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Cultural Intelligence

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1. Introduction

Culture, by definition, represents shared elements among a group that are typically inaccessible to those outside the group. It constitutes a collective mental programming that fosters a unique closeness among insiders, a connection that remains elusive to outsiders. For instance, Scots globally share a historical understanding rooted in conflicts and oppression by the English. Despite contemporary harmonious coexistence, this historical fact forges a bond among Scots, creating an unspoken attitude toward the English that is challenging to articulate but readily acknowledged by Scots wherever they meet around the world.

Initiating the development of Cultural Intelligence (CQ) drive can effectively commence by fostering honesty with ourselves. This may involve candidly acknowledging if cross-cultural interactions and experiences aren't particularly enjoyable. Taking ownership of such feelings marks a crucial starting point. Subsequently, we can explore ways to align our motivations with our cross-cultural work. Whether it's jotting down thoughts, discussing with a trusted friend, or articulating what aspects of cross-cultural work energize us and what aspects leave us fatigued, fearful, or unmotivated. While honesty alone may not be sufficient for motivation, CQ drive initiates with a truthful assessment of our level of interest in cross-cultural work.

Cultural intelligence (CQ) is a term that has gained prominence in today's interconnected and diverse world. It refers to an individual's ability to understand and adapt to different cultures, facilitating effective communication and interaction across diverse contexts. As the global landscape continues to evolve, cultural intelligence becomes an essential skill for individuals, businesses, and organizations seeking success in an increasingly interconnected and multicultural environment.

2. What is Cultural Intelligence?

Cultural intelligence refers to an individual's capacity to operate and lead efficiently in diverse cultural environments. This aligns with Schmidt and Hunter's (2000) characterization of general intelligence, which is described as the skill to understand and reason accurately with abstract concepts, ultimately solving problems. While initial studies often confined intelligence to the aptitude for comprehending concepts and addressing challenges in academic contexts, there is a growing consensus that intelligence can manifest in various settings beyond the confines of the classroom (Sternberg & Detterman, 1986).

Cultural intelligence extends beyond simple recognition of cultural distinctions; it encompasses the capacity to interpret and react suitably to diverse cultural signals. According to Earley and Ang (2003), Cultural intelligence involves the adeptness to navigate and thrive in environments marked by a rich tapestry of cultural diversity. This proficiency demands not only an understanding of different cultures but also the ability to interpret their nuances accurately. Furthermore, it necessitates the skill to respond appropriately, ensuring that interactions and decisions align with the diverse cultural contexts encountered. In essence, individuals with high cultural intelligence possess the capability to engage effectively, adapting their behavior and communication to the intricacies of varying cultural backgrounds. In a world that is progressively interconnected and diverse, the significance of cultural intelligence becomes apparent in fostering successful communication and collaboration across global contexts.

3. Elements of Cultural Intelligence (CQ)

In expanding the exploration of intelligence beyond traditional cognitive abilities advocated by researchers like Ackerman (1996) and Gardner (1993), Earley and Ang (2003) put forth the concept of Cultural Intelligence (CQ). They proposed a multidimensional framework, asserting that CQ comprises metacognitive, cognitive, motivational, and behavioral dimensions. This multifaceted construct draws inspiration from Sternberg and Detterman's (1986) model of

multiple intelligence focuses. Sternberg's framework introduces four distinct facets of individual-level intelligence:

3.1 Metacognitive Intelligence: Understanding and Controlling Cognition

This dimension involves the knowledge and control of cognition, emphasizing processes individuals employ to acquire and comprehend knowledge. Metacognitive intelligence involves a deep understanding of one's cognitive processes, coupled with the ability to control and regulate these processes. Metacognitive Cultural Intelligence involves being aware of oneself and having the ability to adapt cognitive strategies based on cultural contexts (Earley & Ang, 2003). It is not only about knowing how to acquire and comprehend knowledge but also about being aware of one's thinking patterns and strategically using this awareness to optimize learning and problem-solving. This dimension plays a crucial role in enhancing overall cognitive effectiveness and adaptability.

3.2 Cognitive Intelligence: The Significance of Knowledge Structures

It centers on an individual's repository of knowledge and the structures through which this information is organized and accessed. The cognitive aspect highlights the significance of possessing factual knowledge about various cultures (Earley & Ang, 2003). This dimension aligns with Ackerman's (1996) intelligence-as-knowledge concept, emphasizing the pivotal role of knowledge in shaping intellectual capacity. Individuals high in cognitive intelligence not only accumulate a broad spectrum of information but also possess well-organized knowledge structures. These structures enable efficient retrieval and application of knowledge, fostering a comprehensive understanding of various subjects. The emphasis on knowledge aligns with the idea that intellectual capacity is intricately linked to the richness and organization of one's cognitive content. Cognitive intelligence, therefore, represents a mastery of information, providing individuals with the cognitive tools necessary for analytical thinking, problem-solving, and effective decision-making across a range of contexts.

