
PREFACE

We live in an exciting world. With advances in air travel and other forms of transport technologies, traveling and sojourning around the world has become more affordable and accessible. As we sojourn around the globe, we encounter people who strike us as being like ourselves, and yet, at the same time, thinking and behaving differently. Some of these differences intrigue us; and at other times, they catch us by surprise.

—UNATTRIBUTED SOURCE, BBC NEWS, JANUARY 12, 2000

After the tragic events of September 11, 2001, in New York, Washington, and the fields of Pennsylvania, cultural understanding has become highly salient. Innumerable media sources repeatedly pose the question: Why should terrorists kill thousands of innocent Americans? Contrast this with a widespread concern within the Islamic community that Western forces are using this unfortunate incident to interfere with their right to pursue their own religious doctrine. As one Islamic colleague commented after these events, “I do not agree at all with this type of radical response to Western intervention and I fully condemn it. However, the West needs to understand that this is a situation brought on by an unfortunate interaction of Western powers with Islamic communities. This complex and tragic situation reflects a multitude of difficulties in international relations and politics; it reflects as well fundamental failure of people to understand one another’s culture and needs.”

All too often, and unfortunately, cultural differences lead to difficulties and conflict. One of the ways that researchers have tried to explore such interpersonal misunderstandings is through the elaboration and extension of the construct of intelligence. A number of faceted models of intelligence have been proposed by researchers, including John Berry, Howard Gardner, John Mayer and Peter Salovey,

Robert Sternberg, among others. Approaches such as identifying social intelligence, emotional intelligence, physical intelligence, artistic intelligence, practical intelligence, and successful intelligence, just to name a few, have proliferated in the last decade. These approaches have provided many new and important insights for understanding interpersonal interactions. However, what remains unclear is how these culture-bound models might inform the intercultural or international scholar. That is, the cues and behaviors easily understood by someone having high social intelligence within her culture might be entirely misleading or irrelevant in another culture. For example, emotional restraint may be interpreted accurately as disinterest in an American context during an inspirational speech, whereas such restraint may reflect an entirely different experience for a low-affective-display culture. The challenge for an international sojourner is that in highly novel cultures, most of the cues and behaviors that are familiar may be lacking, so entirely new interpretations and behaviors are required. A person who is able to generate such new and appropriate responses has a high *cultural intelligence*, or CQ, in our usage.

Unfortunately, a framework or monograph providing us with a roadmap for understanding cultural intelligence and the quagmire facing international sojourners does not exist. Our work provides the first such framework that can be used to understand why people vary so dramatically in their capacity to adjust to new cultures. Our theoretical model consists of multiple facets that explain how cultural intelligence functions. Perhaps more importantly, we provide a basis for an intervention that may be used to improve someone's intercultural interactions. We extend and consolidate the evolving literature on intelligence and cross-cultural understanding by developing a comprehensive model that incorporates a dynamic, multilevel view. Our model focuses on various features of intercultural adjustment by looking at three features of a person's cultural intelligence: cognition, motivation, and behavior. The cognitive aspect addresses the question, "Do I know what is happening?" The motivational aspect addresses the question, "Am I motivated to act?" The behavioral aspect addresses the question, "Can I respond appropriately and effectively?"

Our book is intended for scholars and graduate students interested in the topic of intelligence and in intercultural interactions from various fields including cognitive and cross-cultural psychology, anthropology, sociology, and management. We draw from these various disciplines to describe cultural intelligence; our framework provides scholars in these areas with a new way of addressing issues such as metacognition and cognition, cultural adjustment, role and social identity, global management, and intercultural communication. To this end, we provide an inte-

grative review of the intelligence literature along with research from anthropology and sociology. Further, several of the chapters in Part I of our book focus on application of our core concept to several critical aspects of functioning in a global environment. To this end, we solicited input from several scholars who applied the concept of cultural intelligence to international work assignments and training.

Chapter 1 introduces our basic assumptions and definitions and provides an overview of the remaining chapters. Chapter 2 is a comprehensive review of the literature related to intelligence, including a wide array of studies across an extensive time period. Chapter 3 provides an overview of the specific model driving our thinking along with an extensive description of the component parts. Chapters 4–6 detail various aspects of the general model presented in Chapter 3. In Chapter 4 we discuss the cognitive aspect of cultural intelligence focusing on metacognition and cognition. Chapter 5 focuses on the motivational aspect of CQ, looking at various self motives including self-enhancement, efficacy, and consistency. Chapter 6 examines the behavioral facet of CQ and discusses the way that behavior is acquired in intercultural encounters. The next four chapters (7–10) constitute Part II in which we use the CQ construct to better understand intercultural encounters in organizations as well as the training and measurement of CQ. Chapter 7 discusses the importance of CQ from a measurement view, including some preliminary suggestions concerning how CQ might be assessed. In Chapter 8 we discuss the implications of CQ for expatriate work assignments. Chapter 9 provides an application of CQ to intranational diversity contexts including workplace diversity in teams. Chapter 10 looks at various ways that CQ might be enhanced through training interventions and finishes with the development of a new framework for training using CQ. In Chapter 11 we conclude with a discussion of implications for research and practice, including a research agenda for the topic of multinational teams in organizations.

What began as a casual observation that some managers who are adept within their own culture fail to understand and function in new cultures led us to the development of an overarching theory of intercultural interaction based on the concept of intelligence. However, our search not only led us to develop a new perspective on understanding intercultural interactions, it also guided us in the formulation and assertion of a more integrative conceptualization of intelligence itself. By combining traditional cognitive views of intelligence with the fields of motivational and behavioral analysis, we provide a new direction for researchers in this domain. The somewhat artificial barriers derived from research on intelligence are no longer in keeping with a global perspective. Our hope is that we

provide an important step forward in breaking down these barriers by providing a different approach to understanding intelligence.

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Many individuals contributed to the creation of this book. Needless to say, our theory that we advance is the accumulation of our research and experiences that have been shaped by a number of key individuals. We have been exposed to many stimulating ideas by Albert Bandura, Michael Bond, Miriam Erez, Howard Gardner, Robert Goffee, Edward Hall, Elaine Mosakowski, Nigel Nicholson, Robert Sternberg, and Harry Triandis, to name just a few. We are grateful to our home institutions and colleagues for their continued support as we worked on our book. Further, we would like to thank a number of people for their helpful suggestions: Albert Bandura; Michael Bond; George Dreher; Cristina Gibson; Elaine Mosakowski; Harry Triandis; the CQ research group at the Center for Strategic Leadership and Cultural Intelligence at the Nanyang Business School, Roy Chua, Ho-Ying Fu, Chay Hoon Lee, Kok Ye Ng, Star Soh, Joo-Seng Tan, Cheryl Tay-Lee, and Klaus Templar; and the faculties at University of Chicago and University of Southern California.

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