand in Ang *et al.*, 2007). Additionally, it is crucial to recognize the scarcity of research on intra-national diversity and cultural intelligence (Kadam *et al.*, 2021) and the importance of cross-cultural adjustment in overcoming obstacles to social integration within Ethiopian settings. While examining individual differences alone cannot fully navigate different cultural environments, researchers are familiar with concepts such as *cultural sensitivity and cultural resilience* (Ang and Earley, 2003), which explore why certain individuals are better at adapting and effectively engaging in culturally diverse settings.

Scholars in the past have extensively studied various aspects of cultural competence, such as cultural flexibility, cultural sensibility, cultural empathy, intercultural sensitivity, bicultural competence, extra cultural competence, global mindset, and multicultural personality (Gelfand, *et al.*, 2008:375). However, as further explained by Gelfand, *et al.*, (2008), the significance of cultural competence rubrics is limited in theory, methodology, and practical application. The literature on cultural competence has been criticised for using different labels to describe similar constructs and similar labels to describe different constructs, resulting in a situation known as the *jingle and jangle fallacy* (Gelfand, *et al.*, 2008). Besides, Beagan, (2018) critiques cultural competence for its conceptual limitations, arguing that although it is widely discussed as an approach to diversity, it fails to encompass the full scope of *culture*, reducing it solely to race and ethnicity, while disregarding other identities. This framing perpetuates the notion that race and ethnicity belong to the *Other*, while leaving dominant cultures unquestioned in the lives of professionals. Furthermore, “cultural competence positions professionals as assumed members of dominant groups, rendering racialized and ethnic minority professionals invisible” (Beagan, 2018:123).

Thus, relevance of this research in the Ethiopian context is of no doubt. Because, after having gone through review of the literatures in the area, the researcher has found out that many research works on cultural intelligence have been conducted in the Western world, on

expatriates, and by outsider researchers (emic approach). However, CQ refers to a general set of capabilities with relevance to situations characterized by cultural diversity without being related to only one particular nation or cultural group (Ang, 2003). The present research problem stems from the following grounds.

- Research in terms of the influence of culture(s) on work in domestic environment-focusing cultural diversity and employees' cultural intelligence is scant,
- Demographic factors that enhance intercultural interactions are not yet well studied,
- Understanding why some individuals excel more than others in culturally diverse environments has never been studied in the Ethiopian context,
- Scarcity of research on intra-national diversity and the importance of cross-cultural adjustment in overcoming obstacles to social integration within local settings has received no proper attention by the researchers,
- Media organizations, such as OBN, are recently drawing in workers from various regions of the country with different backgrounds. In regard to OBN, the researcher's personal experiences indicate that the institution lacks a policy that promotes diversity and does not have any selection criteria that assess an individual's cultural intelligence. Additionally, there are no training programs in place to enhance the cultural intelligence of new employees.
- Models of CQ and their contribution to an individual's overall cultural intelligence enhancement and capability to navigate a culturally multifaceted workplace in Ethiopian context has never been given due attentions in the cross-cultural researches.

In general there is a scarcity of literature on the CQ of Ethiopian employees, who have to cope up with a diverse cultural workforce, which necessitates research in the area of cultural intelligence in the Ethiopian workplace contexts. Cultural intelligence holds significant importance in a cross-cultural environment and has been garnered recognition from researchers. It empowers individuals to effectively navigate and adjust to diverse cultural settings, playing a vital role in understanding the similarities and differences among the various cultures encountered throughout one's lifetime. Nowadays, trends in media houses show that accommodating employees from diverse nationalities is becoming common. The media companies need to be culturally intelligent enough by putting in place proper human resource policies and adjusting themselves to the existing diversity. OBN is no different. Hence, studying cultural intelligence in the Ethiopian context carries immense importance.

## **1.4. Research Questions**

Jyoti and Kour (2017); Ang, Van Dyne, and Rockstuhl (2015) argue that individuals who are culturally intelligent can interact effectively with individuals from different cultural backgrounds. Cultural intelligence (CQ) is an interesting and multifaceted topic, offering a rich landscape for research and exploration. Having this reality in mind, the following questions were chosen to be the flagship for the research guidance.

- Do employees at OBN-Horn of Africa perceive that they would function in a culturally diverse work environment?
- What variations exist among employees in terms of their cultural intelligence and why do some adapt more easily to the cross-cultural diversity at OBN?
- How do the employees perform on the test of all factors or sub-constructs of cultural intelligence?
- Are the employees coming from other regional states culturally intelligent to navigate the OBN's diverse workplace?

## **1.5. Objectives of the Study**

The current research topic was chosen having in mind the following objectives:

### **1.5.1. General Objectives:**

Applying cultural intelligence research knowledge, methods and practices at the OBN-Horn of Africa Channel and investigating employees' cultural intelligence in such a diverse workplace.

### **1.5.2. Specific Objectives:**

- A. Exploring the cultural intelligence of employees at the OBN-Horn of Africa Channel.
- B. Probing into the mediating or moderating role demographic factors play to enhance cultural intelligence in the OBN-Horn of Africa Channel's diverse organizational setting.
- C. Recommending the significance of developing cultural intelligence in the diverse situations of Ethiopia.

## **1.6. Significance of the Study**

This study tried to enhance the current understanding and literature realm of cross-cultural psychological research. The main focus was searching such qualities as being able to adapt, adjust or cooperate with others in a diverse working situation within the OBN-Horn of Africa Channel giving emphasis to cultural intelligence among the employees. Additionally,

it is anticipated that this study would lay groundwork for future investigations into cultural intelligence studies across different social spectrums such as educational institutions, professional settings, and religious communities. While the ability of CQ to predict outcomes in cross-cultural scenarios has already been explored in employee mobility literature, this paper delves into the complexities of intra-national diversity and domestic adaptation within the CQ framework, highlighting the value of CQ in addressing the challenges posed by intra-national disparities and internal cultural differences.

Since the inception of globalization in 2003, cultural intelligence (CQ) has garnered significant attention worldwide and across various fields such as applied, cognitive, and social psychology, mental health, management, education, decision sciences, the military, engineering, and religious missions (Ang, Ng, and Rockstuhl, 2015). In addition to a person's intelligence quotient, which is associated with knowledge, logical thinking skills, and problem-solving abilities, and emotional intelligence, which pertains to the ability to effectively manage one's emotions and engage in social interactions, cultural intelligence holds great importance. Cultural intelligence encompasses cultural knowledge, the ability to perform effectively in culturally diverse environments, and the awareness and acceptance of coexisting in a multicultural society.

According to Bereket and Kiya, misunderstandings and lack of trust among different nationalities in Ethiopia have resulted in widespread ethnic conflicts, civil wars, and large-scale displacements (Bereket and Kiya 2023). It is often assumed that employees from similar social backgrounds share the same attitudes and behaviours. However, cultural intelligence plays a pivotal role in how employees perceive and evaluate their company's culture, as well as the culture of their colleagues. Developing cultural intelligence is significantly important for individuals not only to exploit the payback of cultural diversity but also to successfully control conflicts that may arise (Ang, Ng, Kok Yee, and Rockstuhl, 2015 in Sternberg, 2020). Hence, through empirical studies and practical recommendations, researches of similar intentions can abridge cultural gaps stemming from traditions, disciplines, attitudes, tacit systems and nationalities through time. This can provide employees in organizations, as well as citizens in general, with a new perspective on how to communicate, interact, and collaborate with others in the Ethiopian diverse context. Furthermore, this research can assist organizations in considering the hiring of multicultural employees and implementing plans to support their development of cultural intelligence. This benefits both the organization and the employees by promoting harmony, improving communication, and fostering innovation. It is

important to recognize that in today's interconnected world, solving complex problems requires collaboration across cultures, continents, and individuals (Middleton, 2020). Ott & Michailova (2018) in Andzulis, *et al.*, (2020) argue that cultural intelligence has a constructive effect on a broad spectrum of employees and firm outcomes.

Understanding the cultural intelligence levels within a specific workforce can provide valuable insights into the organization's ability to operate in diverse cultural contexts and effectively collaborate with individuals from different backgrounds. It's the belief of the researcher that the findings of this study will contribute to the existing body of knowledge on cultural intelligence and its implications for organizations operating in diverse cultural contexts. By identifying the cultural intelligence levels among the OBN- Horn of Africa Channel workers, the study would provide insights into the organization's strengths and areas for improvement in terms of cultural intelligence. This information can be used to develop targeted training programs, policies, and strategies to enhance cultural intelligence within the organization and improve its ability to navigate cultural differences effectively.

### **1.7. Scope of the Research**

This study primarily examined the cultural intelligence displayed by employees at OBN Horn of Africa Channel based at the headquarters, with a focus on their ability to adapt in a diverse work environment. The research aimed at analysing how employees from over 19 different nationalities navigate unfamiliar cultural situations. The study only looked at aspects of cultural intelligence, such as meta-cognitive, cognitive, motivation, and behavioral factors, along with their sub-dimensions.

### **1.8. Limitation of the Study**

A research of such kind would need good enough resource and sample size. The sample size of the target population might hamper the result of the research. Time and financial resources could have significant impact on the result of the current research. Paucity of researches conducted in the area could have negative implication on the research. The methodology used i.e. survey could impact the result of the present research as uncovering insights related to the causes or processes behind the measured phenomena is not an easy task; despite the fact that the aim of this study was to find out the existence of the phenomenon or reality as claimed and theorized by the pioneering researchers. Furthermore, there are various sources of bias, such as the potential self-selection of respondents, the timing of the survey administration, and the data obtained via self-report questionnaires might be exposed to self-serving bias. Applicability of the CQS in Ethiopia has never been

tested and that may have impact on the result. In a nutshell the limitation could arise from cultural, methodological and related implications. More specifically,

### **Cultural Specificity:**

- A. Content:** CQ scales often applied on Western-centric cultural dimensions, which may not fully capture the nuances of Ethiopian cultures. This can lead to misinterpretations or inaccurate assessments.
- B. Norms & Values:** Cultural norms and values regarding individualism, communication styles, and power dynamics can influence how individuals respond to scale items, potentially skewing results.

### **Methodological Limitations:**

- A. Translation & Adaptation:** The accuracy of scales translated into Amharic or other languages depends on careful adaptation to reflect local cultural contexts and linguistic idioms.
- B. Sample Bias:** Samples used to validate or norm scales may not be representative of the diverse populations within a culture, leading to limited generalizability. To curb the occurrence of such kind of limitation the researcher has used census to include all the staff members of OBN-Horn of Africa.

### **Cultural Interpretation:**

- A. Self-Perception:** Individuals or employees from different cultures might have different understandings of CQ and its components, affecting their self-reporting on scales.
- B. Social Desirability:** Cultural attitudes towards self-promotion or modesty can influence responses, with individuals or employees potentially inflating or deflating their CQ scores.

Acknowledging the limitations, adhering to ethically standardized research processes, applying survey method, diverse theoretical frameworks, using census to include all employees under OBN-Horn of Africa Channel, and allowing space for others to intervene by studying cultural intelligence in the Ethiopian organizational settings are points to pursue to minimize the implication of research limitations on the research results. And when transferring the instruments from the original culture to the current cultural context, the researcher has adopted and adapted them to the existing culture carefully. In relation to this

Sternberg and Preisis (2023) referring to (Van de Vijver & Poortinga, (2005, 2020) claim that three types of instrument transfer have been distinguished in the literature: adoption, assembly, and revision.

*With adoption, the same instrument is applied across populations after careful translation of the instructions, the items, and other test materials. Revision implies that the original instrument is taken as a basis and elements of the instrument (such as some of the items or the response scale) are changed to make them more appropriate to the local context. When only the design and the broad themes and goals of the original instrument are kept, but new content and possibly other administration methods are developed, one speaks of assembly. The zero option is to develop a completely new instrument for a specific population. In this way, an instrument can be optimally adapted to the behavior repertoire of that population. However, this is a time- and cost-intensive procedure. Probably more important, there is no accumulation of knowledge on the target construct and/or domain across populations. (Sternberg and Preisis, 2023:171)*

The researcher opted for adaptation due to time and cost constraints while still giving utmost care for the original intentions and equivalence of the instruments. Sternberg and Preisis also suggest that the type of transfer that has been chosen needs to be justified by the level of equivalence that can be demonstrated for the adapted version of the instrument in the target population (Sternberg and Preisis, 2023).

## **1.9. Definition of Technical Terms and Terminologies**

- **Diversity:** Diversity is the term used to describe the various attributes that distinguish individuals as unique and categorize them as members of one or more collectives. It encompasses a broad range of differences among people, such as ancestry, culture, ethnicity, gender, gender identity, language, physical and intellectual abilities, race, religion, sex, sexual orientation, socioeconomic status, urban or rural upbringing, generation and age, as well as faith and/or beliefs.
- **Multicultural:** This refers to the presence of multiple cultures within a society or group. It simply acknowledges the diversity of cultural backgrounds present, without focusing on interactions or exchanges between them.
- **Cultural intelligence (CQ):** This refers to a person's ability to understand, adapt, adjust, and interact effectively in diverse cultural contexts. It's a key component of

successful intercultural communication. It is a four dimensional construct that is measured and quantified on a distinctive scale that has 20 items.

- **Cross-cultural** involves the examination of various cultures. For example, in cross-cultural communication, distinctions are recognized and accepted, leading to personal development rather than societal shifts. Within cross-cultural communities, a single culture is typically viewed as the standard against which all other cultures are measured or juxtaposed. Each culture is analyzed or examined independently.
- **Intercultural** refers to communities that possess a profound comprehension and admiration for diverse cultures. For instance, intercultural communication emphasizes the reciprocal sharing of ideas and cultural customs, as well as the establishment of profound connections. Within an intercultural society, no individual remains unaffected as everyone gains knowledge from each other and progresses collectively.
- **International diversity** refers to the scenario where individuals engage in travel to various nations or engage in interactions with individuals from diverse countries.
- **Domestic diversity** refers to the situation where individuals engage with others who possess varying cultural backgrounds or belong to different subgroups such as age, gender, ethnicity, religion, functional background, and more within a single country.
- **Equity** gives each employee fair and equal access, opportunities, and advancements, regardless of their diversity background. This can require companies to actively break down employees' barriers to success. For example, if a new hire has a disability, an equitable workplace ensures that the resources are readily accessible to help that employee succeed. Equity means that each team member has the proper resources to do their job, with equal opportunity.
- **Inclusion** ensures everyone on the team is treated fairly and respectfully, despite differences. Inclusion is about how employees interact. Are their ideas well-received? Are colleagues uplifting? Do employees offer each other *constructive* feedback?
- **Belonging** centers around the employee experience of *feeling* accepted in the workplace. Every team member should feel that their perspective is valued and adds something useful. Belonging to a team implies a sense of value-that an employee is needed and wanted. A simplistic example is if a leadership team is composed of nine seasoned managers and a young, new manager. This could make the new manager feel like an outlier with little value to offer. But, if the others actively encourage the new manager to voice ideas and input, provide equal opportunity for this manager to

lead projects and grow, etc., this helps the new manager to feel valued and respected. It delivers a sense of belonging.

- **Operational definition of CQ:** cultural intelligence is the ability of employees manifested in four dimensions- metacognitive CQ, cognitive CQ, motivational CQ, and Behavioural CQ to navigate others' cultures that are different from their own and that is measured using self-reported questions based on the model's indicators or CQS.

## **1.10. Organization of the Thesis**

This study comprises of five interconnected sections. The initial section establishes the groundwork for the study, focusing on the research problem, objectives, significance, and methodology used to address the problem statement. The second section delves into a review of relevant literature available online, authored by either foreign or domestic writers or researchers. Additionally, the lack of works by domestic researchers is highlighted after examining the resources. The third section is dedicated entirely to the research methodology. The fourth section covers data collection, analysis, and visualization. The final section summarizes the research findings, presents conclusions, and provides recommendations.

# Chapter Two

## 2.1. Review of Related Literature

### 2.1.1. Aspects of Culture

When we explore the definitions of culture we find characterizations and elements such as history, common traits, geographical location, language, religion, race, hunting practices, music, agriculture, art, and more. Culture can be seen as people's thoughts, actions, and emotions. Multiple disciplines like psychology, sociology, and anthropology offer diverse perspectives on culture. Professionals define the term based on their expertise and field of study. Hofstede, defines culture as "...the collective programming of the mind that distinguishes the members of one group or category of people from others" (Hofstede 2001:2; and Hofstede and Minkov, 2011:5); while Peterson (2004) describes culture as 'a set of inner values and beliefs that influence outward behaviours and environment' (p.17). Peterson uses a metaphorical comparison to describe culture as an iceberg. According to him, the visible part of the iceberg represents tangible elements like language, architecture, food, art and music, and clothing. In contrast, the hidden part of the iceberg symbolizes intangible values and concepts such as time, beliefs about human nature, the individual's role in society, motivation for success, family dynamics, adaptability, the significance of reputation, leadership preferences, communication styles, attitudes towards gender roles, and rules pertaining to relationships and work.