3.3 Motivational Intelligence: Harnessing Energy for Cognitive Excellence

It recognizes the integral role of motivation in shaping cognitive processes, emphasizing both the magnitude and direction of energy as key elements within the intelligence framework. This dimension acknowledges that the motivation behind cognition significantly influences how individuals approach learning, problem-solving, and decision-making. By focusing on the driving force behind intellectual endeavors, motivational intelligence becomes a crucial determinant of success in various real-world problem-solving scenarios, as highlighted by contemporary perspectives such as Ceci's (1996). Understanding and leveraging motivational factors enhance an individual's capacity to sustain focus, overcome challenges, and persist in cognitive tasks. Therefore, motivational intelligence underscores the dynamic interplay between cognitive processes and the motivational forces that propel individuals towards achieving intellectual excellence.

3.4 Behavioral Intelligence: Translating Thought into Action

Behavioral intelligence constitutes a distinct dimension within Sternberg's framework, emphasizing the outward manifestations of individual capabilities at the action level. In contrast to the internal processes of metacognitive, cognitive, and motivational intelligence, behavioral intelligence is focused squarely on tangible behaviors rather than internal thought processes. This dimension recognizes that intelligence is not solely confined to cognitive functions but extends to the ability to effectively translate thoughts and intentions into observable actions. Individuals high in behavioral intelligence demonstrate a capacity to exhibit appropriate verbal and nonverbal behaviors in diverse situations. As highlighted by Sternberg and Detterman (1986), this dimension underscores the significance of observable actions, illustrating that intelligence encompasses not only what an individual think but also how those thoughts are manifested in real-world behaviors.

The four factors of CQ align with contemporary perspectives on intelligence as a complex, multifactorial individual attribute. They encompass metacognitive CQ, reflecting the mental

capability to acquire and understand cultural knowledge; cognitive CQ, representing general knowledge and knowledge structures about culture; motivational CQ, reflecting the individual capability to direct energy toward learning about and functioning in intercultural situations; and behavioral CQ, reflecting the individual capability to exhibit appropriate verbal and nonverbal actions in culturally diverse interactions (Sternberg & Detterman, 1986; Sternberg et al., 2000).

4. The importance of Communication in International Contexts

In their work (Thomas & Inkson, 2017), it is emphasized that communication serves as the fundamental cornerstone of social interactions. Whether engaged in selling, purchasing, negotiating, leading, or collaborating with others, communication is omnipresent. Despite the apparent simplicity of conveying a message with clarity and listening attentively, communication breakdown is frequently cited as the primary cause of life's challenges.

Communication involves the utilization of codes—systems of signs representing specific ideas—and conventions—mutually agreed norms dictating how, when, and in what context these codes are employed. When individuals don't share the same codes and conventions, effective communication becomes challenging. The establishment of codes and conventions is largely influenced by cultural factors. A notable example of code disparity is evident in different languages, often leading to communication failures that contribute to the deterioration of relationships. The communication breakdowns can be explained by cultural differences. For Example, English people in a visit to New Zealand may be unaware that a “footpath” in New Zealand is what in the UK would be called “pavement” or what Americans call a “sidewalk.” Thus, the statement from the New Zealand taxi driver advising to "Follow the footpath, and you'll reach your hotel" can be perplexing.

Cultural norms dictate variations in communication styles, encompassing preferences for talkativeness and volume. Americans, for instance, are often known for their propensity to engage in extensive and loud conversations. However, silence can serve distinct purposes.

Japanese negotiators, for instance, may employ silence to steer negotiation dynamics, while Finns might use it to prompt the continuation of a speaker. It's crucial to recognize that in certain cultures, silence signifies respect, while in others, it may indicate disinterest. Precisely interpreting silence holds significant importance.

For effective communication with English as an Additional Language (EAL) speakers, consider the following guidelines:

- Avoid colloquial expressions, as they might be confusing to those not familiar with them.
- Repeat important points using different wording.
- Utilize active verbs and steer clear of lengthy compound sentences.
- Incorporate visual aids such as pictures, graphs, and tables.
- Provide written summaries of your oral presentations.
- Pause regularly, allowing for natural breaks in the conversation, and resist the urge to fill silences immediately.
- Schedule frequent breaks and allocate additional time.
- Refrain from attributing grammatical errors or mispronunciations to lack of intelligence.
- Verify understanding by encouraging speakers to repeat concepts back to you.
- Foster a supportive environment, avoiding embarrassment and instead encouraging and reinforcing participation.

5. CQ Application in Today's World

Cultural intelligence plays a crucial role in addressing group development and process challenges that arise or are exacerbated by cultural differences. Moreover, it can effectively tackle process issues within any group. A heightened level of cultural intelligence empowers us to observe and comprehend diverse actions and intentions among group members. It also encourages recognition of the cultural diversity within the group, valuing each member's cultural background.

For a group to succeed, it must collectively develop cultural intelligence, making culturally diverse groups particularly advantageous for individuals seeking to enhance their Cultural Intelligence (CQ). "In a time characterized by the prevalence of globalization and multiculturalism, possessing cultural intelligence is of immense value" (Earley & Ang, 2003). However, culturally diverse groups face the potential for both significant achievements and notable failures compared to single-culture groups. The key lies in maximizing the positive impacts of cultural diversity while minimizing its adverse effects. This objective is attainable through the leadership of individuals with high-CQ, complemented by a grasp of group-process knowledge, mindfulness in group interactions, adaptive behavior tailored to the group's unique circumstances, and the encouragement and training of members to enhance their cultural intelligence.

5.1 Application in Workplace

As outlined by Thomas and Inkson (2017), organizations stand to gain significant benefits when their workforce demonstrates a high level of Cultural Intelligence (CQ). This proficiency empowers them to navigate global markets adeptly, build diverse teams, and establish successful cross-cultural partnerships.

Formal training in cultural intelligence can be classified based on its foundation in either experiential learning or traditional classroom instruction, as well as its focus on a specific culture or applicability across diverse cultures. While both types of training hold merit, the crux of cultural intelligence lies in experiential learning and the acquisition of skills that transcend cultural boundaries. The chart below provides a breakdown of various types of formal training, illustrating their alignment with our model for fostering a heightened level of Cultural Intelligence (CQ).

TRAINING TYPE	TRAINING METHOD	APPLICATION TO CQ
<i>Factual</i>	Books, lectures, films, area briefings	Knowledge about specific cultures, culture dimensions, and processes
<i>Analytical</i>	Case study analysis, discussion, culture assimilators (self-administered, programmed culture-training manuals)	Both culture-general and culture-specific knowledge as well as the opportunity to practice mindfulness
<i>Experiential</i>	Simulations, role-playing, field trips, actual intercultural experience (at home or abroad)	Opportunities to practice both mindfulness and behavior skills, and to experience the emotions of cross-cultural interaction

To establish an effective global workforce, it is imperative to:

- Acquire the understanding needed to anticipate differences by familiarizing yourself with the codes and conventions of the groups you interact with. Stay mindful of the diverse areas of distinction highlighted in this chapter, such as verbal versus nonverbal communication, contextual versus non-contextual nuances, and varying negotiating styles. Learn about the prevailing cultural values of the country, considering factors like individualism versus collectivism, and contemplate how these may impact the negotiation process. What metaphor for negotiation might be prevalent?
- Cultivate mindfulness in your approach. Pay attention not only to the code and content of messages but also to the context and communication conventions. By focusing on how messages are conveyed, you can gather additional information. Challenge assumptions. As discussed in Chapter 3, delve beyond the surface behavior of others to attribute motivation and meaning. Typically, the meaning we attribute is rooted in a familiar understanding of

our own behavior and that of our cultural group. Mindfulness practice enables us to explore new possibilities of meanings in the behavior of other cultural groups.

- Develop cross-cultural skills. Determine the extent to which you should adapt your behavior to align with the codes, conventions, and style of another culture. Should you aim to mimic them or stay true to yourself? Some adaptation can enhance relationships by making the other party more comfortable, but excessive adaptation may breed suspicion and distrust. Finding the optimal point of adaptation is an art. By enhancing your cultural intelligence, you can build a repertoire of adaptive skills and gain the knowledge of when to apply them.

“Now it seems the rule of the day is that businesses (and the people who run them) have to go global or go broke” (Peterson, 2004, p. 77). Although somewhat accurate, the notion of a global village "where a common culture of management unifies the practice of business around the world" (Kanter, 1991, p. 4) is not realistic. Cultural differences prevent this from happening because management and working styles that stand out in some cultures are considered expected behaviors in others.

The combination of increased globalization and modern management theories has given rise to a distinctive form of work group known as the multinational team (MNT). The significance of multinational teams is not only emphasized by scholarly research programs but also evident in their dominance in the focus of global businesses (Earley & Gibson, 2002, p. 50). This evolving team dynamic underscores the importance of comprehending how individuals from diverse backgrounds interact within a group.

As Thomas and Inkson (2004, p. 158) state, groups do not immediately function seamlessly. Tuckman's five-step process of "forming, storming, norming, performing, and adjourning" (2001, p. 66) illustrates the gradual evolution of groups. Diverse expectations of group interactions may pose challenges for MNTs progressing through these stages. However, research indicates that culturally diverse groups tend to reduce process losses over time by

enhancing collaborative ways of working together (Thomas & Inkson, 2004, p. 159). Success in MNTs requires individuals to recognize and understand national cultural differences, incorporating this knowledge into future cross-cultural interactions (Earley & Ang, 2003). Cultural intelligence (CQ), defined as "an individual's capability to deal effectively in situations characterized by cultural diversity" (Earley & Ang, 2003, p. 9), is a construct that can aid individuals in these efforts.