According to the OER or Open Education Resource (2022), culture is set of instructions or principles collectively adopted by a community to outline the proper way of living and encompasses ideas about what is right and wrong, what to strive for, how to speak, and what is valued, and emotions that are called for in certain situations, among others. The OER highlights the importance of culture in shaping individuals and societies, as it allows each new generation to benefit from solutions passed down from previous generations. Kwantes and Glazer (2017) posit that culture is not solely external to individuals or exclusively found in their self-characteristics, but rather resides in people's assumptions about the cultural environment they encounter. Villagran (2018) defines culture as the shared beliefs, values, assumptions, and behaviours that differentiate one group from another. According to Moua (2010), culture encompasses the shared beliefs, values, and assumptions of a group of individuals who learn and teach one another that their behaviours, attitudes, and perspectives are the correct ways to think, act, and feel. Moua further elaborates that it is

crucial to perceive ‘culture as something acquired, shared, dynamic, systemic, and symbolic’ (p. 25-26). Conversely, Hofstede (2011) asserts that culture can be examined through its dimensions, such as power distance, uncertainty avoidance, individualism vs. collectivism, masculinity vs. femininity, long-term vs. short orientation, and indulgence/restraint. The metaphorical onion model of culture developed by Hofstede (1980, 1991, & 2001), as cited in He *et al.*, (2020), encompasses values, rituals, heroes, and symbols, all accompanied by their respective rituals.

Anthropologist Edward T. Hall, in his renowned publication *The Silent Language*, provided an insightful analysis of culture by presenting three dimensions or approaches: context, space, and time (Kyprianou, 2022). These have to do with nonverbal behaviours that convey meanings in a subtle and covert manner. Nevertheless, the presence of ethnocentrism hinders our ability to comprehend cultural practices in other societies. Conversely, cultural relativity entails acknowledging and appreciating cultural differences, recognizing that understanding cultural practices is most effective within their own cultural context (OER, 2022). Cummings and Sanders acknowledge that a culture encompasses the collective social norms, encompassing religious and family values, as well as moral beliefs, of individuals residing in a specific geographical area (Cummings and Sanders, 2019). Symbolically, culture has been depicted by various scholars as a system, an onion, or an ocean, emphasizing its intricate nature and the considerable effort required navigating and adapting to the cultural milieu. One crucial aspect of culture is its hierarchical structure, which comprises five fundamental levels: national, regional, organizational, team and individual (Livermore, 2010).

**Table 2.1. Diverse Definition of Culture (Browaeys, Marie-Joëlle & Price, 2011:3)**

<i>Topical</i>	<i>Culture consists of everything on a list of topics, or categories, such as social organization, religion and economy</i>
<i>Historical</i>	<i>Culture is social heritage, or tradition, that is passed on to future generations</i>
<i>Behavioral</i>	<i>Culture is shared, learned human behavior; a way of life</i>
<i>Normative</i>	<i>Culture is ideals or rules of living</i>
<i>Functional</i>	<i>Culture is the way humans solve problems of adapting to the environment or living together</i>
<i>Mental</i>	<i>Culture is a complex of ideas, or learned habits, that inhibit impulse and distinguish people from animals</i>

<b>Symbolic</b>	<i>Culture is based on arbitrarily assigned meanings that are shared by a society</i>
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### 2.1.2. Approaches to Culture

There are various approaches to studying culture in the field of cross-cultural psychology. Typically, researchers in this area tend to favor two main approaches. Keith, (2011) and Berry (2016) have identified these two approaches-the etic approach which involves studying culture from an "outsider" perspective, using a single "universal" set of concepts and measurements that are applied to all cultures. This approach relies on the comparative method and adopts an "etic" perspective (Berry, 2011). On the other hand, the emic approach involves studying culture from an "insider" perspective, taking into account culture-specific points of view and analyzing concepts within the specific context of the observed culture. According to Berry (2017), the "emic" approach acknowledges the possibility that there may not be psychological universals, and that different cultures may have different psychological processes. Some researchers prefer to take a middle ground by combining both the etic and emic approaches, known as the etic-emic approach (Berry, 2011). In addition, the field of cross-cultural psychology also explores the concept of ethnocentrism. Ethnocentrism refers to the inclination to use one's own culture as a benchmark for assessing and appraising other cultures. By adopting an ethnocentric perspective, individuals rely on their understanding of their own culture to determine what is considered normal. This tendency can result in biases and a negative perception of cultural differences. Moreover, it can pose challenges in recognizing the influence of one's own cultural background on their behaviors. Cross-cultural psychologists extensively investigate the impact of ethnocentrism on our thoughts and behaviors, including our interactions with individuals from diverse cultures (Keith, 2011; and Berry, 2016).

**Table 2.2. The Emic and Etic approaches (Berry, 2011:291)**

<b>Emic approach</b>	<b>Etic approach</b>
<i>Studies behavior from within the system</i>	<i>Studies behavior from a position outside the system</i>
<i>Examines only one culture</i>	<i>Examines many cultures, comparing them</i>
<i>Structure discovered by the analyst</i>	<i>Criteria are considered absolute or universal</i>

### 2.1.3. Culture and Psychology

The fusion of psychology and culture is referred to as cultural psychology (Schwartz, *et al.*, 2020). This discipline is based on the concept of culture-psyche interactions in cultural

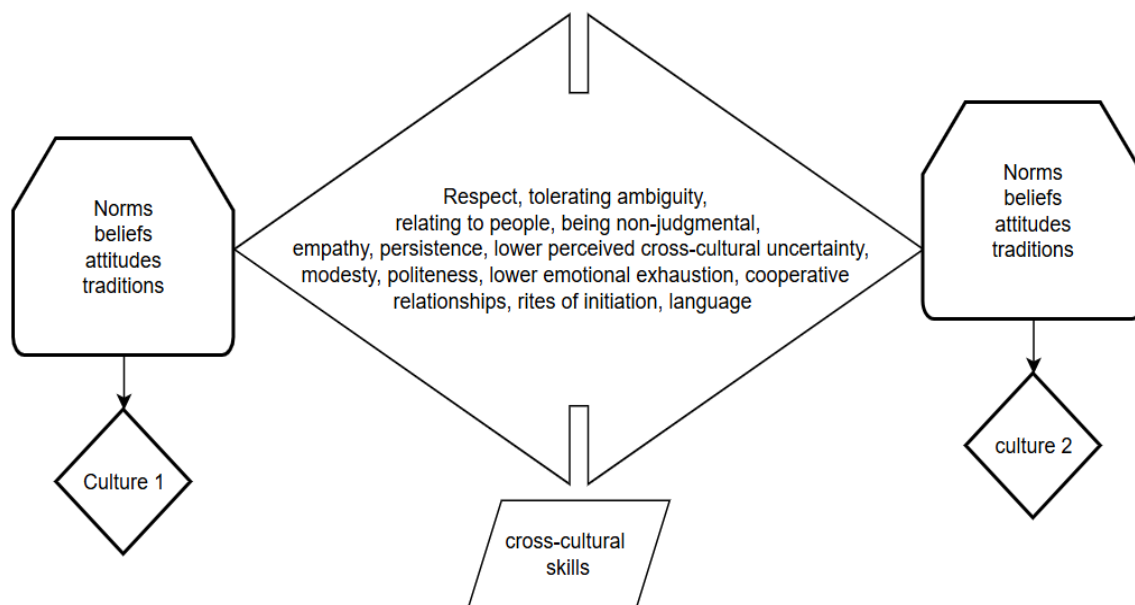
psychology, as well as the concept of person-context relations in developmental science (Schwartz, 2020). Essentially, psychological processes impact culture, and culture impacts psychological processes. Cultural psychology delves into how psychological and behavioural tendencies are moulded and ingrained within culture. Its fundamental belief is that the mind and culture are intertwined: individuals are shaped by their culture, and they, in turn, shape their culture. Culture encompasses shared beliefs, values, and assumptions that are acquired and transmitted within a community, contributing to the appropriate ways of thinking, behaving, and feeling. Culture is acquired, shared, dynamic, systemic, and symbolic. Individual thoughts and behaviours influence cultural norms and practices as they develop over time, and these cultural norms and practices also influence individuals (Lehman, *et.al*, 2004).

Schwartz et al. (2020) argue that cultural psychology suggests that the interaction between culture and an individual's psyche shapes human experience. In other words, culture influences the individual, while the individual also has an impact on culture. Cummings and Sanders (2019) refer to this as social-cultural psychology, which examines how social situations and cultures influence thinking and behaviour. Shweder (1991), as cited by Schwartz (2020), emphasizes that cultural psychology focuses on how cultural processes shape cognition, motivation, emotion, and behavior, as well as the factors that contribute to different patterns of functioning across contexts. Social norms, which are considered appropriate by group members, are an important aspect of social-cultural psychology (Cummings and Sanders, 2019). Worthy (2020) also suggests that *cultural psychology explores how cultural traditions and social practices regulate, express, and transform the human psyche, leading to ethnic variations in mind, self, and emotion rather than a universal psychological unity for all humanity* (p. 12). Norms encompass the customs, traditions, standards, rules, and general values of a group.

#### **2.1.4. Cross-Culture**

Cross-cultural understanding is a crucial concept that acknowledges and values the differences that exist among individuals from various nations, backgrounds, and ethnicities. Many corporations aspire to become multicultural organizations, employing individuals from diverse backgrounds. These organizations also prioritize the absence of prejudice and discrimination. Cross-cultural understanding encompasses aspects such as body language, physical contact, and perceptions of personal space. In cultures that adhere to strict religious standards, interactions between members of the opposite sex, even in a professional context,

can become complex. Some hand gestures could be disapproved of or, in more severe cases, could convey unintended messages. Although casual physical contact may be tolerated in certain societies, it is viewed as impolite, disrespectful, or even offensive in others. Within the realm of cross-cultural understanding, the terms "cross-cultural communication" and "intercultural communication" are often used interchangeably to describe the process of sharing information between individuals from different cultural backgrounds or generations.



**Fig.2.1. Host and Guest Environment and Mediatory Cross-cultural Skills**

Cultural intelligence cannot be observed and that's why conceptualization and dissecting it into components is so important (Ott & Michailova, 2018 in Thomsen 2021). Talking about cultural intelligence is relevant when more than two cultures cross-each-other which is important to determine a person's cultural intelligence on the basis of how they navigate in others' cultural which is different from their own culture. This means cultural intelligence becomes evident and can be analyzed when an individual encounters a new culture, with their own cultural background serving as the basis for how they interpret and observe the new culture (Earley & Mosakowski, 2004).

Bhasin (2020) delineates the essential elements of cross-cultural skills, including the ability to connect with individuals from diverse cultural backgrounds and value the interactions, adapt to unexpected changes and uncertainties in cross-cultural communication, adjust one's actions to align with cultural norms, demonstrate empathy by understanding others' perspectives, and be mindful of others' emotions in cross-cultural interactions (Bhasin, 2020). The key elements of intercultural communication are not limited to just the source and

receiver. In fact, there are six other components that are equally important - the message, channel, feedback, context, environment, and interference. These components are present in every communicative act and should not be overlooked. Intercultural communication is not only limited to different countries, but also occurs among subgroups within the same country. Factors such as the rural-versus-urban dynamic, as well as our geographical, linguistic, educational, sociological, and psychological traits, greatly influence how we communicate. It is important to understand that every business or organization has its own distinct culture. Even within what might be considered a global culture, there are multiple subcultures or co-cultures. For instance, within a company, the sales and accounting departments can be easily distinguished as two separate groups with their own symbols, language, and values. Additionally, within each department, there may be smaller groups, and each member brings their own unique background that inevitably influences their behavior and interactions.

**Table 2.3. Similarities and Differences Between Terms of Competence**

<b>Term</b>	<b>Focus</b>	<b>Similarities</b>	<b>Differences</b>	<b>Reference</b>
<i>Multiculturalism</i>	<i>Coexistence of diverse cultures</i>	<i>Cross-culture (cultural difference)</i>	<i>Lacks emphasis on interaction/ understanding</i>	<i>Han, (2013); He, (2006), Bennett, (2004)</i>
<i>Cross-Culture</i>	<i>Comparison of cultures</i>	<i>Multiculturalism &amp; CQ (cultural difference)</i>	<i>Focuses on contrasting cultures</i>	<i>Ting-Toomey (2012)</i>
<i>Intercultural Competence</i>	<i>Effective interaction with diverse cultures</i>	<i>CQ (effective interaction)</i>	<i>Skill-focused, emphasizes practical strategies</i>	<i>Cross et al. (1989); Cross et al. (2021); Bennett, M.J. (2015)</i>
<i>Cultural Intelligence (CQ)</i>	<i>Effective functioning in diverse settings</i>	<i>Cultural competence (effective interaction)</i>	<i>Broader concept: knowledge, skills, metacognition</i>	<i>Earley &amp; Ang (2003)</i>

Cultural intelligence is crucial for successful intercultural communication and collaboration, as it allows individuals to appreciate and fine-tune to cultural divergences. This enables more effective communication and collaboration. However, our responses to individuals perceived as part of an out-group are often influenced by stereotypes and prejudice, rather than considering the individual themselves. This categorization of people into opposing groups has been a major source of global conflicts and can also lead to conflicts on a personal level. Gaining knowledge about diversity and its importance will improve our communication skills and help prevent conflicts.

It is crucial to distinguish cultural intelligence from previous studies on the broader subject of cultural competence. This is necessary to prevent an excessive proliferation of concepts and measurement scales. Moreover, it is of utmost importance to demonstrate that new concepts (a) are firmly rooted in theory, (b) possess robust psychometric properties, and (c) enhance our capacity to forecast and comprehend significant outcomes (Van Dyne, Ang and Koh, 2009). To this day, researchers and advisors have presented various concepts centered around the broad subject of cultural competence. Nevertheless, the majority of those concepts and assessments fail to meet the three criteria specified earlier by Van Dyne, Ang and Koh. Many intercultural measurements lack up-to-date features due to two reasons as presented and argued by Van Dyne, Ang and Koh, (2009) in Moodian (2009):

*First, most intercultural competencies scales mix ability and personality (a partial list includes the CCAI: Cross-Cultural Adaptability Inventory; CCWM: Cross-Cultural World Mindedness; CSI: Cultural Shock Inventory; ICAPS: Intercultural Adjustment Potential Scale; MAKSS: Multicultural Awareness-Knowledge-Skills Survey; OAI: Overseas Assignment Inventory, and Prospector). Although personality characteristics can be relevant to cross-cultural adjustment, including stable dispositional traits in competency models muddies the validity and precision of these models. Second, although many scales include items that are similar to CQ, none of the existing scales are based explicitly on contemporary theories of intelligence, and none of the scales systematically assess the four aspects of intelligence.(p,353)*

Hence, validity of the measures, firm theoretical foundations, and being able to develop and improve through training makes CQ from earlier multicultural constructs.

### **2.1.5. Interface between Intelligence and Culture**

Ramis & Krastina, (2010) assert that the theory of multiple intelligences has allowed educators to expand their understanding of intelligence beyond the traditional academic perspective, which tends to prioritize academic knowledge. This shift has encouraged schools to recognize and appreciate a wider range of intelligences, as opposed to solely valuing what is culturally accepted within the school environment (Ramis & Krastina, 2010). Prior to the development of cultural intelligence, several authors contributed to this paradigm shift by proposing theories that challenged the notion of a singular valid form of intelligence (Wu, 2022). Historically, intelligence has been predominantly associated with Intelligence Quotient (IQ) tests, such as those developed by Wechsler and Binet. However, the validity of

these tests has been a topic of debate for many years. The conventional view suggests that intelligence is hereditary and that individuals possess a fixed amount of it. According to this view intelligence or IQ is often linked to cognitive abilities, the ability to solve problems, and proficiency in verbal communication. An individual with high intelligence possesses the capacity to tackle intricate problems, exhibit quick thinking, and express abstract concepts effectively (Wu, 2022). However, according to Earley and Ang (2003), intelligence is about learning and adapting to an environment. Benčíková (2019) also discusses the connection between naturalistic and existential intelligences and an individual's environment and contemplation of profound questions, drawing from Howard Gardner's Multiple Intelligence theory. An intelligent person is the one who learn the skills needed to adapt to the specific demands of their environment. That is where the idea of 'multiple intelligence' (Sternberg, 2011) that extends beyond academic settings evolves.

Sternberg's (2011) framework presents an interesting perspective on intelligence, suggesting that it consists of different components or loci within an individual. These components include metacognition, cognition, motivation, and behaviour. Metacognitive intelligence is the skill to manage one's cognitive operations, encompassing the process of gaining and interpreting knowledge. Conversely, cognitive intelligence is linked to an individual's knowledge frameworks and is in line with Ackerman's notion of intelligence-as-knowledge (Ackerman, 2018). Motivational intelligence refers to the mental capacity to direct and sustain energy towards a specific task or situation. It recognizes the importance of motivation in real-world problem-solving. Lastly, behavioural intelligence refers to the outward manifestations or actions of an individual. It focuses on what a person does rather than what they think (Sternberg, 2011:584). Similarly Earley and Ang (2003) describe cultural intelligence as a multifaceted attribute that encompasses metacognitive, cognitive, motivational, and behavioural factors that has been described in another section of this work.

According to Sternberg and Preiss (2022), the relationship between intelligence and context is highly intertwined. They propose three distinct branches of intelligence research that stem from different interpretations of context: (1) intelligence within a particular context, (2) intelligence across diverse cultures, and (3) cultural intelligence (CQ). The concept of intelligence in context challenges the limited scope of intelligence as measured by IQ, instead recognizing multiple intelligences that are applicable in various contexts beyond academic settings (Sternberg, 2004). Intelligence across cultures adopts an ethnological approach, examining how cultural perspectives influence our understanding of intelligence (Sternberg

and Preiss, 2022). CQ combines these two perspectives by shifting the research focus from cross-cultural intelligence comparisons to exploring an individual's ability to effectively navigate intercultural interactions within a specific context.

Culture and intelligence are deeply interconnected. The correlation between culture and intelligence can be examined from various angles (Sternberg, 2004; Sternberg and Grigorenko, 2004). One perspective is the culture of intelligence, which pertains to the internal culture of intelligence organizations. Another perspective is intelligence and culture, which delves into how the intelligence community interacts with diverse cultures. Furthermore, intelligence in culture analyzes how intelligence is depicted outside of its own community. Grasping the culture of local intelligence systems is essential for effectively engaging with local intelligence services. Cultural intelligence, defined as an individual's capacity to recognize, comprehend, and adapt to cross-cultural environments, has been shown to have a significant impact on interpersonal communication, psychological capital, and organizational citizenship behaviour. Cultural intelligence can also influence education, including writing proficiency. Different forms of cultural studies are present within intelligence studies, such as organizational cultures, strategic culture, elite culture, culture as propaganda, and cultural representations of intelligence in popular discourse. Intelligence remains elusive to complete understanding or even meaningful interpretation when detached from its cultural backdrop. What may be considered intelligent behavior in one culture could be perceived as unintelligent in another, and vice versa. Moreover, individuals from diverse cultures hold distinct implicit (folk) theories of intelligence, which can give rise to potential misinterpretations (Sternberg and Grigorenko, 2004). The relationships between different facets of intelligence can differ across cultures, with positive correlations in one setting potentially being negative in another.

Culture plays a crucial role in comprehending intelligence. It is impossible to fully grasp intelligence without considering its cultural context (Sternberg, 2004). There are varying perspectives regarding the correlation between culture and intelligence. van de Vijver (2015) also discussed the relativistic viewpoint, which suggests that intelligence is closely intertwined with culture, making it futile to compare intelligence across different cultures. On the other hand, the absolutist viewpoint argues that cognitive processes are universally the same, emphasizing the context-independent nature of these processes (Park, 2021). The Universalist viewpoint recognizes that fundamental cognitive processes are universal, but their manifestations may differ across cultures (Sternberg, 2004). Different cultures possess

distinct implicit theories of intelligence, resulting in variations in what is considered intelligent behaviour (Rapchan, 2012). Moreover, social aspects such as obedience and social skills are regarded as integral components of intelligence in non-western countries. In conclusion, intelligence must be comprehended within its cultural context, as culture significantly influences the definition, assessment, and development of intelligence.

Culture is an integral part of our thinking process, deeply ingrained in our minds. It remains intertwined with us even when we venture out of our homes and embark on new paths, defining ourselves through our work and accomplishments (Hammer, 2009). Every business or organization possesses its own unique culture, and within the broader global culture, there exist numerous subcultures or co-cultures. Take, for instance, the distinction between the sales and accounting departments within a corporation. It is clear that these two groups possess their own unique symbols, vocabulary, and values. Moreover, each group may also consist of smaller factions, and every individual within each department originates from a unique background that inherently shapes their conduct and engagements. Culture and intelligence are closely intertwined as Sternberg (2004) cited in He and associates (2019) indicated. For example, attitudes and behaviours that are considered appropriate and intelligent in one culture may be viewed as inappropriate or indicative of low intelligence in another culture (He, *et.al.*, 2019). This becomes a significant concern for expatriates, as the unfamiliarity and differences they encounter upon arrival and during the process of settling in can often lead to culture shock, uncertainty, and a sense of disorientation associated with an unfamiliar way of life and work (He, *et.al.*, 2019).

#### **2.1.6. The Advent of Cultural Intelligence**

The evolution of cultural intelligence studies has been attributed to various researchers. Ang and Earley (2003), well-known scholars in the field, are often credited with introducing the concept. They co-authored a textbook titled "Cultural intelligence: Individual interactions across cultures," which is considered a foundational work in this area. However, Peterson (2004) claims that he is the first to use the term cultural intelligence. He acknowledges that cultural intelligence was already in existence before him and states, "I first used cultural intelligence in a training program in the late 1980s, and I'm sure it was coined before I started introducing it back then. I am glad that the term is widely used today." (p. 87)

Another influential figure in the field is Earley, (2002), who emphasized the significance of cultural intelligence in redefining interactions across cultures and organizations. Earley described cultural intelligence as a construct that enhances

understanding of intercultural relations. He defined it as "a person's capacity to adapt to new cultural settings based on multiple facets including cognitive, motivational, and behavioral features." Furthermore, Middleton, (2022) defines Cultural intelligence (CQ) as "the ability to cross boundaries and thrive in multiple cultures." This perspective highlights the importance of being able to navigate and succeed in diverse cultural contexts.

Mziray and Nel (2017) emphasized the importance of cultural intelligence for contemporary leaders aiming to navigate a diverse work environment. They stated that "Cultural Intelligence (CQ) is the natural progression from the well-established concepts of Intelligence Quotient (IQ) and Emotional Intelligence (EQ). Effective leaders require all three to lead successfully." Some may perceive it as the ability to empathize with individuals from diverse cultural environments. Mziray and Nel (2017). State that cultural intelligence (CQ) involves being sensitive to the values, beliefs, and attitudes of individuals from different cultures, and responding with informed empathy and genuine understanding.

According to Earley and Mosakowski (2004), as cited by Harvard Business Review (HBR), cultural intelligence refers to an 'outsider's innate ability to understand and interpret unfamiliar and ambiguous gestures in the same way as the person's fellow countrymen would' (HBR, 2004). However, Farrell *et al.*, (2022) define cultural intelligence as the skill to effectively relate and work in culturally diverse situations, as well as the capability to thrive in multiple cultures by crossing boundaries. Brower and Harrison (2015) further elaborate that cultural intelligence encompasses the capacity of an individual to successfully adapt across various cultures, involving the ability to gather, interpret, and act upon different cues in order to function effectively in multicultural settings.

Thomas in Kwantes and Glazer, (2017) defines CQ as "global people skills" or the ability to behave appropriately and effectively in culturally different situations (p, 98). Peterson, (2004), characterize it as "the ability to engage in a set of behaviors that uses skills (i.e., language or interpersonal skills) and qualities (e.g., tolerance for ambiguity, flexibility) that are tuned appropriately to the culture-based values and attitudes of the people with whom one interacts." Thomas, and Inkson, in Moua, (2010) wrote "being skilled and flexible about understanding a culture, learning more about it from your on-going interactions with it, and gradually reshaping your thinking to be more sympathetic to the culture and your behaviors to be more skilled and appropriate when interacting with others from the culture"(p,59). For Livermore, (2011), cultural intelligence is "the capability to function effectively across a variety of cultural contexts, such as ethnic, generational, and organizational cultures" (p, 5).

From the explanations and descriptions forwarded by scholars in the field, one can capture that cultural intelligence goes beyond our existing knowledge of cultural sensitivity and awareness by highlighting certain skill sets and capabilities needed to successfully realize our objectives in culturally diverse situations. Although cultural intelligence does have resemblance with different approaches to cultural competence people can acquire, it deviates from such approaches in its strong attachment to intelligence inquires. As a result, the emphasis is not only on “understanding different cultures, but also on problem solving and effective adaptations for various cultural settings. Even if you and I have the same cultural background, we’ll experience new cross-cultural situations differently according to who we are as individuals” writes Livermore, (2011). In the words of Cummings and Sanders (2019) the concept of cultural intelligence is the ability to understand why members of other cultures act in the ways they do. ‘Rather than dismissing foreign behaviors as weird, inferior, or immoral, people high in cultural intelligence can appreciate differences even if they do not necessarily share another culture’s views or adopt its ways of doing things’ (p, 803).

Earley, and Mosakowski, (2004) contended that individuals who are somewhat detached from their own culture can more readily embrace the customs and nonverbal cues of an unfamiliar culture. They stressed the significance of behavior in out-group settings, stating that understanding alone is insufficient; actions must demonstrate genuine engagement. Livermore, (2011) viewed Cultural Intelligence as the ability to operate effectively in diverse cultural contexts, encompassing ethnic, generational, and organizational cultures.

### **2.1.7. Theories behind the Emergence of CQ as Cross-cultural Construct**

Cultural intelligence, defined as the ability to navigate and engage successfully in culturally diverse environments, is considered an etic concept according to Aguinis & Henle (2003) in Van Dyne, Ang and Koh (2009), and can be universally applied across different cultures. Despite its close connection to culture, cultural intelligence is not an emic, indigenous, culture-bound, or culture-specific concept. This implies that cultural intelligence serves as a form of intelligence that elucidates the ability to adapt to *diversity* and engage in *cross-cultural interactions*. He and his colleagues (2019) argue that CQ is derived from various fields such as cross-cultural psychology, anthropology, sociology, and management. They assert that this concept is primarily based on several important theories in the field of psychology, including Identity Theory, Cultural Self-Representation Theory, Social Learning Theory, and self-efficacy theories. Additionally, it is informed by the analysis of the subject culture. Essentially, CQ is rooted in the theory of multiple intelligences proposed by Gardner

(2011) and maintained by He and his team (2019), and that it is conceptualized as a multifaceted model by Earley and Ang (2003). Consequently, CQ intersects with various psychological theories in intriguing ways, both influencing and being influenced by them. Social learning theory Albert Bandura in Van Dyne, et.al., (2009), Self-efficacy theory (Bhagat, and Steers, 2009; Tang in Alifuddin, and Widodo, 2022); cultural contact theory (Encyclopedia Britannica, 2011); personality theory (Ang, Van Dyne and Koh, 2006; Ang and Earley, 2003; Cummings and Sanders, 2019; Ang and Van Dyne, 2008; and Van Dyne, *et.al.*, 2012; Thomas, and Liao, 2020); cultural self-representation theory (Earley and Ang, 2003); theory of multiple intelligence (MI) (Gardner, 2011).

### **2.1.8. Facets of Cultural Intelligence**

The facets, structure, model or factors of CQ as called by different researchers have improved over years. Sternberg (2020) posits that intelligence is a multi loci construct, suggesting that there are various loci of intelligence within an individual, including meta-cognition, cognition, motivation, and behavior. According to Sternberg, a comprehensive understanding of intelligence necessitates the taking into account of all four loci. This perspective highlights the interconnected nature of different aspects of intelligence and emphasizes the importance of examining intelligence from a holistic standpoint.

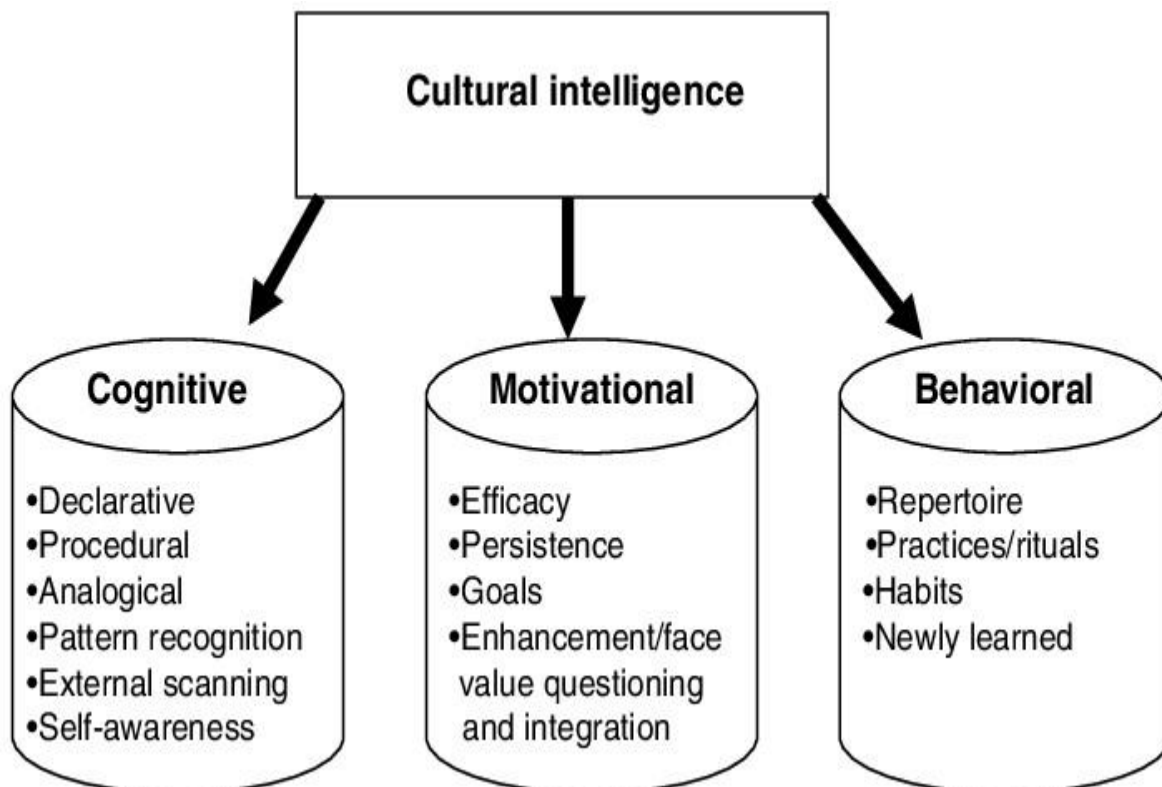
Similarly, researchers have explored the concept of cultural intelligence (CQ) as a multi-faceted construct that manifests in various ways. In a seminal paper by Earley (2002) CQ was introduced as a novel concept aimed at capturing an individual's ability to effectively navigate and lead in culturally diverse environments. Earley proposed that CQ goes beyond mere knowledge or awareness of different cultures; it encompasses the capacity to think, feel, and behave in culturally appropriate and effective ways. He identified three key components of cultural intelligence that improve an individual's capacity to navigate diverse cultural environments.

A. Cognitive CQ: This involves the ability to understand and interpret cultural cues, such as nonverbal communication, social norms, and values.

B. Motivational CQ: This involves the eagerness and commitment to connect with people from different cultures, and to appreciate and respect their differences.

C. Behavioral CQ: This involves the ability to adapt one's behavior to different cultural contexts, and to effectively communicate and interact with individuals from diverse cultures.

These three components work together in a cohesive manner to enable individuals to effectively navigate and thrive in culturally diverse settings. For instance, an individual who possesses a strong cognitive cultural intelligence (CQ) would be able to discern that someone from a different culture is intentionally avoiding making eye contact. On the other hand, an individual with a high level of motivational CQ would not only acknowledge this behavior, but also demonstrate a genuine curiosity in understanding the underlying reasons behind it and actively seek ways to establish a connection with the individual. Lastly, an individual with an enhanced behavioral CQ would possess the capability to adapt their communication style to align with the cultural norms and expectations, thereby ensuring that their interactions are culturally appropriate.



**Fig.2.2. First Model of CQ, Earley, (2002)**

Ang and Earley (2003) further develop the initial framework by expanding it beyond the three aspects. They posit that cultural intelligence includes elements related to both process and content. Through the incorporation of cognitive, motivational, and behavioral dimensions, the model introduces a new perspective.

A. Metacognitive Cultural Intelligence involves being aware of and monitoring one's own cultural knowledge, abilities, and limitations when interacting with others.