Participation in a global work team with members from diverse cultural backgrounds differs significantly from being a part of a culturally homogeneous local team. Individuals in the global work environment often develop a bicultural identity that combines both local and global aspects, with the two identities complementing each other depending on the situation (Arnett, 2002). The salience of a particular identity is influenced by the level of commitment to a specific social group initiated by the situation. In work situations stimulating competing identities, the one with stronger commitment determines behavioral responses (Stryker & Burke, 2000). In homogeneous teams, a local identity is likely to dominate, whereas in MNTs, a global identity is expected to be more prevalent.

Global identity tends to be stronger for individuals working in global organizations compared to those in international or local organizations. Strong global identities correlate with a greater emphasis on global work values, and this relationship is reciprocal, with global identity influencing acceptance of global work values and vice versa. Employees in multinational organizations and MNTs develop a sense of belonging and learn role expectations from members operating in the global work environment. Findings from a study on 69 MNTs of MBA students showed that working in MNTs increased participants' global identity over time without affecting their local identities (Shokef & Erez, 2006).

5.2 Application in Education

Culturally relevant pedagogy, as articulated by Geneva Gay (2002), involves the utilization of "the cultural characteristics, experiences, and perspectives of ethnically diverse students as conduits for teaching them more effectively" (p. 106). These instructional approaches can be viewed as "teaching practices that address the specific cultural characteristics that differentiate students from one another and from the teacher" (Rychly & Graves, 2012, p. 44). Acknowledging that students bring unique values, traditions, languages, and relationship norms, culturally relevant pedagogy demands that teachers explicitly employ students' cultural characteristics to enhance learning opportunities (Gay, 2002). This framework was particularly fitting for this study, enabling an exploration of the intricate interplay between course developers' understanding of the cultural characteristics, experiences, and perspectives of course users and the tangible evidence of how course developers discuss culturally affirming design practices to meet the needs of a culturally diverse audience.

6. The Present Study

Implementing cultural intelligence in education is crucial for a well-rounded student development, as supported by various studies. A substantial portion, 40%, emphasizes the importance of fostering a global perspective, exposing students to diverse cultures, which has been extensively discussed in research by Ang and Van Dyne (2008). Effective communication skills across cultural contexts, constituting 30%, are highlighted in studies such as those by Earley and Mosakowski (2004). Creating inclusive learning environments, contributing 20%, is substantiated by the works of Bennett (2009) on incorporating diverse cultural elements. Additionally, 10% emphasizes the significance of conflict resolution skills in handling cultural differences, supported by research from Thomas and Inkson (2009). These findings collectively underscore the multifaceted benefits of cultural intelligence in education, preparing students for a globalized world and fostering understanding, communication, and harmony among diverse individuals (Ang & Van Dyne, 2008; Earley & Mosakowski, 2004; Bennett, 2009; Thomas & Inkson, 2009).

This research aims to assess cultural intelligence in four distinct classes. Among these classes, two comprised international students with diverse nationalities and backgrounds, while the other two consisted of students sharing the same nationality. The study was carried out in Turkey, where all students were Turkish, sharing common traditions and norms, especially as they hailed from the southern region, minimizing significant differences among them. Over a span of six months, students in these classes became acquainted with one another, fostering a solid understanding of each other's traditions, habits, and beliefs.

6.1 Participants

The student body was organized into four classes, each comprising two distinct groups. The first group consisted of two classes with a total of 38 international students, representing diverse nationalities and backgrounds. The second group included two classes with 41 students, all of Turkish nationality. Remarkably, all students, including the Turkish ones, demonstrated proficiency in the English language as they attended a bilingual private school. The age range of both groups fell between 16-18 years, with students actively preparing to obtain their high school diplomas. Specifically, the Turkish students were gearing up for the YKS (a high school diploma), while the international students were preparing for their Digital SAT international, a widely accepted examination by prestigious universities in Turkey.

6.2 Procedures

The study was conducted in English. The four classes undertook the same procedure in testing their level of cultural intelligence. The first phase was by asking them few questions as:

- 6.2.1 How do you learn more about cultures that aren't yours?**
- 6.2.2 If you could pick a place to visit, where would you go and why?**
- 6.2.3 Do you like to learn a new language? What is it? Why?**
- 6.2.4 Have you ever gone to an event or tried something from a different culture?**
- 6.2.5 How did that change the way you see and appreciate that culture?**
- 6.2.6 How do you show you respect when people are different from you at school or in your group of friends?**

6.2.7 Why do you think it's important to understand different cultures in your future, like in college or when you start working?

6.2.8 Can you imagine a time when knowing about different cultures gives you an advantage?

The students completed the questionnaire provided to them (refer to Appendix 1). Notably, the international students exhibited a more positive attitude towards responding to the questions, displaying heightened interest. In contrast, students of the same nationality appeared less enthusiastic about the process, taking a longer time to write their answers. Additionally, many of them left several questions unanswered, presumably due to a lack of responses rather than an oversight.

6.3 Students' Answers

Regarding the initial two questions ("How do you learn more about cultures that aren't yours?" and "If you could pick a place to visit, where would you go and why?"), the responses from both groups were comparable. Commonly, individuals from both groups indicated that they acquire knowledge about other cultures through platforms such as the internet, YouTube, or social media. Concerning the second question, the selected destinations were similar, with responses including places like Paris, Dubai, and Hawaii.

For the third question regarding the preference for learning a new language, responses varied among participants. The majority of respondents from a specific nationality expressed a strong inclination to learn English, considering it a global necessity. On the other hand, the international group exhibited a more open attitude, expressing a willingness to learn multiple languages beyond English, given their existing proficiency in it.

In the context of the fourth and fifth questions, which explored experiences with different cultures, notable differences emerged between the two groups. The single nationality group perceived little significance in these inquiries, asserting a commitment to their own traditions while expressing eagerness to share them with other cultures. Conversely, the international group viewed such experiences as commonplace, considering their residence in a foreign

culture, and expressed enjoyment in exploring and appreciating the traditions of their host country.

In response to the sixth question regarding how individuals demonstrate respect for those different from them at school or within their friend groups, the participants from a specific nationality expressed their approach. They mentioned a willingness to assist people from other cultures by providing directions to specific locations, offering translation support in markets, and recommending the best places for accommodation and food.

On the other hand, the international group emphasized that the paramount form of respect for foreigners is to avoid discrimination. They underscored that treating individuals from diverse backgrounds without bias is the ultimate demonstration of respect in their view.

In response to the seventh question regarding the importance of understanding different cultures in future endeavors such as college or the workplace, both groups highlighted a common perspective. They noted the increasing trend of colleges and workplaces recruiting individuals from diverse nationalities, aiming to leverage the varied experiences they bring. Understanding different cultures was identified as crucial in this context, serving as a means to prevent potential misunderstandings and fostering tolerance towards others, regardless of the extent of their differences.

In response to the eighth question, which explores the potential advantages of knowing about different cultures, there were notable differences in the answers provided by people of one nationality compared to those of different nationalities.

Individuals of a single nationality primarily viewed the advantage of cultural knowledge in terms of enhancing communication within their own cultural context. They stressed the importance of preserving and promoting their unique traditions and values.

Conversely, respondents from various nationalities perceived the advantage of cultural understanding on a broader scale. They acknowledged its significance in fostering global

understanding, facilitating effective collaboration in multicultural environments, and navigating diverse social and professional settings. These variations in perspective may be influenced by the varying levels of exposure and engagement each group has had with cultural diversity.

The second phase aimed to assess the cultural knowledge of the two groups. Initially, both groups were presented with images of renowned dishes from various countries, and students had to identify the origin of each dish. In the group representing a single nationality, there were five correct answers out of sixteen questions. On the other hand, the international group managed to correctly identify twelve out of sixteen dishes, indicating a broader understanding of traditional foods from different countries.

Following the food-related questions, the focus shifted to linguistic knowledge. The students watched a video featuring people from around the world counting in their respective languages. Exposure included sixty-one languages and dialects. Participants were then required to list as many languages as they could recognize. To ease the challenge, each speaker in the video was accompanied by the flag of their country, serving as a helpful hint if the language was unfamiliar. In this task as well, the international group outperformed the single nationality group significantly. The international group successfully identified forty-nine languages, while the single nationality group could only recognize eighteen languages.

In the third phase, the objective was to address biases held by the study's two groups towards individuals from cultures different from their own. Participants were presented with images depicting people from various countries and were tasked with identifying the stereotypes they associated with each group. Notably, both groups provided a mix of positive and negative stereotypes, indicating a lack of bias in their responses. However, the disparity lay in the depth of their answers.

For instance, when shown a picture of French people, the group representing a single nationality mentioned aspects such as great makeup brands and tasty pastries. In contrast, the international group delved into a broader discussion, touching upon French football teams, historical monuments, and the country's extensive history of occupying African nations. This pattern extended across nationalities, including Americans, Italians, English, Scots, Russians, and Egyptians.

The single nationality group tended to offer concise responses, often limited to single-word descriptors like "loud," "grumpy," "cold," "great pasta," or "wear skirts." Meanwhile, the international group provided more extensive answers, delving into the history, cuisine, football teams, language aspects, and even the politics of each country under consideration.

The fourth phase aimed to offer both groups insight into the feelings associated with being labeled. In this phase, small sheets of paper, each bearing a single label, were distributed to the students. They were tasked with selecting the sheet that best described them. Many participants found this stage perplexing, confining, and even irritating, given the challenge of selecting only one label. Despite the difficulty, they eventually settled on one label and were then questioned about their choice.

A prevalent response from both groups was that they chose a label based on how people typically labeled them. Subsequently, they were prompted to add more labels to the one they initially selected. At this point, participants expressed a sense of relief and liberation, choosing five to six additional labels to more accurately describe themselves. Once again, they were asked about their feelings regarding being labeled with just one descriptor and, later, when given the opportunity to add more labels.