B. Cognitive Cultural Intelligence refers to having knowledge and understanding of cultural differences, such as values, beliefs, practices, and communication styles.

C. Motivational Cultural Intelligence includes having an interest, drive, and confidence to engage with diverse cultures and successfully overcome challenges.

D. Behavioral Cultural Intelligence is the skill of adapting one's behavior (both verbal and nonverbal) effectively in various cultural settings. Ang and Van Dyne (2008) took the four-factor model and made it more precise by proposing distinct sub-dimensions within each facet. This enhanced approach offers a more detailed and comprehensive comprehension of Cultural Intelligence (CQ).

- A. Metacognitive CQ: Cultural self-awareness, cultural judgment, self-correction.
- B. Cognitive CQ: Cultural knowledge, cultural analysis, cultural reasoning.
- C. Motivational CQ: Cultural interest, cultural self-efficacy, cultural engagement.
- D. Behavioral CQ: Cultural flexibility, cultural communication, cultural relationship building.

Ang and Van Dyne introduced a novel conceptual framework consisting of two distinct layers, namely the inner layer comprising facets and the outer layer encompassing individual characteristics and situational factors. This model was designed to examine the impact of cultural intelligence (CQ) on cross-cultural behavior. What sets this model apart is its comprehensive approach, as it takes into account both individual and organizational levels of cultural intelligence, thereby providing a holistic understanding of the phenomenon.

With a slight difference with what is outlined by Eerley (2002), Livermore, D. (2011) classifies what he calls strategies into four interconnected facets of CQ.

- A. CQ Drive (motivation) is one's interest and confidence in functioning effectively in culturally diverse settings. This often gets overlooked. Without the ample drive to take on the challenges that inevitably accompany multicultural situations, there's little evidence one will be successful.
- B. CQ Knowledge (cognition) is one's knowledge about how cultures are similar and different. The emphasis is not on being an expert about every culture one encounters. That's overwhelming and impossible.
- C. CQ Strategy (meta-cognition) is how one makes sense of culturally diverse experiences. It occurs when one makes judgments about their own thought processes and those of others.

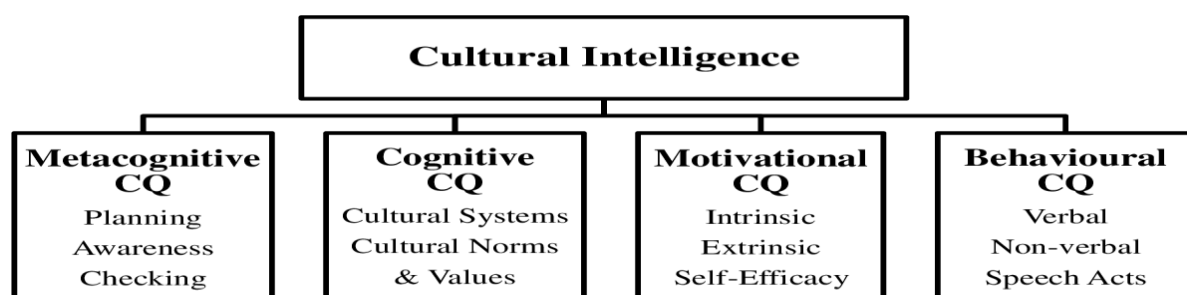
- D. CQ Action (behavior) is one's capability to adapt their behavior appropriately for different cultures. It involves having a flexible repertoire of responses to suit various situations while still remaining true to oneself (p. 7).

Cross-cultural motivational cultural intelligence, according to Pogosyan (2022), refers to the ability to concentrate one's attention and efforts on acquiring knowledge and adapting to various cultural environments. Individuals with high levels of motivational cultural intelligence demonstrate a tendency to actively seek out intercultural interactions and possess the confidence needed to navigate them effectively. This type of intelligence is divided into two categories: intrinsic and extrinsic. Intrinsic interest involves the satisfaction and value derived from engaging with individuals from diverse cultural backgrounds. Those with high intrinsic interest often find personal benefits in their cross-cultural experiences. On the other hand, extrinsic interest is driven by the tangible rewards and benefits associated with cross-cultural interactions, such as promotions and new opportunities. Organizations commonly use these external incentives to motivate employees on international assignments. Additionally, self-efficacy to adapt - the confidence in one's ability to engage, interact, and collaborate across cultures - is a key component of motivational cultural intelligence (Pogosyan, 2020; Halawi, 2023; Freitas, 2023; Golerazeghi, *et.al.*, 2015, and Van Dyne, *et.al.*, 2012).

Pogosyan (2022) and several other researchers have elucidated that cognitive cultural intelligence (CQ) encompasses a wide range of cultural knowledge possessed by individuals. The effectiveness of cross-cultural interactions relies on two types of knowledge: general cultural knowledge and knowledge specific to a particular context. Culture-general knowledge refers to declarative knowledge about the fundamental elements that constitute cultures. This includes knowledge about economic and legal systems, norms for social interaction, religious beliefs, aesthetic values or value systems, political, historical and philosophical traditions, as well as social and communication norms. It also involves gaining insight into local languages. On the other hand, context-specific knowledge entails having an "insider understanding" of the norms and rules of behavior within various demographic subcultures present in a culture, such as age, gender, and occupation (Pogosyan, 2020; Halawi, 2023; Freitas, 2023; Golerazeghi, *et.al.*, 2015, and Van Dyne, *et.al.*, 2012). Pogosyan (2022) describes metacognitive cultural intelligence (CQ) as the cognitive ability of an individual to acquire and evaluate cultural knowledge. Those with a strong metacognitive CQ exhibit a heightened awareness of themselves, others, and the context, continuously monitoring and adjusting their interpretations based on feedback from intercultural

encounters. Metacognitive CQ involves three distinct processes that are activated before, during, and after intercultural engagements. Preparation involves planning before cross-cultural interactions. Individuals contemplate their goals and objectives prior to the encounter and predict potential outcomes by taking into account the cultural perspective of their counterparts. Awareness entails being mindful in the moment of how culture influences thoughts, emotions, and actions. Adjustment involves reassessing expectations, assumptions, and beliefs that arise during or after cross-cultural exchanges. As new insights are gained, individuals modify their mental frameworks accordingly. (Halawi, 2023; Freitas, 2023 and Golerazeghi, *et.al.*, 2015; Van Dyne, *et.al.* 2012).

Pogosyan (2022) emphasizes the significance of behavioural CQ, which centres on the effective application of knowledge and the display of culturally appropriate verbal and non-verbal behaviors. Individuals with a high level of behavioural CQ are often regarded as skilled and considerate communicators due to their ability to adapt the content, structure, and style of their communication to align with diverse cultural norms. In terms of verbal behavior, this entails the capacity to linguistically express oneself, including adjusting tone of voice, speech speed, warmth, and formality to meet cultural standards. Understanding when and how to utilize pauses during conversations, as well as adhering to etiquette regarding turn-taking, are all part of the linguistic rules of communication. Non-verbal behavior involves the ability to express oneself through culturally suitable non-verbal means such as gestures and facial expressions, as well as the ability to interpret others' body language. Additionally, knowledge of culture-specific nuances in expressing apologies, gratitude, warnings, and refusals is essential (Halawi, 2023; Freitas, 2023; Golerazeghi et al., 2015; Van Dyne et al., 2012). Van Dyne, Ang, and Koh also describe this aspect as behavioral approaches that focus on individuals' actions rather than their thoughts or emotions.



**Fig 2.3. Dimensions of CQ Adapted from Tharampos, M. (2015)**

Individuals with a high level of Cultural Intelligence possess the ability to interpret behaviour accurately, respond appropriately, and communicate effectively, thus minimizing

misunderstandings. As a result, Cultural Intelligence serves as a valuable framework for expatriate adjustment. Understanding the impact of Cultural Intelligence on adjustment can benefit managers in two key ways. Firstly, it enables them to evaluate candidates based on their Cultural Intelligence to select individuals who are likely to adapt successfully. Secondly, it provides insights into the factors within the work environment that can be addressed to enhance adjustment. This involves examining the moderators and antecedents of Cultural Intelligence and their relationship to the work environment.

Cultural intelligence encompasses four key factors: metacognitive, cognitive, motivational, and behavioral (Ang & Van Dyne, 2015). Metacognitive processes involve acquiring knowledge and awareness of one's own cognitive processes. Individuals with a higher level of metacognitive cultural intelligence can quickly adapt to the values, laws, and regulations of a specific local culture (Tuan, 2016). Cognitive cultural intelligence refers to the specific knowledge of values, beliefs, economic systems, and legal systems of another culture (Vlajcic *et al.*, 2019).

The motivational factor involves the ability to encourage efforts to function in international settings and establish interactions with individuals from different cultures (Jyoti & Kour, 2015). Managers who possess a high degree of motivational cultural intelligence achieve good business performance (Lorenz, Ramsey & Richey, 2018). Individuals with high levels of motivational cultural intelligence exhibit self-confidence and a desire to engage with people from diverse cultural backgrounds (Li, 2020).

The behavioural factor of cultural intelligence pertains to the demonstration of verbal and non-verbal abilities during interactions with individuals from diverse backgrounds (Ang & Van Dyne, 2015). Individuals with a high degree of behavioural cultural intelligence excel in intercultural communication (Shaik, Makhecha & Gouda, 2020). Caputo, Ayoko & Amoo (2018) emphasize the importance of possessing appropriate verbal and non-verbal competencies, such as body language and expressive movements, in order to adapt to culturally different environments. This implies the need for an extensive and flexible range of behaviours.

#### **2.1.9. Nomological Network of Cultural Intelligence (CQ)**

The nomological structure of CQ delineates the complex interrelation between CQ and other relevant ideas. It aids in understanding the placement of CQ within the wider psychological context, its influences, and its outcomes (Ang, Van Dyne, and Koh 2006; Ang and Van Dyne, 2008; Earley, and Mosakowski, 2004; Ang, Van Dyne, and Ling Tan, 2012; Ang, Van Dyne

and, Rocksthul, 2015; Thomas, *et.al.*, 2015). One of the prominent nomological structure of the CQ that has been identified by the researchers in the area has been the causal agents or antecedents of cultural intelligence or CQ. Antecedents (Factors influencing or causal agents or predictors of CQ) include: Individual differences: Openness to new experiences, Conscientiousness, Inquisitiveness, Emotional intelligence, Acceptance of uncertainty; Global exposure: Residing, working, or studying in foreign countries, Interaction with diverse cultures; Educational background: Formal education in cross-cultural communication, Language acquisition; Personality traits: the five dimensions or characteristics commonly known as (a) extraversion: outgoing, assertive, energetic, dynamic, ambitious; (b) agreeableness: pleasant, kind-hearted, amiable, cooperative, trusting; (c) conscientiousness: reliable, goal-oriented, organized, methodical, driven, dependable; (d) emotional stability: composed, serene, confident, composed, relaxed; and (e) openness to new experiences: creative, intellectual, curious, artistically inclined. Cognitive skills: Analytical thinking, Effective problem-solving (Earley and Ang, 2003; Ang, Van Dyne and Koh, 2006; Ang, Van Dyne and Ling Tan, 2012).

Having a high Cultural Intelligence (CQ) leads to various positive outcomes, including: Intercultural effectiveness: Building rapport with people from different cultures or adjusting to cultures, managing conflict effectively, negotiating successfully, adapting to new cultural environments; task performance, decision making, cultural judgment; Performance in diverse settings: leadership, teamwork, job satisfaction, career success; Personal well-being: Reduced stress and anxiety, increased self-confidence, greater sense of connection with others (Earley, and Ang, 2003; Ang, Van Dyne, and Koh, 2006; Thomas, *et.al.*, 2015)

Cultural Intelligence (CQ) is separate from, yet connected to, other types of intelligence such as Cognitive intelligence, Emotional intelligence, Social intelligence. Recognizing the nomological network can assist individuals and organizations in creating tactics to improve CQ. Cultural Intelligence (CQ) is essential in various important areas when it comes to navigating diverse groups and situations (Ang, and Van Dyne, 2008 and Ang, Van Dyne, 2012).

Jyoti and associates (2019) assert that cultural intelligence plays a vital role in mediating various situations, such as conflict resolution, fostering inclusivity, and enhancing cultural awareness. This in turn mean that individuals with a high level of CQ can effectively resolve conflicts between people from different cultural backgrounds by understanding their unique perspectives, communication styles, and values. They can reduce tensions, find

common ground, and facilitate productive discussions. Moderators with CQ can create an inclusive environment where everyone feels respected regardless of their cultural background, promote participation, acknowledge diverse viewpoints, and address biases (Jyoti, Pereira, and Kour, 2019). Thus, by increasing awareness of cultural differences and their impact on communication and behavior, individuals with high CQ can help others develop a better understanding of each other and prevent misunderstandings.

Gonçalves, Santo, and Sousa, (2019) have investigated that intercultural contact is a predictor of cultural intelligence and that men and individuals who possess superior level studies present higher cultural intelligence means. Individuals who engage in intercultural interactions with friends or family demonstrate enhanced cultural intelligence in metacognitive and motivational aspects, while those who engage in such interactions in a professional setting exhibit proficiency in cognitive and behavioral dimensions. This suggests that factors such as gender, educational attainment, and frequency of cultural contact significantly influence an individual's ability to acclimate to diverse cultural environments and effectively navigate their personal and professional lives. In a similar vein, Motivational CQ predicts better psychological and sociocultural outcomes over time (Fischer, Ward, and Wilson, 2011).

Empathy, respect, interest in local culture, flexibility, tolerance, initiative, open-mindedness, sociability, and positive self-image are all predictors of cultural intelligence (Kealey and Ruben in Ang and Earley 2003). Cultural intelligence has been shown to influence outcomes like adaptation and adjustment, suggesting that it may mediate the relationship between these predictors and outcomes (Lie, 2016; Gonçalves et al., 2015).

#### **2.1.10. Measuring Cultural Intelligence**

An old adage goes “When you can measure what you are speaking about, and express it in numbers, you know something about it; but when you cannot measure it, when you cannot express it in numbers, and your knowledge is of a meager and unsatisfactory kind.” Being able to assign numerical values to one’s thoughts and ideas demonstrates a deeper level of understanding and clarity. It shows that one has a firm grasp on the concepts and can effectively communicate them. On the other hand, if one struggles to quantify or articulate their thoughts in numbers, it may indicate a lack of comprehension or a need for further exploration and explanation. Numerical values can serve as a powerful tool for expressing complex ideas and concepts in a clear and concise manner. The above saying often quoted for short as ‘If you cannot measure it, then it is not science’.

Some academics may argue that attempting to measure Cultural Intelligence (CQ) is a futile endeavor. They contend that CQ can only be assessed over time as individuals navigate different cultural boundaries. Middleton (2022), a proponent of this perspective, asserts that CQ differs from IQ in that it cannot be quantified through a numerical score. There is no straightforward Cultural Intelligence scale to measure ourselves against, and it is unproductive to view CQ as a numerical value. Middleton further expands on her viewpoint by suggesting that Cultural Intelligence should be seen as something we continuously enhance and develop throughout our lives (Middleton, 2022). According to her, the most crucial aspect and the challenging part lie in acquiring CQ. This is achieved through personal experiences as well as the knowledge shared by trusted individuals who are willing to impart their wisdom to us. Middleton also classifies CQ into two distinct spectrums: Core, which encompasses aspects that are resistant to change or not easily changeable, and Flex, which includes elements that can be adapted to different circumstances, people, or cultures. However, a valid question arises regarding how it is possible to categorize what falls under Core or Flex.

Middleton (2022) has the following to say corroborating her argument with respect to the Core and Flex concepts. In Japan, it is customary to bow as a sign of respect. ‘While I may have different customs at home, it is important to adapt to the local culture when in Japan.’ says Middleton. Understanding when to bow, when to smile, and how to show politeness is essential. ‘It is not about changing who you are, but rather adjusting how you convey it’, she further asserts (Middleton, 2022). It is crucial to observe and learn how people from different backgrounds express themselves, and then follow suit accordingly.

As opposed to the above views, Earley and Ang (2003) in Sternberg (2020) defined Cultural Intelligence (CQ) as a multidimensional concept rooted in Sternberg's theory of *multiple loci* of intelligence. Sternberg suggested that individuals possess various loci of intelligence, including metacognition, cognition, motivation, and behavior. To fully grasp intelligence, one must take into account all four loci.

Triandis in Ang and Dyne (2008) asserted that a four-faceted measure of cultural intelligence was developed that it has excellent psychometric attributes. This 20-item inventory was carefully developed and can be *used across cultures and time*. It has both self-report and observer-report items. Abernethy (2015) witnesses data collection through the self-report method can allow one to acquire both a different type and quality of information when compared to acquiring the information through the observer report method; however nor the

observation or self-report processes are perfect data collection methods. When designing a study it is important to know when to use one over the other. By understanding how the data is collected in both of these processes and the problems associated with either process one can make an informed decision as to when to use one over the other. Additionally, though the use of only one method can be a practical choice the use of both methods is the better choice and should be used when it can. It should be noted that there are many problems and biases that need to be controlled for in these methods and there are other ways in which they can be controlled for beyond what is covered.

The measure predicts many important variables, such as adjustment to different cultures, and provides a solid basis for scientific work. The 20-item self-rating CQ measure (Ang *et al.*, 2007) is based on four components: metacognition; cognition, motivation, and behavior. An example of one item from each of the above components is, respectively: “I am conscious of the cultural knowledge I apply to cross-cultural interactions”; “I know the legal and economic systems of other cultures”; “I am confident that I can socialize with locals in a culture that is unfamiliar to me”; and, “I alter my facial expressions when a cross-cultural interaction requires it.” The scale is based on an extension of the CQ conceptualization in Earley and Ang (2003). Respondents were required to indicate a score from 1 (disagree strongly) to 5 (agree strongly) for each item. CQ factor scores were the average of item scores from that factor; the average of all items served as an overall CQ score.

The table provided below offers a detailed overview of the cultural intelligence measure, or scales allowing individuals to gain a more comprehensive understanding of the concept. The table includes sample statements that assess an individual's comprehension of the four dimensions of cultural intelligence in different cross-cultural scenarios.

**Table 2.4. Subdimension of CQ, Sternberg, (2020); and Van Dyne, et.al, (2012)**

CQ Dimensions	Definition / Sample Items
<b>METACOGNITIVE CQ</b>	
<i>Sub-dimensions</i>	<i>An individual's level of conscious cultural awareness and executive processing during intercultural interactions.</i>
Planning	
Awareness	I develop action plans before interacting with people from a different culture I am aware of how my culture influences my interactions with people from different cultures
Checking	I adjust my understanding of a culture while I

	interact with people from that culture
<b>COGNITIVE CQ</b>	
<i>Sub-dimensions</i>	<i>An individual's knowledge structures about cultural institutions, norms, practices, and conventions in different cultural settings</i>
Culture-General Knowledge	I can describe the different cultural value frameworks that explain behaviors around the world
Context-Specific Knowledge	I can describe the ways that leadership styles differ across cultural settings
<b>MOTIVATIONAL CQ</b>	
<i>Sub-dimensions</i>	<i>An individual's capability to direct attention and energy toward learning about and functioning in situations characterized by cultural differences.</i>
Intrinsic Interest	I truly enjoy interacting with people from different cultures
Extrinsic Interest	I value the status I would gain from living or working in a different culture
Self-Efficacy to Adjust	I am confident that I can persist in coping with living conditions in different cultures
<b>BEHAVIORAL CQ</b>	
<i>Sub-dimensions</i>	<i>An individual's capability to enact a wide repertoire of verbal and nonverbal actions when interacting with people from different cultures</i>
Verbal behavior	I change my use of pause and silence to suit different cultural situations
Nonverbal behavior	I modify how close or far apart I stand when interacting with people from different cultures
Speech Acts	I modify the way I disagree with others to fit the cultural setting

The above table represents the subdimensions of the four CQ dimensions (Van Dyne, et.al, 2012) in that metacognition delineated to planning, awareness and checking when sojourners navigate a different culture than their own. The motivational CQ is classified into intrinsic and extrinsic interest and self-efficacy perspectives. The cognitive CQ is differentiated into two subdimensions-culture general knowledge and context specific knowledge. Finally, the behavioral dimension is classified into verbal, non-verbal and speech acts (Van Dyne, et.al, 2012). According to the research findings on the subdimensions of the

four CQ models, expanded cultural intelligence scales (E-CQS) measure, eleven-subdimensions instead of 20 subdimensions proposed by Earley and Ang, (2003).

#### **2.1.11. CQ in the Context of Intra-National Diversity**

Ang and Van Dyne (2008) define Cultural Intelligence (CQ) as a capability that influences outcomes such as adaptation and effective performance in culturally diverse environments. Research on CQ outcomes is primarily focused on individual levels and can be categorized into four main areas: adaptation, job performance, leadership, and changes in CQ resulting from interventions (Sternberg, 2015). Abdul *et al.* (2021) conducted a study on domestic workers from culturally diverse India and found that job transfers within the country can lead to adjustment challenges similar to those faced by expatriates, especially in highly diverse countries where various sub-cultures exist within a single national culture.

Abdul, *et.al.*, (2021) highlighted that apart from cross-cultural variances, intra-national distinctions like language, ethnicity, cuisine, attire, economic progress, geographical locations, or urban-rural gaps can impede social cohesion. Hence, it is essential to equip workers with cross-cultural competencies when they are placed in a culturally diverse area within the nation. There used to be a time when business was mostly domestic. Seminal works by scholars in the area of cross cultural adjustments have shown that there are cultural differences among nations and that individuals who sojourn in differing countries have to acquire cultural intelligence so as to be successful and competent in foreign cultures. Van Dyne, Ang and Koh (2009) also suggest that cultural intelligence is crucial for individuals navigating culturally diverse domestic environments, as well as for those with international responsibilities that extend beyond borders.

In countries like Ethiopia, which is known to have shared national values and practices, it is important to recognize that there are also significant differences among subcultures. These differences can impact the effectiveness of individuals in various contexts, including the workplace. The notion of a "nation" as a unit of cultural analysis has been challenged for countries with high levels of intra-national diversity (Abdu, *et.al*, 2021). This challenge stems from the assumption of cultural homogeneity throughout the country, while disregarding the existence of subcultures within the nation. Cultural Intelligence (CQ) plays a role in helping employees adapt within their domestic context. Researchers from Arab states have also refuted the idea of a homogeneous Arab culture, by Hofstede's (1986) clustering of national cultures considering the Middle East and North Africa for short MENA Arab culture as one, highlighting the heterogeneity within the region." (Almutairi, *et.al*, 2021). They argue

that national cultural differences exist across the Arab States, which has implications for international firms seeking to enter or expand in the region. It is worth noting that cultural heterogeneity within countries can be just as significant, if not more so, than variations between countries (Youssef, Haj, and Christodoulou, 2018).

Mitchell, (2014) and Pogosyan (2022) acknowledging David Livermore argue that CQ appears to be the *catalyst* that facilitates innovation from the wealth of perspectives that diverse teams foster. As Pogosyan states, Livermore calls CQ a *multiplying factor*. The combination of diversity and CQ results in innovation. Research shows that teams with diverse members and high CQ generate more than three times the amount of innovative ideas compared to teams that lack diversity.

The world is crying out for innovation: new ways, new ideas, new processes, new technologies, and new ventures. The secret of innovation is that it comes best from well-led discord. The enemy is 'group-think'. Culturally diverse groups - led by leaders with CQ - see things differently. Innovation needs people who actively seek to encourage difference. To prod it, push it, test it, enjoy it and thrive on it. People who want to de-harness - even if they secretly know that they have no real idea where it might take them, just that it won't be where they went before.

Bhasin, (2020) lists the following points as the advantages of CQ in an organization with diverse cultures which leaders can use as an advantage.

- It helps to harness the advantages associated with diversity in culture within the organization
- Cultural intelligence helps to prevent incorrect assumptions and bias about people who belong to different cultures
- Cultural intelligence helps to improve communication in a workplace that automatically boosts cooperation and teamwork.
- Cultural intelligence increases the performance, efficiency, and productivity of an organization as a whole
- Cultural intelligence helps to maintain a collaborative mindset and develop relational qualities like tolerance, respect, and trust. (Bhasin, 2020).

Cultural intelligence is distinct from common cognitive capacity (Zdravković, and Peković, 2020) as it encompasses a broader range of skills beyond cognitive intellect. While overall cognitive capacity is a crucial factor in predicting performance across different roles, cultural intelligence takes into account motivation, behavior, and metacognitive abilities.

Studies suggest that cultural intelligence is more closely associated with success in intercultural contexts compared to contingent ability. As a result, cultural intelligence is increasingly recognized for its role in predicting performance in intercultural situations, surpassing general cognitive capacity (Ang *et. al.*, 2007).

#### **2.1.12. Implication of the Reviewed Literature**

The current study involved a comprehensive review of secondary data gathered by researchers in various locations, circumstances, and time periods for different objectives. Prior to commencing a new study, it was essential to thoroughly assess the existing literature. This step enabled the researcher to enhance his comprehension of the research topic, specifically cultural intelligence, by scrutinizing and evaluating the accessible secondary data.

The review of available literature entailed scouring for pertinent studies, articles, books or e-books, reports, and other resources like podcasts or webinars that are pertinent to the project. Through analyzing the secondary data, the researcher was able to pinpoint areas lacking in knowledge, grasp the current landscape of research on the subject, and expand upon established discoveries. This scrutiny has enabled the researcher to steer clear of replicating past efforts and guarantees that the current study adds value to the existing pool of knowledge.

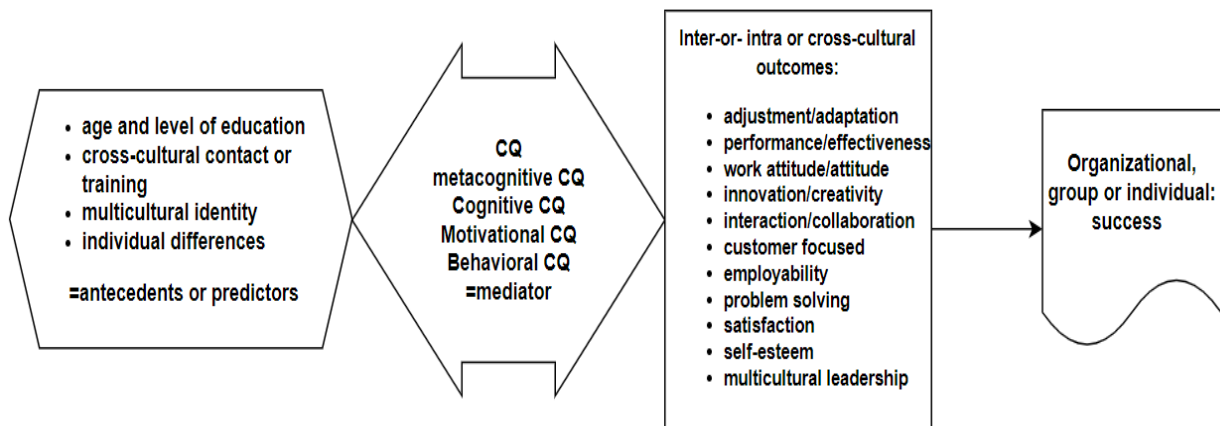
Furthermore, the examination of secondary data has enabled the researcher to assess the methodologies, theories, and discoveries of previous studies. This critical evaluation has also contributed to refining the research question, selecting appropriate research methods, and establishing research objectives. As highlighted by Thurén (2005) and Ejvegård (2009) in Nilsson, and Xuan-Dan (2012), during literature reviews, researchers must take into account four key aspects of available sources: ‘Authenticity, Temporal Relevance, Independence, and Originality’ (p, 22). Guided by these principles, it was imperative for the researcher to verify whether sources accurately represent their claimed identity; that the shorter the time gap between the event and the presentation of results, the higher the likelihood of validity; the importance of sources being independent and original, rather than mere replicas of other sources; and finally, the significance of sources offering an authentic portrayal of reality (Nilsson, and Truong, Xuan-Dan, 2012).

In order to ensure the credibility of the sources used in this project, the researcher made a thorough effort to locate peer-reviewed articles, although their authenticity cannot be guaranteed automatically. However, the chances of authenticity are higher when sources have

undergone peer review. The researcher also sought out literature authored by well-known experts in the field or transcripts of their interviews to increase the level of authenticity. For instance, Middleton (2015) in her TEDx Talks presentation on "Cultural intelligence: the competitive edge for leaders," delves into the concepts of 'flex' and 'core', which relate to individuals' ability to adapt to other cultures while still retaining aspects of their own culture, values, norms, traditions, and behaviors. Furthermore, examining works by multiple authors discussing the same topics, especially in the field of methodology, have helped the researcher further boost the credibility of the sources.

The majority of sources utilized in this examination are considered self-reliant. Nearly all authors of the articles reviewed for this study have conducted their own investigations, which formed the basis for the study's results. The literature referenced to validate theories, principles, and ideas were seen as independent due to their focus on a specific research area and its core components. Since cultural intelligence is a relatively recent concept, the articles related to this subject are considered contemporary, as only a short period has passed since its emergence.

In summary, conducting a thorough examination of existing literature was an essential step in the present research process. It provided the researcher with a comprehensive understanding of the research subject and inquiry, helped identify gaps in knowledge, and informed the design and implementation of his own study. The researcher has learned that Cultural Intelligence (CQ) is a relatively new concept, but it's rapidly gaining traction as a crucial skill for navigating our increasingly interconnected world. Throughout the past decade, CQ has transformed from a mere theoretical concept into a quantifiable construct with robust psychometric properties and substantial evidence of construct validity (Livermore, 2011). The accumulation of empirical evidence, showcasing its predictive and incremental validity, has propelled CQ from an academic notion to a practical framework utilized by organizations in many countries for global selection, training, and development purposes (Ang, *et.al.*, 2015). To make the fuzzy concept of cultural intelligence (CQ) more measurable, researchers have broken it down into measurable indicators or dimensions- Metacognitive CQ, Cognitive CQ, Motivational CQ, and Behavioral CQ. Since its inception, research on CQ has undergone rapid advancements. It has been deciphered from the body of literature that the construct has predictors or antecedents and outcomes, while it also play a mediating role for other variable as indicated in the conceptual diagram below.



**Fig 2.4. Antecedents, mediators and consequences of CQ**

As the saying goes, when in Rome do like the Romans do, would absolutely be required of individuals who work in a diverse work environment so as to navigate effectively in such a diverse contexts and be successful.

# Chapter Three

## 3.1. Research Methodology

This chapter discusses the research design, target population or data sources, sample and the sampling technique, data collection instruments, data collection procedures, data analyzing procedures, and the ethical considerations.

### 3.1.1. Research Design

The section presents the roadmap and guiding steps for effectively collecting and processing relevant and reliable data to address the research questions. The survey design was chosen for this research for several reasons. First, it requires broadly representative answers from a large group to answer the research question. Second, structured, short-answer questions can provide good data about the research question. Third, a high response rate is expected from the intended respondents. The research questions form the basis of the methodological framework, ensuring the most optimal answers. According to Berry, when conducting cross-cultural studies, the primary approach to gathering data for quantitative analysis is through the use of assessment tools such as psychometric tests and questionnaires (Berry 2011). Earley and Ang (2003) citing (Kerlinger 1986) state that surveys are highly suitable for evaluating intangible aspects such as attitudes, beliefs, expectations, values, and mores. That is because surveys measure individuals' self-reported responses through either open-ended or close-ended questions (Earley and Ang, 2003:199). Earley and Ang further argue that surveys have a number of distinct advantages. First, surveys allow simultaneous data collection from multiple people. Second, the answer to most surveys can be easily quantified. Third, a single survey can be used to obtain a large amount of data from an individual covering a whole range of topics and issues (Earley and Ang, 2003).

In addition, it is also vitally important to identify the research philosophy of the thesis as it impacts the researcher's perspective on the subject matter and shapes the perception of the world. The way in which matters are approached and findings are interpreted is greatly influenced by perceptions (Antes, *et.al.*, 2008; Alele & Malau-Aduli, 2023). Therefore, the philosophy plays a key role in shaping the understanding of the research process and the analysis of empirical findings (Thomsen, 2021; Nield, 2019; Sousa-Poza and Siangchokyo, 2012, and Assalahi, 2015). Exploring the philosophical foundations of survey method in order to investigate cultural intelligence involves delving into the underlying principles and assumptions that guide the design and implementation of surveys. It requires a critical

examination of the philosophical frameworks that inform the construction of survey questions or self-report questionnaires, the selection of respondents, and the interpretation of survey data.