Consistently, the participants concurred that having only one label was highly frustrating because it failed to capture the complexity of their identities. They emphasized that individuals are multifaceted and cannot be confined to a singular definition. This realization led them to

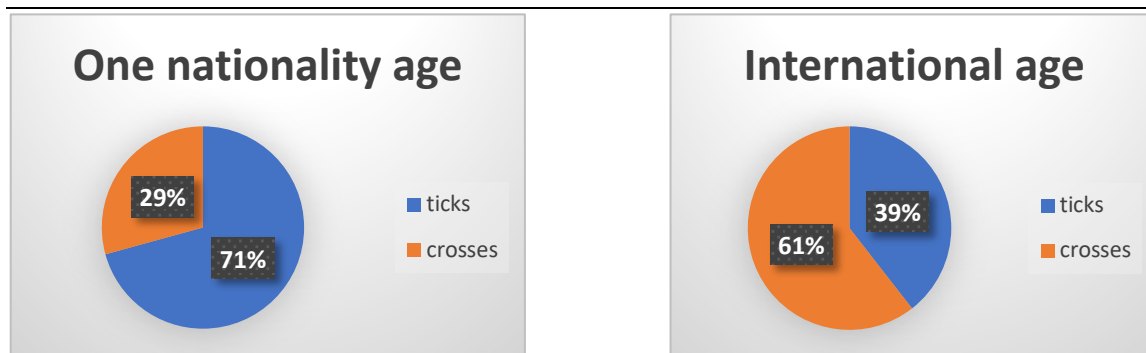
conclude that stereotypes are inherently flawed, as it is inaccurate to label an entire population, comprising millions of diverse individuals, based on just one or two stereotypes.

The study on Affinity Bias progressed to the final phase, focusing on individual assessments.

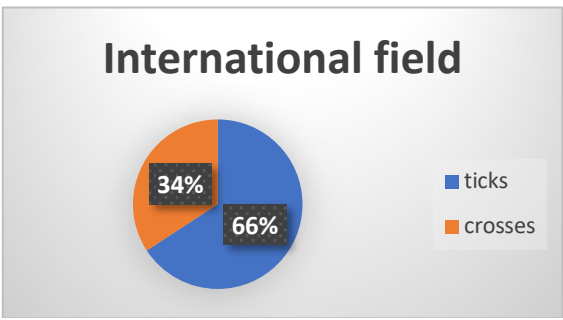
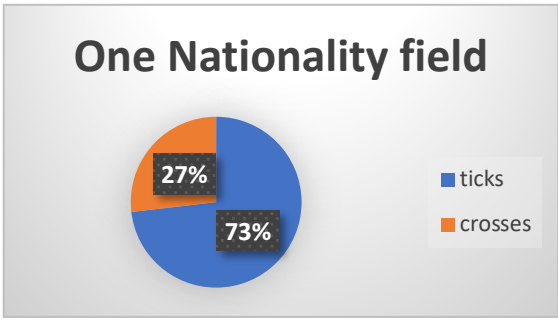
Affinity bias measures the tendency of individuals to favor or show preference towards others who share similar characteristics or traits. Essentially, affinity bias reflects a natural inclination for people to feel more comfortable or connected with those who resemble them in certain ways.

This bias can impact decision-making processes, relationships, and interactions, and it plays a role in shaping social dynamics within groups or communities.

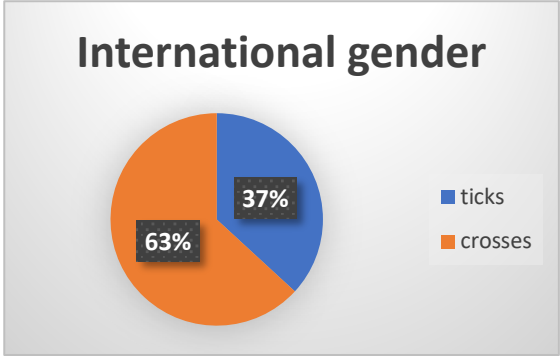
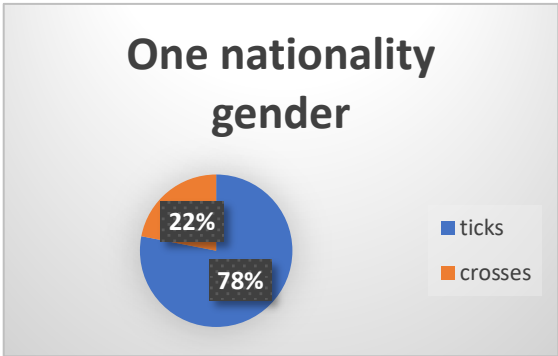
During this phase, students from both groups were tasked with completing a table containing six names of individuals they frequently interact with. For each person listed, they were instructed to mark a characteristic shared with the student using a tick or denote the absence of a shared characteristic with a cross. The characteristics considered included age, occupation or field of study, gender, nationality, interests, and social status. Subsequently, the collected tables from all students were analyzed, and a comparison was made between the two groups. The results, as depicted in the following pie graphs, revealed patterns that may not be surprising.