One philosophical foundation that is often considered in survey research is *positivism* (Wong, 2014). Positivism emphasizes the use of objective and measurable data to understand social phenomena. In the context of investigating cultural intelligence, a positivist approach to survey method would focus on quantifiable indicators of cultural knowledge, awareness, and adaptability. This involves designing survey questions or adapting, like in the current research, that ask respondents to rate their level of familiarity with different cultural practices or their ability to navigate cross-cultural interactions. Buckingham & Saunders, (2004) put this by relating both empiricism and positivism views about the existence of a reality under scrutiny saying that

*Empiricism is the philosophical tradition which believes that (a) the world consists of objects (b) these objects have their own characteristics and properties which exist irrespective of what we think they are like, and (c) our knowledge of these objects is developed through direct experience of them. Positivism is a variant of empiricism. Positivists endorse empiricists' belief that there is a real world of objects that we can know only through experience... (Buckingham & Saunders, 2004:12).*

Overall, it was determined that exploring the philosophical foundations of surveys or self-report questionnaires in the investigation of cultural intelligence through a positivist worldview would allow the researcher for a deeper understanding of the underlying assumptions and implications of the research.

### **3.1.2. Target Population (Data Sources)**

The study targeted on investigating and defining the cultural intelligence levels among the OBN-HoAC (Oromia Broadcasting Network-Horn of Africa Channel) workforce. All employees at the OBN- Horn of Africa Channel were chosen for the research, totaling  $N=127$  individuals or 100% of the workforce. Out of the total population  $N=116$  took part in the survey. This is because as suggested by Buckingham & Saunders, (2004) and Groves, (2004) on occasion, all individuals within the target demographic may participate in a survey; however, it is more common for a sample of individuals to be chosen from the group, with their responses deemed as reflective of the entire group. Based on this premises they defined

the quantitative survey method as “a technique for gathering statistical information about the attributes, attitudes or actions of a population by administering standardized questions to some or all of its members” (Buckingham & Saunders, 2004:13). The research specifically targeted employees from less-dominant-cultures rather than those from the host culture. To ensure a comprehensive and unbiased data collection process, the researcher included all staff members of the channel without any exclusion, aiming to gather insights from individuals in different roles and departments.

### **3.1.3. Sampling Techniques**

The data was collected from every member of the OBN-Horn of Africa Channel employees or population. Hence, *census survey* was used to collect data for this research.

### **3.1.4. Data Collection Instruments**

The present survey research primarily aimed to generalize findings about groups or entire populations rather than focusing on individual responses. To this end self-report or cultural intelligence scale or CQS has been employed. According to Abernethy (2015) the most common method of data collection in psychology is the *self-report method*. This method was first implemented under the idea that “*no one knows you like yourself*” and has been proven beneficial at accessing certain types of information only available to the individual such as intensions, motivations and past experiences leading to its continued use in studies today. The *self-report method* is widely utilized as a means of data generation in various fields, including psychology. Since its inception in 2003 (Earley & Ang, 2003), research on the CQ construct has taken two distinct paths: an international management perspective (e.g., Thomas *et.al.*, 2008) and a social psychology perspective (e.g., Ang, Van Dyne, Koh, Ng, Templer, Tay, & Chandrasekar, 2007). Each line of research proposes its own set of measurement scales. In this particular study, the researcher’s focus lies on the CQS instrument (cultural intelligence scale) developed by Ang et al. (2007). This instrument has been available for a longer period of time and has been utilized more extensively.

The CQS has two major parts. The first part has to do with the information gathered through the current survey questions that included participants’ attributes (age, gender, marital status, education level, and cultural contact), attitudes (opinions), and actions (behaviors). The second part treats all domains or the four dimensions of CQ: metacognitive, cognitive, motivation and behavior. This part is comprised of 20 items, categorized into four subscales: meta-cognitive cultural intelligence (items 1-4), cognitive cultural intelligence (items 5-10), motivational cultural intelligence (items 11-15), and behavioral cultural

intelligence (items 16-20). This would also have a positive effect on the content validity of the test or instrument. Each item on the questionnaire was rated on a 7-point Likert scales, ranging from strongly disagree to strongly agree, with values 1 to 7 assigned accordingly. A higher score indicated a greater ability to adapt to new cultures, comprehend local customs, and exhibit appropriate and effective behavior in foreign cultures (Chen *et. al.*, 2011). This method is considered the most common approach to data collection in investigating cultural intelligence of individuals or teams. It originated from the belief that individuals possess unique insights into their own thoughts, feelings, and experiences (Abernethy, 2015). The present researcher also tested the instruments after adapting them to the relevant culture, yielding a coefficient of alpha for the test of **0.944**. This has demonstrated the reliability of the scales.

### **3.1.5. Data Collection Procedures**

Before distributing the questionnaires, a thorough orientation session was conducted, where all the respondents  $N=116$  were in attendance, to ensure that all participants understood the purpose and nature of the research. This orientation aimed to provide clarity on the questions being asked and the expected responses, minimizing any potential confusion or misinterpretation. Then the participants were provided with clear instructions to respond to each item on the cultural intelligence scale. Next they were instructed to put a mark in the table corresponding to a number ranging from 1, indicating the most extreme disagreement, to 7, indicating the most extreme agreement with the expressed idea. For the employees to reflect on the research questions, enough time (1:20 hrs) was provided or allotted. Once completed, the questionnaires were collected.

### **3.1.6. Data Analysis Procedures**

After the data collection the next step was cleaning, codifying, organizing, and categorizing the responses was done. Next to that foundational data analysis methods were applied to analyze the employees' self-reported data. To analyze the data the researcher used appropriate statistical methods descriptive statistics, and inferential statistics where necessary. The numerical data obtained from self-reports were then calculated to summarize the data and provide an overall understanding of the employees' cultural intelligence levels at the OBN- Horn of Africa Channel. To this end IBM SPSS statistics data editor version 26 was used.

### **3.1.7. Ethical Considerations**

The issue of ensuring confidentiality of the participant responses and protection of their privacy was well addressed. First and foremost, to ensure ethical standards, the researcher initially obtained voluntary participation from the research subjects. Then the purpose of the survey, how the data would be used was clearly explained. They were also informed of their right to withdraw from the study at any time. The researcher assured them that their identities would remain confidential, and guaranteed that their responses would not be shared with third parties.

To maintain the anonymity and confidentiality of the participants, clear instructions were given to refrain from including their names on the questionnaire papers. This step was taken to prevent any researcher bias that might arise from knowing the identity of the respondents. By allowing the subjects to remain comfortable and unidentifiable, it was hoped that they would feel more at ease in expressing their honest opinions and experiences. The decision to exclude names from the questionnaires was crucial in fostering an environment of trust and openness. It ensured that the participants could freely share their thoughts without fear of any repercussions or negative consequences. This anonymity also helped to protect the privacy of the staff members, as their responses would be aggregated and analyzed collectively rather than individually.

Overall, the inclusion of all staff members, along with the provision of thorough orientation and the omission of names on the questionnaires, aimed to create a research environment that encouraged honest and unbiased responses. This approach was essential in obtaining reliable and representative data for the study.

## Chapter Four

### 4.1. Results and Discussion

#### 4.1.1. Results

The data analysis in this portion of the research was demonstrated through the utilization of IBM SPSS Statistics Data Editor 26. This particular software was selected due to its ability to effectively organize and manipulate the gathered data, thereby guaranteeing precise and dependable analysis. The Data Editor offers a user-friendly interface that simplifies the input and management of variables, as well as the execution of statistical tests and procedures. Following the input of data into the SPSS Data Editor, descriptive statistical analysis was carried out in accordance with the research question under investigation. Test validity has been conducted also using the inferential statistical method. Subsequent to the completion of the essential statistical analyses, the results were deliberated upon and interpreted based on the data obtained from the participants. The interpretation of the results entailed a comparison with existing literature, theoretical frameworks, or prior research studies. The socio-demographic data was used to extrapolate whether they have relationship with the cultural intelligence perceptions of the employees as theoretically argued by the researchers in the field. Moreover, the discussion of the findings encompassed addressing any limitations or potential biases in the data collection process or analysis. This practice is deemed essential to ensure transparency and to acknowledge any potential weaknesses in the study's design or methodology.

Overall, the use of the IBM SPSS statistics data editor 26 in this section of the paper allowed for a comprehensive analysis of the collected data. The findings derived from this analysis were then carefully discussed and interpreted, providing valuable insights and contributing to the overall understanding of the research topic. As to the response rate, a total of  $N=116$ , 23.3% females, and 76.7% males) took part in the survey and responded their answers accordingly.

#### 4.1.2. Demographic Descriptions

**Table 4.1. Demographic Description of the Research Participants**

<i>Case Processing Summary</i>				
		<i>N</i>	<i>Percentage</i>	<i>Cumulative Percent</i>
<i>Age</i>	<i>above 25 up to 35</i>	80	69.6%	100
	<i>above 35</i>	35	30.4%	
<i>Level of Education</i>	<i>Diploma</i>	12	10.4%	100

	<i>Degree</i>	84	73.0%	
	<i>Master's Degree</i>	19	16.5%	
<i>Gender</i>	<i>Male</i>	89	76.7%	100
	<i>Female</i>	27	23.3%	

The information provided in the table presents the demographic details obtained from the survey, encompassing the age, gender, and educational attainment of the participants. The data indicates that 80 individuals, accounting for 69.9%, fell within the 25-35 age bracket, whereas 35 respondents, equivalent to 30.4%, were above 35 years old. Furthermore, 12 participants, constituting 10.4%, had completed education up to the diploma level, 84 individuals, representing 73%, held a degree, and 19 respondents, making up 16.5%, possessed a master's degree. Moreover, out of the total of 89 respondents, 76.7% were male, while 23.3% were female.

It is crucial to recognize that different age groups may display varying levels of proficiency in distinct aspects of cultural intelligence (CQ). Younger adults might exhibit greater expertise in cultural knowledge owing to their formal education, whereas older adults could demonstrate stronger behavioral CQ due to their accumulated life experiences and exposure to diverse cultures. This implies that age and educational level may influence specific dimensions of CQ.

**. Table 4.2. Journey Experience (Cultural Contact)**

		<b>A/Journey Experience</b>			Cumulative
		Frequency	Percent	Valid Percent	Percent
Journey experience	<i>No</i>	9	7.8	7.8	7.8
	<i>Yes</i>	107	92.2	92.2	100.0
	<i>Total</i>	116	100.0	100.0	
Outside of home region travel	<i>No</i>	35	30.2	30.2	30.2
	<i>Yes</i>	81	69.8	69.8	100.0
	<i>Total</i>	116	100.0	100.0	
Length of stay	<i>&lt; one year</i>	11	9.5	9.5	9.5
	<i>One year</i>	11	9.5	9.5	19.0
	<i>&gt; three years</i>	94	81.0	81.0	100.0
	<i>Total</i>	116	100.0	100.0	
Reason for sojourn	<i>I didn't go anywhere</i>	5	4.3	4.3	4.3
	<i>Education</i>	97	83.6	83.6	87.9
	<i>Research</i>	1	.9	.9	88.8
	<i>Military service</i>	1	.9	.9	89.7

	Free Service	2	1.7	1.7	91.4
	Vacation	10	8.6	8.6	100.0
	Total	116	100.0	100.0	

It is evident from the data presented in the table that 107 individuals, accounting for 92.2% of the total respondents, have reported having previous travel experiences. Furthermore, out of these respondents, 81 individuals, representing 69.8%, mentioned staying outside their regions for more than three years, with education being cited as the primary reason for their extended stay. Another key finding from this study is the relationship between intercultural or cultural contact and Cultural Intelligence (CQ). Scholars have posited that CQ is influenced by various theories, with the intercultural contact theory being particularly significant. According to the intergroup contact theory, interactions between individuals from different social groups can lead to changes in attitudes towards each other's groups. Cultural intelligence is a multifaceted concept that goes beyond mere exposure to different cultures; it requires individuals to leverage their experiences as a platform for meaningful dialogue. Sharing travel stories can facilitate connections with colleagues from diverse backgrounds, enabling the exchange of insights and knowledge that are crucial for enhancing cultural intelligence in diverse work environments.

**Table 4.3. Political Orientations**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Conservative	7	6.0	6.0	6.0
	Somewhat Conservative	3	2.6	2.6	80.2
	Neutral	83	71.6	71.6	77.6
	Liberal	21	18.1	18.1	98.3
	Highly Liberal	2	1.7	1.7	100.0
Total		116	100.0	100.0	

The table above illustrates that the majority (N=83 or 71.6%) of the participants in the study stated that they maintain neutral positions on political issues or take a non-discriminatory stance literally. This indicates a willingness to be open to the experiences and values of others, rather than adhering strictly to conservative viewpoints. Those who identified themselves as liberal in terms of politics accounted for 18.1% of the total, as shown in the table. Political orientation, whether leaning towards one ideology or another, is

considered conservative when there is a preference for upholding traditional family structures or social values. On the other hand, Cultural Intelligence (CQ) as defined by Ang (2021) is a universal concept, and individuals who possess cultural intelligence are more likely to adapt to different cultures in order to navigate effectively. Essentially, individuals who are not conservative, or are considered liberal, are more open to considering the views and values of others, incorporating them into their own lives. This is where Cultural Intelligence becomes relevant. One's political stance, whether conservative or liberal, can directly influence their personality traits (OCEAN), which in turn may impact their willingness to accept and adapt to the views, cultures, norms, and behaviors of others in order to navigate diverse cultural settings (Ang et al., 2006).

**Table 4.4. Metacognitive CQ (frequency, Percent, SD, and Mean)**

Factor	SD(%)	DA(%)	DAS(%)	N(%)	AS(%)	A(%)	SA(%)	$\sigma$	$\bar{x}$	Decision
MCC Q1	4(3.4)	13(11.2)	4(3.4)	3(2.6)	26(22.4)	39(33.6)	27(23.3)	1.721	5.23	High
MCC Q2	9(7.8)	4(3.4)	2(1.7)	1(0.9)	18(15.5)	47(40.5)	35(30.2)	1.721	5.552	High
MCC Q3	8(6.9)	2(1.7)	4(3.4)	6(5.2)	28(24.1)	35(30.2)	33(28.4)	1.653	5.422	High
MCC Q4	6(5.2)	9(7.8)	3(2.6)	3(2.6)	24(20.7)	38(32.8)	32(27.6)	6.781	5.974	High

*N=116, SA-Strongly Agree, DA=Disagree, DAS=Disagree Somewhat, N=neutral, AS=Agree Somewhat, A=Agree, SA=strongly Agree, a(b)\*= a is frequency of the response, b= percent of the response, Decision-weighted average=4.74*

The table above illustrates that the metacognitive factor of CQ consists of four sub-dimensions that assess an individual's planning, awareness, and performance monitoring in a culturally diverse work environment. For the statement “*I would be conscious of the cultural knowledge I would use when interacting with people with different cultural backgrounds.*” the majority of the respondents i.e. *N=26 (22.4%)*, *N= 39(33.6)*, and *N=27 (23.3%)* have answered Agreed somewhat, Agreed and strongly agreed respectively. The self-report or inventory showed that the research participants’ response to the specific statement rated on the 7-point Likert scale has produced a mean value i.e.  $\bar{x}=5.2$  which is higher than the critical point. This statistical data demonstrates a positive outcome for all four sub-dimensions of metacognitive CQ, with values significantly exceeding the critical threshold as evident in the table.

**Table 4.5. Cognitive CQ (frequency, Percent, SD, and Mean)**

Factor	SD(%)	DA(%)	DAS(%)	N(%)	AS(%)	A(%)	SA(%)	$\sigma$	$\bar{x}$	Decision
COC Q1	10(8.6)	11(9.5)	12(10.3)	7(6)	49(42.2)	15(12.9)	12(10.3)	1.7209 14	4.4 39	Moderate
COC Q2	11(9.5)	17(14.7)	17(14.7)	12(10.3)	37(31.9)	16(13.8)	6(5.2)	1.7167 27	4.0 25	Moderate
COC Q3	11(9.5)	9(7.8)	11(9.5)	6(5.2)	41(35.3)	34(29.3)	4(3.4)	1.6913 88	4.5 08	Moderate
COC Q4	8(6.9)	16(13.8)	15(12.9)	8(6.9)	44(37.9)	20(17.2)	5(4.3)	1.6504 05	4.2 41	Moderate
COC Q5	10(8.6)	15(12.9)	21(18.1)	13(11.2)	32(27.6)	20(17.2)	5(4.3)	1.6880 39	4.0 52	Moderate
COC Q6	18(15.5)	14(12.1)	21(18.1)	17(14.7)	20(17.2)	19(16.4)	7(6)	1.8487 0	3.7 93	Low

The data in the above table showed moderate result for all the six statements or variables of the cognitive CQ based on the weighted mean calculated for all the responses. Whereas, the weighted means for each response, except for question number six, are higher than the 7-point Likert scale critical point. The respondents perception result showed the least mean value ( $\bar{x}=3.793$ ) as compared to other indicators on the statement “*I know the rules for expressing nonverbal behaviors in other cultures.*” This could be because of the fact that the respondents may have felt *higher perceived cross-border environmental uncertainty* as suggested by Ng and associates (2012).

**Table 4.6. Motivational CQ (frequency, Percent, SD, and Mean)**

Factor	SD(%)	DA(%)	DAS(%)	N(%)	AS(%)	A(%)	SA(%)	$\sigma$	$\bar{x}$	Decision
MOC Q1	6(5.2)	2(1.7)	5(4.3)	6(5.2)	13(11.2)	30(25.9)	54(46.6)	1.6498 60	5.79 3	High
MOC Q2	4(3.4)	5(4.3)	3(2.6)	5(4.3)	24(20.7)	39(33.6)	36(31.0)	5.5948 28	5.59 5	High
MOC Q3	5(4.3)	7(6.0)	6(5.2)	4(3.4)	37(31.9)	32(27.6)	25(21.6)	1.6087 05	5.21 6	High
MOC Q4	9(7.8)	5(4.3)	12(10.3)	10(8.6)	26(22.4)	28(24.1)	26(22.4)	1.8148 77	4.95 6	High
MOC Q5	2(1.7)	4(3.4)	12(10.3)	3(2.6)	32(27.6)	35(30.2)	28(24.1)	1.4723 84	5.37 9	High

The above table shows perceptions of employees on a continuum from strongly agree to strongly disagree for motivational CQ. Accordingly,  $N=54$  or **46.6%**,  $N=36$  or **31%**, and  $N=25$  or **21.6%** of the employees supposed that they would strongly agree on  $MOCQ_1$ ,  $MOCQ_2$ , and  $MOCQ_3$  respectively. The mean values for all the indicators showed positive results that are greater than the critical value of the bipolar 7-point Likert scale, i.e.  $\bar{x}=5.6$ , **5.2**, **4.95**, and **5.4** as shown in the table above. In other words it can be fairly argued that the employees had a strong drive or interest in a diverse culture in the organizational setting. A strong drive or appetite for others' culture and values is a precursor for adapting and adjusting oneself to navigate various cultural environments.

**Table 4.7. Behavioral CQ (frequency, Percent, SD, and Mean)**

Factor	SD(%)	DA(%)	DAS(%)	N(%)	AS(%)	A(%)	SA(%)	$\sigma$	$\bar{x}$	Decision
BCQ1	11(9.5)	5(4.3)	12(10.3)	9(7.8)	43(37.1)	23(19.8)	13(11.2)	1.712005	4.629	Moderate
BCQ2	3(2.60)	3(2.6)	5(4.3)	4(3.4)	28(24.1)	40(34.5)	33(28.4)	1.406640	5.612	High
BCQ3	2(1.7)	6(5.2)	4(3.4)	10(8.6)	20(17.2)	50(43.1)	24(20.7)	1.422985	5.465	High
BCQ4	11(9.5)	12(10.3)	16(13.8)	13(11.2)	23(19.8)	27(23.3)	14(12.1)	1.869105	4.396	Moderate
BCQ5	2(1.7)	7(6.0)	16(13.8)	4(3.4)	33(28.4)	31(26.7)	23(19.8)	1.573583	5.103	High

Employees' perception or attitude was gauged for their behavioral CQ on a rating scale as displayed in the table above. Relative to the critical value of the bipolar 7-point Likert scale, one can assert that the employees' perception for their own behavioral CQ was high for each indicator. However, based on the decision made aggregating the weighted mean, they have scored  $\bar{x}=4.62$ , **5.6**, **5.5**, **4.4**, and **5.1** for  $BCQ1$ ,  $BCQ2$ ,  $BCQ3$ ,  $BCQ4$ , and  $BCQ5$  i.e. moderate, high, high, moderate, and high one after the other. For example they moderately agreed to the statement "*I would change my verbal behavior (e.g., accent, tone) when a cross-cultural interaction requires it.*" And they have highly agreed to the statement "*I would use pause and silence differently to suit different cross-cultural situations.*" This fairly means that the employees would change and use verbal and non-verbal cues appropriately when a culturally diverse context calls for it.

**Table 4.8. Subscale for the four factors**

<b>Descriptive Statistics</b>
-------------------------------

	N	Mean	Std. Deviation
transMCQ	116	5.5453	2.22769
transCOGQ	116	4.1767	1.25596
transMOTQ	116	5.3879	1.22134
transBEHQ	116	5.0414	1.15676
Valid N (listwise)	116		

As depicted in the table above out of  $N=116$  respondents the mean score for metacognitive CQ was  $\bar{X}=5.54$ , for cognitive CQ  $\bar{X}=4.17$ , for Motivational CQ  $\bar{X}=5.38$ , and Behavioral CQ  $\bar{X}=5.04$  in that order. It can be read from the table that employees were better at metacognitive CQ than other factors of cultural intelligence. The motivational CQ stands second and behavioral CQ was positioned third and cognitive CQ was placed fourth in order of importance. And yet the results were higher relative to the middle value of the 7-points Likert scale.

**Table 4.9. Reliability Test for the Preliminary Test**

Cronbach's Alpha	No of Items
.944	20

**Table. 4.10. Reliability Table for the Finale Test**

Reliability Statistics (N=20)	
Cronbach's Alpha	N of Items
.813	20

The internal consistency analysis or Chronbach Alpha statistics or reliability of the four major factors of CQ, i.e., metacognitive CQ, cognitive CQ, motivational CQ, and behavioral CQ showed  $\alpha=9.44$  for the pilot test, and  $\alpha=0.813$  for the finale test as summarized in the tables (12<sup>th</sup> and 13<sup>th</sup>) above respectively. The sample for the preliminary test was  $N=16$  while the finale sample was  $N=116$ ; and the items for the scale was the same  $N=20$  in the event of the two tests. Therefore, it can be reasonably argued that *Cronbach's alpha coefficient reliability test* ( $\alpha=0.813$ ) indicates a high level of internal consistency for the scale with the present specific sample.

**Table 4.10. Testing Validity by applying Pearson's Correlation Coefficient**

No	Variable(factor)	R-value	R-table	Decision
1	MC1	.623**	.4437	Valid
2	MC2	.606**	.4437	Valid

3	MC3	.597 <sup>**</sup>	.4437	Valid
4	MC4	.480 <sup>**</sup>	.4437	Valid
5	COG1	.582 <sup>**</sup>	.4437	Valid
6	COG2	.488 <sup>**</sup>	.4437	Valid
7	COG3	.625 <sup>**</sup>	.4437	Valid
8	COG4	.487 <sup>**</sup>	.4437	Valid
9	COG5	.578 <sup>**</sup>	.4437	Valid
10	COG6	.417 <sup>**</sup>	.4437	Invalid
11	MOT1	.510 <sup>**</sup>	.4437	Valid
12	MOT2	.556 <sup>**</sup>	.4437	Valid
13	MOT3	.631 <sup>**</sup>	.4437	Valid
14	MOT4	.594 <sup>**</sup>	.4437	Valid
15	MOT5	.576 <sup>**</sup>	.4437	Valid
16	BEH1	.531 <sup>**</sup>	.4437	Valid
17	BEH2	.540 <sup>**</sup>	.4437	Valid
18	BEH3	.579 <sup>**</sup>	.4437	Valid
19	BEH4	.485 <sup>**</sup>	.4437	Valid
20	BEH5	.576 <sup>**</sup>	.4437	Valid

*R-value is obtained Pearson's Correlation, R-table is critical value in the table for two tailed test at 0.05.  $n=20$ ,  $df=n-2=18$  therefore 18  $df$ (at 0.05) is 0.4437*

A validation test was performed on the questionnaire or self-reports of the employees by using Pearson's Correlation Coefficient. The data presented in the table indicated that nineteen (19) items of the test are considered valid as their obtained values surpass the critical value of 0.443 in the correlation table at a significance level of 0.05 for a two-tailed test. On the other hand, one item (COG6) has an obtained value of 0.417, which is lower than the critical value of 0.443, making it invalid. The significance level for all items is 0.00 (2-tailed), which is less than 0.05. Thus, the tests can serve the purpose they are purported to do.

#### 4.1.3. Discussion

Cultural intelligence (CQ) is a crucial skill in today's diverse world of work and organizations. Some go to extent that CQ is the 21<sup>st</sup> century skill and passport to navigate the work environment diversity and social realities in all walks of life. This is because the world is no more flat because of the existing realities of diversity. There are cultural boundaries everywhere. If someone had to navigate effectively the diverse work places and be successful, they have to have CQ in their mind and actions. Studies suggest a positive correlation between education level and CQ. Higher education often exposes individuals to diverse viewpoints and cultural perspectives, potentially enhancing their cultural knowledge and skills (Ang *et al.*, 2015).

In the first section of the CQS or cultural intelligence scale (Ang, 2007) that was used to illicit employees cultural intelligence for this research, it has been asked what their level of education was.

According to their response,  $N=12$  (10.34%) were Diploma,  $N=85$  (73.27%) were Degree holders, and the rest  $N=19$  (16.37%) were Master's degree holders. Thus their perception mean scores based on the four factors (Metacognitive CQ, Cognitive CQ, Motivational CQ, and Behavioral CQ) was  $\bar{X}=5.06$ ,  $\bar{X}=4.305$ ,  $\bar{X}=5.58$ , and  $\bar{X}=4.83$  for those who were diploma holders. When it comes to the Degree holders, perception mean scores were  $\bar{X}=5.67$ ,  $\bar{X}=4.26$ ,  $\bar{X}=5.3765$ , and  $\bar{X}=5.00$ . Those who were Master's Degree holders scored on Metacognitive CQ, Cognitive CQ, Motivational CQ and Behavioral CQ was  $\bar{X}=5.3$ , 3.7, 5.32, and  $\bar{X}=5.33$  respectively. There is no much difference between the two mean scores. This might be because the education type can play a more role. For example, programs designed to help employees or individuals develop cultural intelligence in the long time.

With the intention to understand the effect of employees political orientation on their CQ ability, from among  $N=116$  those who claimed that they tend to be conservative  $N=7$  (6%) were found to be scoring above the critical value of the 7-points Likert scale mean on all the four factors metacognitive, cognitive, motivational, and behavioral CQ scoring  $\bar{X}= 4.6$ , 4.48, 5.23, 4.43 for as revealed in the table. Those who maintained they were liberal  $N=21$  (18%) scored mean values for the four factors of CQ - Metacognitive, Cognitive, Motivational, and Behavioral CQ  $\bar{X}=5.47$ , 4.30, 5.63, 5.39 one after the other. However the test results revealed that the mean for cognitive CQ of employees in relation to political orientations looked lesser than the rest of CQ factors. Some studies suggest a correlation between openness to others' experience or cultures and higher CQ (Berry *et al.*, 2011).

One of the most consistent findings in CQ research is the positive impact of cultural contact. Increased exposure to different cultures, through travel, work, or friendships, can significantly enhance CQ (Earley & Ang, 2003). In this regard the registered employees' journey experience represented 92.2%. Hence, the higher CQ perception test could be attributed to this situation which is termed in many literatures as cross-cultural contact. In spite of this, the quality of cultural contact also matters. Meaningful interactions with people from different backgrounds can be more beneficial than superficial encounters.

### **Factors Influencing CQ**

The study identified several factors that influence employees' cultural intelligence, including level of education, prior cross-cultural contact, and political orientations. Higher education levels and more frequent exposure to diverse cultures were associated with higher CQ scores.

### **Implications for Organizations**

The findings highlight the importance of fostering cultural intelligence in organizations operating in diverse contexts. Organizations should consider incorporating cultural intelligence assessments into their recruitment and selection processes and provide training programs to enhance employees' CQ.

### **Future Research**

Further research is needed to explore the relationship between cultural intelligence and other variables, such as job performance, leadership effectiveness, and conflict management styles. It is also important to investigate the impact of cultural intelligence on organizational outcomes.

## **Chapter Five**

### **5.1. Summary, Conclusions, and Recommendations**

In this section of the thesis, the research summary, conclusions, and recommendations or suggestions are presented based on the data gathered and processed through questionnaires. The questionnaires were designed to collect relevant information from participants, allowing for a comprehensive analysis of the research topic. After the data was collected, it was carefully analyzed and interpreted using the insights gained from the relevant literature. The literature review provided a theoretical framework and background knowledge that helped in understanding the data and drawing meaningful conclusions.

The research findings are presented in a clear and organized manner, highlighting the key findings and trends observed in the data. These findings are supported by statistical analysis and are presented with appropriate tables to enhance understanding and clarity. Based on the research findings, recommendations are provided to address the identified issues or gaps in the literature. These recommendations are practical and actionable, aiming

to provide guidance for future research or to suggest potential solutions for the problem at hand.

## 5.2. The Research Summary

This research aimed to investigate the cultural intelligence of employees coming from different cultural background that ended up to working at a workplace with diverse cultures. Based on data collected from employees who took part in the study and thorough analysis the findings were pinpointed. This section of the thesis serves as a comprehensive summary of the research findings.

Hence, the major findings of the study are:

- It has been tested that variables such as cultural contact, level of education, and political orientation can significantly affect employees' cultural intelligence development.
- It has been identified that the data collection tools or self-report inventory for the tests of employees' cultural intelligence are applicable in a culturally diverse environments or contexts. This is confirmed by the internal consistency of the tests that they were reliable demonstrating Chronbach's Alpha's **0.813** for  $N=116$  which is high reliability. In a similar manner the test result of the preliminary test was rated at **0.944** signifying a high reliability. The test takers were the same. The time difference between the two tests was five months. This supports what the researchers in the field of research have claimed that CQS are culture free and reliable.
- The conceptual definition of cultural intelligence includes all factors making up CQ including metacognitive CQ, Cognitive CQ, Motivational CQ, and Behavioral CQ without excluding anyone of them. Consequently, the test instruments have incorporated questions pertaining to all domains such as Metacognitive CQ (n=4 items), Cognitive CQ (n=6 items), Motivational CQ (n=5 items), and finally Behavioral CQ (n=5 items). This has contributed to the good content validity result of the research.
- It has been established that the test results have the capacity to be generalized beyond the subjects actually participated in the present study as almost all of the items were determined valid (see table 14).
- The test results of employees who participated in the study have demonstrated that most of the employees perceived that they were metacognitive, motivated and appropriately behaving when they had to navigate a culturally diverse workplace. Their perceptions were rated greater than the critical value of the 7-point Likert scale of CQ.

- Only one item, COG6, designed for cognitive CQ, had a value of 0.417, falling below the critical value of 0.443, rendering it invalid. The remaining items were deemed valid using Pearson's Correlation Coefficient method.

### **5.3. Conclusions**

Applying theories, methods and practices in studying cultural intelligence at the OBN-Horn of Africa Channel to investigating employees' cultural intelligence the research work has produced important findings. Based on the research findings the following conclusions have been made.

- The variables that are supposed to predict the cultural intelligence of employees such as level of education, age, prior cross-cultural contact, and political orientations have significantly influenced the employees' perceptions of their cultural intelligence.
- The test has internal consistency that has been demonstrated by test-retest (pilot and actual) in this research,
- The test has accurately measured what it's designed to measure. In other words, the test has produced results that reflect the underlying metacognitive, cognitive, motivational and behavioral aspects of the employees' cultural intelligence.
- The tests are relevant to the Ethiopian context as it has been observed from the reliability and validity measures.
- it's fairly possible to conclude that the employees who are hailing from various regions, social backgrounds, generational differences, and with varying educational backgrounds and working with OBN-Horn of Africa are metacognitive (they are aware of cultural differences, they plan how to approach the difference, they check their assumptions and realities before navigating), cognitive (they fairly know general and culture specific differences), motivated (they have the drive to learn others' culture and confidence to make use of what they have acquired, and behave appropriately (verbally and nonverbally) when navigating cultural diversity of such as the OBN.
- The findings will contribute to the field of cultural intelligence research and have practical implications for organizations operating in diverse cultural contexts. In conclusion, designing a survey that employs a self-reporting questionnaire requires careful consideration of several key factors to ensure the reliability and validity of the data collected.

- Overall, this survey study aimed to provide a comprehensive understanding of the cultural intelligence levels among workforce of the OBN- Horn of Africa Channel by outlining the numerical data obtained from self-reports provided by the participants. The findings will contribute to the field of cultural intelligence research and have practical implications for organizations operating in diverse cultural contexts.