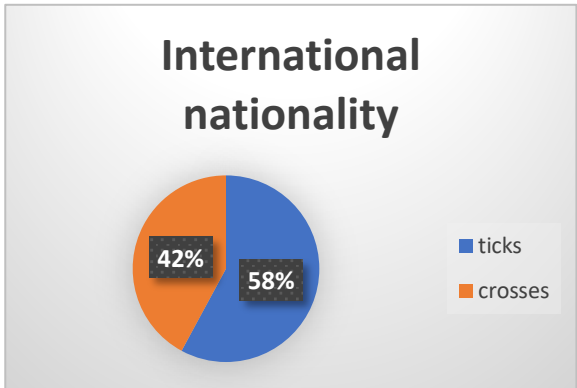
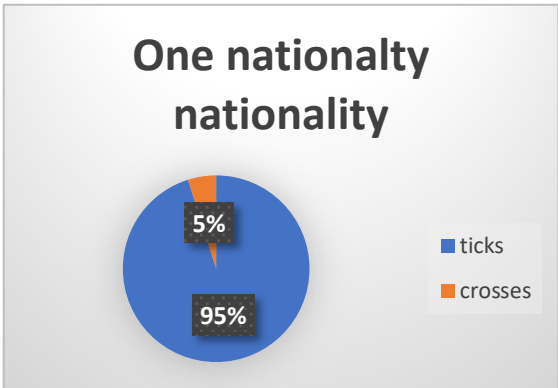
The presented graphs illustrate that 71% of individuals within the single nationality group commonly engage with peers of the same age. In contrast, within the international group, only 39% of individuals spend time with others of their own age.



Examining these graphs, it's evident that 73% of individuals in the single nationality group express a preference for associating with people in their own field. In comparison, 66% of individuals in the international group exhibit a similar inclination.

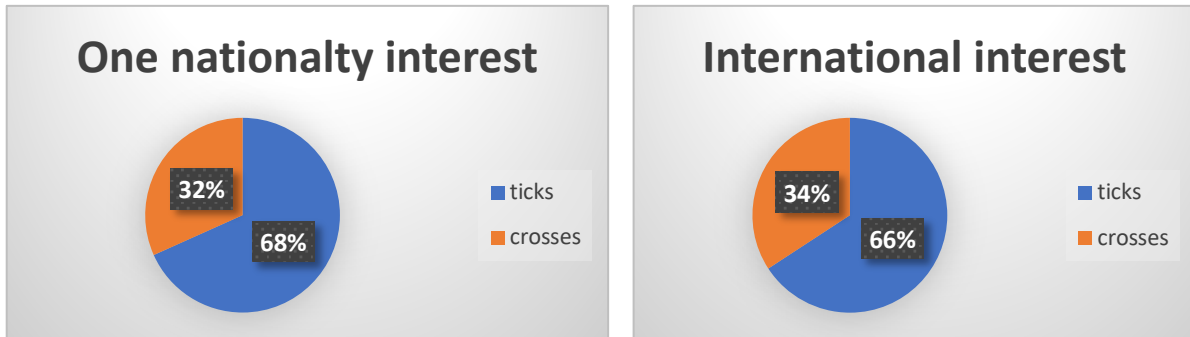


The contrast is more pronounced in these graphs, with 78% of individuals in the single nationality group spending time with those of the same gender, in comparison to only 37% in the international group.

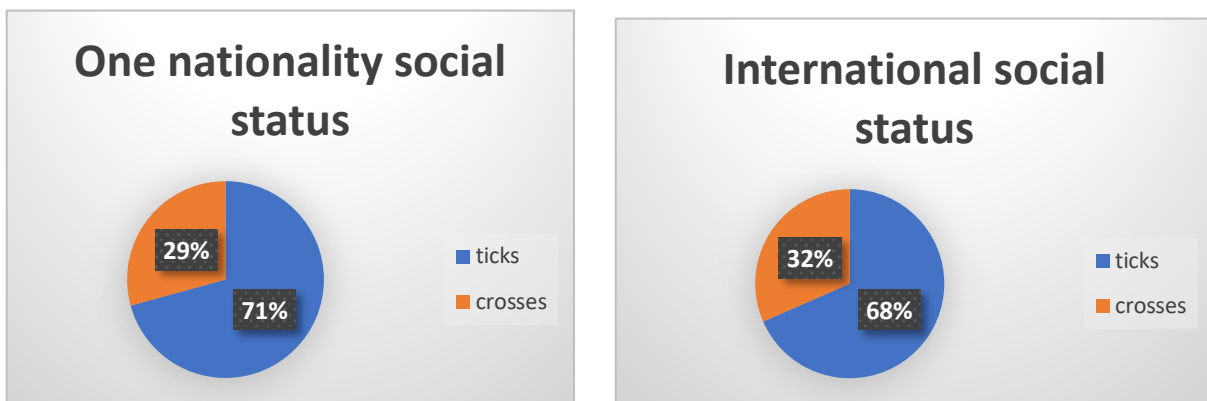


In the previous two graphs, a striking observation emerges, as merely 5% of individuals in the single nationality group socialize with people of different nationalities. In stark contrast, 58%

of individuals in the international group are engaged in spending time with individuals of diverse national backgrounds.



In these two graphs, a marginal distinction is evident, considering the study's focus on teenagers as participants. It's expected that individuals in this age group would naturally gravitate towards spending time with those who share similar interests. Specifically, there was a 68% prevalence of shared interests in the single nationality group, and a slightly lower figure of 66% in the international interests group.



Regarding social status, the distinction remained minimal, given that all participants were single teenagers aged between 16-18. It's expected that they would naturally associate with others in similar single status, unless the individuals were their parents or teachers.

7. Results

The data from the study involving students from both single nationality and international groups highlight distinctive social preferences. Notably, individuals in the single nationality group tend to associate more with peers of the same age, field of study, and gender compared to their counterparts in the international group. Additionally, there is a considerable difference in the inclination to interact with people of different nationalities, with the international group showing a higher propensity for diversity. Despite the participants being single teenagers aged between 16-18, the distinctions in shared interests and social status between the two groups remain marginal. Overall, the findings, depicted in pie graphs, offer valuable insights into the nuanced social dynamics shaping these interactions.

8. Limitations

The previous study has several limitations that should be considered when interpreting its findings. Firstly, the study focuses exclusively on teenagers aged between 16-18, which may limit the generalizability of the results to other age groups. Additionally, the study's reliance on self-reported data, where participants fill in tables based on their interactions, introduces the possibility of social desirability bias or inaccuracies in recalling interactions. The research design's cross-sectional nature limits the ability to establish causation or assess changes over time. Finally, the study lacks a qualitative component that could provide richer insights into the participants' motivations and experiences. These limitations collectively suggest caution in generalizing the findings and highlight the need for more comprehensive and diverse research methodologies.

9. Conclusion

The conclusion of the previous study suggests that there are discernible patterns in the social preferences and interactions of teenagers from both single nationality and international groups. Notable findings include differences in age preferences, field of study or occupation preferences, gender preferences, and interactions with individuals of different nationalities. The

study indicates that individuals in the international group exhibit a higher inclination for diversity in their social interactions compared to those in the single nationality group. Despite these differences, the study acknowledges some marginal distinctions in shared interests and social status between the two groups. However, it's important to consider the limitations of the study, such as its focus on a specific age group and the reliance on self-reported data, when interpreting these conclusions. Overall, the study contributes valuable insights into the social dynamics of these groups, but further research with a more diverse and comprehensive approach would be beneficial for a deeper understanding.

As per Livermore (2010), the initial step in leading with cultural intelligence involves addressing motivational issues for both ourselves and others, thereby enhancing our CQ drive. Researchers Linn Van Dyne and Soon Ang outline three subdimensions of CQ drive: intrinsic motivation, extrinsic motivation, and self-efficacy. Their findings strongly inform strategies for cultivating CQ drive, including honesty, self-confidence, engaging in social activities, recognizing the benefits, and considering the triple bottom line.

Biases are inherent in all of us, and the crucial aspect is how we act upon them. Implicit association tests serve as tools designed to illustrate how bias influences our interactions with people, revealing implicit biases related to factors such as skin color, weight, age, and religion. "Cultural intelligence empowers individuals to thrive in an interconnected and diverse world" (Earley & Ang, 2003). These tests effectively showcase our automatic tendencies toward specific cultural groups, emphasizing the importance of being truthful about our biases rather than denying their existence. While internal biases may be automatic, acknowledging them honestly enables better control and moderation in our interactions. By making a deliberate choice to suspend biased judgments, we can navigate our interactions more effectively.

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11. Appendices

11.1 Appendix 1

Cultural Intelligence

1. How do you learn more about cultures that aren't yours?
2. If you could pick a place to visit, where would you go and why?
3. Do you like to learn a new language? What is it? Why?
4. Have you ever gone to an event or tried something from a different culture?
5. How did that change the way you see and appreciate that culture?
6. Can you think of a cool tradition or celebration from another country that you like?
7. Can you name a movie or book that you feel shows a culture really well?
8. How do you show you respect when people are different from you at school or in your group of friends?
9. Why do you think it's important to understand different cultures in your future, like in college or when you start working?
10. Can you imagine a time when knowing about different cultures gives you an advantage?
11. Write as many languages as you can recognize:
 - a. What stereotype do you have about the French?
 - b. What stereotype do you have about the American?
 - c. What stereotype do you have about the American?
 - d. What stereotype do you have about the Italian?
 - e. What stereotype do you have about the English?
 - f. What stereotype do you have about the Scottish?
 - g. What stereotype do you have about the Russian?

- h. What stereotype do you have about the Canadian?
- i. What stereotype do you have about Canada?
- j. What stereotype do you have about Egypt?

12. Do you think that stereotypes are correct?

13. How did you feel being labeled by only one label?

14. Did you feel that having more than one label is better? Why?

15. What did you learn from this lesson?

11.2 Appendix 2

Affinity Bias:

Age						
Student						
Gender						
Nationality						
Interest						
Social Status						