#### **5.4. Recommendations**

Research works such as this one cannot be free from scholarly understandable gaps. Number one, only one data collection i.e. survey was used. The survey questionnaire or self-report in this case is cost effective, time saving, generalizable, reliable and versatile by nature. Questionnaire surveys are commonly utilized to gather statistical information about the attributes, attitudes, or actions of a population by administering standardized questions to some or all of its members. The widespread use of surveys demonstrates their effectiveness and convenience. Mainly employed in descriptive research, surveys offer extensive coverage of populations, enabling researchers to examine the extent and nature of spatial and social variations in individuals' attributes, attitudes, and actions (Buckingham and Saunders, 2004). The main goal is to collect data suitable for statistical analysis. Consequently, attention was focused on the selection of respondents, the alignment of questions with underlying concepts, and response rates. Self-report questionnaire has also its own weaknesses such as inflexibility and lacks depth in mining the data. Therefore, researchers who are interested in studying cultural intelligence can further employ observer-reports and performance-based reports (Soon Ang *et al.*, 2015) to further delve deep into the factors that hamper or foster individual's, group or team's and community's cultural intelligence. To even triangulate the data drawn from self-reports other tests such as *social-desirability bias test* and *situational judgments test* that should supplement the survey can also be used. The BIG FIVE model or OCEAN is also recommended by researchers to predict individuals' cultural intelligence (see Ang *et al.*, 2006).

As the workplaces are being contaminated by human diversities, it's imperative for the employers or organizations to look for workers who are culturally intelligent or make them so through intensive training.

- Test employees' cultural intelligence during recruitment and selection,
- Offer successive training that foster employees' awareness on cultural difference and CQ,

- Leaders should also be trained in such a way that they can explore the importance of cultural diversity, skills, awareness and knowledge to navigate the heterogeneity which have paramount importance for the organizations and the nation,
- Courses that encompass cultural diversity and cultural intelligence should be designed and incorporated into school curriculum or college syllabuses to initiate individuals' openness to the heterogeneous world around them, and be aware and respectful of others' culture and refrain from being judgmental of others' culture; and negotiate when there are disagreements in communication.
- OBN has to put in place Human Resource policies that are well designed to help smooth navigation of cultural differences for both the employees and the leaders. This is because the organization itself has to be culturally intelligent before accommodating diverse employees coming from cross-culturally diverse backgrounds.

CQ is crucial in today's diverse world as it fosters respect, empathy, collaboration across cultures, and cultivates trust which is essential for solving cultural misunderstandings and achieving common goals; and leading to enhanced organizational performance, innovation, and successful interpersonal relationships. Hence, leaders need to gain an understanding of employees from various backgrounds, effectively lead teams with diverse members, attract and nurture talent from different cultures exhibit respect towards employees from all walks of life.

Cultural intelligence encompasses a range of cognitive, metacognitive, and behavioral skills that are essential for leaders and advocates to improve their performance in intercultural settings. Embracing diversity requires individuals to acknowledge their own cultural background, recognize how culture influences their perspectives and actions, and be open to enhancing their interpersonal skills to foster positive connections across cultures. Everyone has a role to play in creating and benefiting from an inclusive community.

Organizational leaders need to possess diversity intelligence to effectively engage with the changing demographics in the workplace. This involves viewing differences as strengths rather than weaknesses. Developing cultural intelligence not only enhances job satisfaction and promotes inclusivity but also aids in talent retention. It is crucial for both individuals and organizations to have the ability to ask insightful questions to gain a deeper understanding of diverse cultural approaches to work. By promoting this mutual

understanding, cultural diversity can be utilized as an advantage in problem-solving, rather than a barrier.

Cultural intelligence contributes to personal and professional growth by broadening one's perspective, fostering resilience in diverse environments, and cultivating a diverse (global) mindset that transcends cultural barriers. The researcher urges other researchers to embark on:

- The correlation between age, cultural contact, political orientation (liberal, conservative, etc views), religious affiliations, work performance, etc. and CQ of individuals can be studied in the Ethiopian context,
- Hateful and uncharacteristically biased content creators who can potentially influence the media consumers that obviously undermine motivational CQ of others,
- The contribution of cultural intelligence to the interaction, involvement and performance of call center agents or Ethiopian Airlines crews in cross-cultural communication,
- The importance of cultural intelligence in effective communication and medical service delivery at health institutions,
- The pivotal role of cultural intelligence for Ethiopian nationals who wish to go abroad and effectively adapt to the foreign cultures and perform well,
- The nomological networks between EQ (emotional intelligence), SQ (social intelligence), CQ (cultural intelligence), DQ (diversity intelligence), and other intelligences.
- Insight into how CQ shapes the policies and practices of federal human capital across a wide range of industries, or
- Cultural interactions among university students in Ethiopia and their cultural intelligence in the cross-culturally diverse learning environment.

### **Cultural Intelligence Training**

Organizations should invest in training programs that enhance employees' cultural intelligence. These programs should focus on developing metacognitive, cognitive, motivational, and behavioral CQ skills.

### **Diversity and Inclusion Policies**

Organizations should implement policies that promote diversity and inclusion, creating a welcoming and supportive environment for employees from all backgrounds. These policies should address issues of bias and discrimination.

### **Leadership Development**

Leaders should be trained to understand the importance of cultural intelligence and how to effectively lead diverse teams. They should be equipped with the skills and knowledge to navigate cultural differences and foster collaboration.

### **Educational Initiatives**

Educational institutions should incorporate cultural intelligence into their curriculum, to preparing students to thrive in a diverse world. This can include courses on intercultural communication, cross-cultural psychology, and global citizenship.

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## Appendices I: CQS English Version (Original)

### Instruments (Cultural Intelligence Scales)

**Questionnaires: Please kindly, answer the questions accordingly. It is merely for research purpose. Thank you.**

1. What is your age (in numeric format)? \_\_\_\_\_

2. What is your gender?

Male

Female

3. What is your current marital status?

Single – never married

Single – previously married

Married or domestic partnership

4. Which of the following best describes your political orientation?

Very conservative

Somewhat conservative

Neutral

Somewhat liberal

Very liberal

5. What is the highest education level you have achieved?

High School Graduate

Some College

Bachelor's Degree

Some graduate school

Master's degree

Doctoral, law, or medical degree

6. How often you have been outside of your home region?

Never

1 to 5 times

6 to 10 times

More than 10 times

7. What is the longest amount of time that you have spent outside of your home region at one time?

I have never been outside of my home region

Less than 2 weeks

2 to 4 weeks

1 to 3 months

3 to 6 months

6 months to 1 year

1 to 5 years

5 to 10 years

More than 10 years

8. Which of the following options best describes the reason (or most frequent reason) for which you were/are outside of your home region?

- I have never been outside of my home region
- Vacation
- School
- Military assignment
- Work assignment (non-military)
- Volunteer work
- Curiosity/adventure

9. Overall, how well do you think you adapt when in a foreign or unfamiliar culture?

- I have never been to a foreign culture
- Not well at all
- Slightly well
- Moderately well
- Very well
- Extremely well

### The Cultural Intelligence Scale (CQS)

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, 2=Disagree, 3=disagree somewhat, 4=neutral, 5=agree somewhat, 6=agree; 7 = strongly agree)

### Cultural Intelligence (CQ) factor Questionnaire Items

	<b>Metacognitive CQ</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>	<b>7</b>
MC1	I would be conscious of the cultural knowledge I would use when interacting with people with different cultural backgrounds.							
MC2	I would adjust my cultural knowledge when interacting with people from a culture unfamiliar to me.							
MC3	I would be conscious of the cultural knowledge I would apply to cross-cultural interactions.							
MC4	I would check the accuracy of my cultural knowledge when interacting with people from different cultures.							
<b>Cognitive CQ</b>								

COG1	I know the legal and economic systems of other cultures.								
COG2	I know the rules (e.g., vocabulary, grammar) of other languages.								
COG3	I know the cultural values and religious beliefs of other cultures.								
COG4	I know the marriage systems of other cultures.								
COG5	I know the arts and crafts of other cultures.								
COG6	I know the rules for expressing nonverbal behaviors in other cultures.								
<b>Motivational CQ</b>									
MOT1	I would enjoy interacting with people from different cultures.								
MOT2	I am confident that I can socialize with locals in a culture that is unfamiliar to me.								
MOT3	I am sure I can deal with the stresses of adjusting to a culture that is new to me.								
MOT4	I would enjoy living in cultures that are unfamiliar to me.								
MOT5	I am confident that I can get accustomed to the shopping conditions in a different culture.								
<b>Behavioral CQ</b>									
BEH1	I would change my verbal behavior (e.g., accent, tone) when a cross-cultural interaction requires it.								
BEH2	I would use pause and silence differently to suit different cross-cultural situations.								
BEH3	I would vary the rate of my speaking when a cross-cultural situation requires it.								
BEH4	I would change my nonverbal behavior when a cross-cultural situation requires it.								
BEH5	I would alter my facial expressions when a cross-cultural interaction requires it.								

Adapted from Cultural Intelligence Center (2005)

## Appendices II: CQS Amharic Version

### የጽሁፍ መጠይቅ

ወድ የ መጠይቁ ተሳታፊ በመጀመሪያ ደረጃ ፊቃደኛ በመሆን/በመሆንህ አመለካከት ለሆኑ ፡ እኔ በአድስ አበባ ዩንቨርሲቲ የሁለተኛ ደግሪ ዩንቨርሲቲ የሶሻል ሃይተሎጂ ተማሪ ሲሆን ለመመሪያ ጽሁፍ የሚሆነኝን ርእስ መርጨ እየሰራሁኝ ማለ። ፡

በመቀጠል ይህ የጽሁፍ መጠይቅ ስለሌሎች ባህል ያለሽን/ያለህን ግንዛቤ ለመጠየቅ የተዘጋጀ በመሆኑ እንደየአጠያይቅ የሚመለከት/የሚመለከትህን በመመለስ እንድትተባበሪኝ/እንድትተባበረኝ በትህትና እጠይቃለሁ ፡ ምላሽ/ምላሽህ ለጥናት እንጂ ለሌላ አላማ አይወልደም ስጋት እንዳይኖር አደራ እላለሁ ፡ ፡

መልስ ለመላክ የመቅስ ምልክት መጠቀም ይቻላል፡፡ ደግሜ ከልብ አመካኛ ለሁ፡፡ ሥም መጻፍ አያስፈልግም፡፡ ካልፈለክ/ካልፈለግሽ ምላሽ አለመስጠት ትችላለህ/ትቺያለሽ፡፡

1. ጾታ፡  ወንድ  ት

2. የግል ታሪክ

ሀ. የጋብቻ ሁኔታ  ሳይ/የገባች  ያላ  ያላገባች

ለ. ዕድሜ  ከ25-35 ዓመት  ከ35 በላይ

ሐ. የትምህርት ደረጃ  ድፕሎማ  ድግሪ  ፊ.ሰ

መ. ደሞዊዝ  13000 በታች  3000-16000  00-20000

ከ20000 በላይ

3. የጉዞ ልምድ

ሀ. ከዚህ በፊት ከትወልድ በታወቁት ሌላ አካባቢ ሄደህ/ሄደሽ ታወቃለህ/ታወቁያለሽ?

አይ  አዎ

ለ. አሁን ከምትሰራበት/ከምትሰራበት በታወቁት ሌላ ቦታ የመስራት ዕድል አጋጥሞህ/አጋጥሞሽ ያወቃል? አይ  አዎ

ሐ. ከትወልድ በታሽ/በታህ ወጥተሽ/ወጥተህ የቆየ ሄደህ/የቆየ ሸዉለምን ያህል ግዜ ነ ወ?

በ 1 ዓመት በታች  ዓመት  መት በላይ

መ. ከዚህ በፊት ከትወልድ ስፍራህ/ስፍራሽ የራክበት/የራቅሽበት ምክንያት ምንድነ ወ?

አይ ርቄ አላወቅም  ለወትድርና  ለሥራ

ለትምህርት  ለበጎ ፍቃድ ሥራ

ለምርምር ሥራ  ለጉብኝት

4. የአመክንዮ ሁኔታ

ከመክተሉት ወስጥ የትኛውን ዉይ ፖለቲካ አቋምሽን/አቋምህን የመገልጸወ?

ወግ አጥባቂ  የተወሰነ ያህል ወግ አጥጋቢ

ገለልተኛ  ሊብራል  በጣም ሊብራል

የመክተሉትን ጥያቄዎች 1=በጣም አልስማምም 2=የተወሰነ ያህል አልስማምም 3=አልስማምም 4=አይመለከተኝም 5=የተወሰነ ያህል እስማማለሁ 6=እስማማለሁ 7=በጣም እስማማለሁ በመለት በሰንጠረዥ ወስጥ በመቅስ ምልክት እንድታመለከቱ/እንድታመለከት በትህትና እጠይቃለሁ፡፡

ተቁ	መጠይቅ	1	2	3	4	5	6	7
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1	ከሌላ የባህል መሠረት ያላቸው ሰዎች ጋር ስንገናኝ ለመገባባት የሚጠቀሙትን የባህል ዕውቀት ጠንቅቄ አወቃሉ							
2	ያለኝን የባህል ዕውቀት እንደየ ሁኔታው በመጠቀም በፊት ከሚወጡ ሰዎች ጋር ለመገባባት እሞክራለሁ							
3	ከሚወጡ ሰዎች ጋር ስንገናኝ የባህል እውቀቴን በሚገባ መጠቀም እንዳለብኝ በማወቅ እተገብራለሁ							
4	ከተለያዩ የባህል መሰረት ካላቸው ሰዎች ጋር በማወራረት ግዜ በትክክል የባህል እውቀቴን እየተጠቀሙ መሆኔን እርግጠኛ መሆን አለብኝ							
5	የሌሎችን ባህል ፤ ሕግ ፤ ስነ ስረዓትና የኑሮ ሁኔታን ጠንቅቄ አወቃለሁ							
6	የሌሎችን የቋንቋ (ቃላት፤ ሰዋሰድ) ህግ አወቃለሁ							
7	የሌሎችን ባህላዊ ዕሴት እና እምነት አወቃለሁ							
8	የሌሎችን የጋብቻ ስነ ስርዓት አወቃለሁ							
9	የሌሎችን ስነ ፅሁፍ፤ ስነ ስዕል ፤ ስነ ቅርፅ ቅርፅ አወቃለሁ							
10	በሌሎች ባህል በምልክት ቋንቋ ህግ መሠረት እንደት እራስን መገለጽ እንደምቻል አወቃለሁ							
11	ከተለያዩ የባህል መሰረት ካላቸው ሰዎች ጋር መገባባት ያስደስተኛል							
12	ከሚወጡ የባህል መሰረት ካላቸው ሰዎች ጋር ስንገናኝ የመገባባት ድፍረቱ አለኝ							
13	ለኔ አድስ የሆነ ባህል ሲያጋጥመኝ ሳልጨነቅ በቀላሉ መላ መድ እችልበታለሁ							
14	ለኔ አድስ ከሆነ ባህል ወስጥ መኖር ያስደስተኛል							
15	የተለያዩ ባህሎችን በቀላሉ ለምጅ ለመገባባት ሁሉ እንደምቻል እርግጠኛ ነኝ							
16	ከተለያዩ የባህል መሰረት ያላቸው ሰዎች ጋር ስንገናኝ አስፈላጊ ሆኖ ከተገኘ የቃላት አጠቃቀምና ቀበልኛን (ዘዬን) በመቀያየር መጠቀም እችልበታለሁ							
17	ከተለያዩ የባህል መሰረት ያላቸው ሰዎች ጋር ስንገናኝ በንግግር መሠል ዝምታንና ንግግር አቁሞ ማዳመጥ ካለብኝ ማድረግ እችልበታለሁ							
18	የባህል ሁኔታው አስገዳጅ ከሆነ ከተለያዩ የባህል መሰረት ካላቸው ሰዎች ጋር ስናወራ የንግግር ፍጥነቴን መቆጣጠር እችልበታለሁ							
19	የባህል ሁኔታው አስገዳጅ ከሆነ ከተለያዩ የባህል መሰረት ካላቸው ሰዎች ጋር ስናወራ የምልክት ቋንቋ አጠቃቀም ባህሪዬን መለዋወጥ እችልበታለሁ							
20	የባህል ሁኔታው አስገዳጅ ከሆነ ከተለያዩ የባህል መሰረት ካላቸው ሰዎች ጋር ስናወራ የፍት ገጽታዬን በመለዋወጥ እራሴን መገለጽ እችልበታለሁ							

በአጠቃላይ ከሌላ የባህል መሰረት ያላቸው ሰዎች ጋር ስትገናኝ/ስትገናኙ እንዴት ነ ወለመላ መድ-  
የ ምትጥክረ ወ/የ ምትጥክሪ ወ.

- ምንም አጥጋቢ አይደለም
- በተወሰነ ደረጃ ደህና ነኝ
- መህከለኛ ነኝ
- ጥሩ በሚባል ደረጃ
- በጣም ጥሩ በሚባል ደረጃ

አመሰግናለሁ፡፡