
RESEARCH ARTICLE

Cultural Intelligence and Cross-Cultural Differences in Writing Ability for English Learner

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ABSTRACT

Culture is one of the leading agents in making people negotiate with each other. Cultural intelligence is not an exception in this matter and can significantly affect learners' education. This study explains cultural intelligence, its' theoretical background, definition, contents, knowledge, facets, and the effect of this phenomenon on education especially writing ability. Moreover, this study explains the development stages and domains of cultural intelligence while individuals are confronted with unknown situations. The most significant factor that can define cultural intelligence is the contexts and situations that stimulate this intelligence. Also, some assessment processes are examined concerning cultural intelligence. In addition, this study conducted a review on the relationship between cultural intelligence and writing ability. Some recent examinations regarding cultural intelligence and other fields of studies and variables were reported. Finally, this review found that cultural intelligence can impose a negative or positive effect on counterpart variables.

KEYWORDS

Cross-Cultural Interaction, Cultural Background, Cultural Intelligence, Cultural Stages, Writing Abilities

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1. Introduction

The rapid process of globalisation, increasing these days, and its remarkable effect on all areas, including education, make people appreciate the nuances of a modern and multicultural century. Cavanaugh (2007) believed that it is essential to provide opportunities for all people to work across boundaries and cultures because of the nature and essence of globalisation, and anyone must have effective cross-cultural interaction. To this end, it is required to understand cultures, which means Cultural Intelligence (CQ).

Similar to all intelligence, people are different regarding high or low CQ. Therefore, the need to specify CQ leads to the emergence of a new concept that shares some features with social and emotional intelligence. Earley and Ang (2003) defined this construct as the ability to perform in various cultural settings is inherently multi-dimensional, including behaviour and cognitive aspects. They pointed out that relatively general capabilities of emotional intelligence, cognitive intelligence, and social intelligence, despite their relationship with cultural situations and individuals' cognition and behaviour, are not used when communicating with others from various cultural backgrounds.

Regarding this notion, Ang and Van Dyne (2008) provided a four-dimensional model such as Meta-Cognitive CQ, Cognitive CQ, Motivational CQ, and Behavioural CQ. While Meta-Cognitive CQ deals with higher-order processes in acquiring cultural knowledge and previous knowledge leading to better information processing, i.e., planning, monitoring, revising mental models of cultural norms, Cognitive CQ concerns the knowledge of norms and conventions acquired from experiences and comprehension of the structure of culture, i.e., knowledge of legal systems. Motivational CQ concerns the ability to take attention and energy to perform appropriately in various situations and people's interest in negotiating with people from different cultures. Finally, behavioural CQ deals with the ability to act verbally and non-verbally in an appropriate manner (Ang et al., 2007; Crowne, 2008). Culturally intelligent individuals correspond quickly with at least stress to situations where the culture is different from those socialised. Familiarity with diverse cultures is a skill that some people have not mastered.

2. Theoretical Background of Cultural Intelligence

Consistent with Earley and Ang (2003), the basic definition of CQ adopted here is the capability to communicate efficiently with different cultures. It is the skill to make cooperative behaviour in a new cultural ambience that makes CQ matchless (Earley, 2002). This ability is, however, only one part of the system of interacting abilities. CQ is made up of the ability to adapt to the cross-cultural interaction context but ultimately to shape (see Sternberg, 1997b). To shape the context of cross-cultural interaction, an individual first has to have the ability to adapt. Then, individuals can decide on or construct appropriate behaviour.

First, CQ requires knowledge of culture and the fundamental principles of cross-cultural interactions. This means recognizing what culture is, how cultures differ, and how culture touches behaviour. This definition is somewhat consistent with Earley and Ang (2003) but also includes declarative and procedural knowledge, which Earley (2002) called process aspects of CQ. Furthermore, it does not distinguish among levels (worldwide, cultural, and ambience —Earley&Ang, 2003) at which skill functions. These levels of knowledge are sufficiently interrelated to shade into one another and are difficult to distinguish in practice. The knowledge section of CQ can be more noticeable and sparingly explained as knowledge of cultural differences (regularly decreased to value orientations) and knowledge of the processes over which culture affects actions.

CQ is a theory of understanding bits of intelligence. The field of intelligence deals with academic or cognitive facets or types of intelligence. Multiple intelligence theories introduced some facets of intelligence, including emotional and social intelligence (Goleman, 1995). In line with this trend, Earley and Ang (2003) are concerned with CQ, a person's ability to adapt to new cultural situations or contexts. It is a significant emerging type of intelligence that aligns with contemporary conceptualizations of intelligence as the ability to adapt and adjust to one's environment (Sternberg, 2000). The four facets of CQ reflect current views of intelligence as a complex, multifaceted individual attribute and comprise metacognitive, cognitive, motivational, and behavioural facets (see Sternberg, 2000).

It is evident that people who intend to learn a foreign language and try to master it need to correspond to the culture of the people whose language they are trying to learn. Cheng (2007) mentioned that cultural awareness is becoming aware of the people of another cultural group, such as their values, perspectives, expectations, and behaviour. Cheng (2007) enumerated four levels of cultural awareness. At the first level, some people are aware of their way of doing things; however, they are ignorant of cultural differences. At the second level, individuals become familiar with others' ways of doing things, but they think their way is the best.

The third level of cultural awareness is defined by conversing about other cultural rules and norms and selecting the best norm based on the contexts. At the fourth level, people prepare to construct shared meanings with the people of other cultures. The expansion of information and technology in this modern world has empowered people from different communities to communicate more frequently and quickly. Therefore, there is a growing need to learn a foreign language. The number of people who learn foreign languages for their professional or personal needs increases day by day. There have been numerous attempts to meet the needs of language learners in achieving their goals of learning a second/foreign language. One of these needs is learning the cultural dimensions of the target language. Undoubtedly, the cultural aspects of a foreign language should be addressed along with its linguistic aspects.

CQ is the ability to have effective interactions with people from different cultures, which requires cultural awareness. To put it differently, successful interactions with the members of a given culture call for awareness of their values, perspectives, and behaviour patterns. Cheng (2007) stated that harmonious and prosperous communication lies in the awareness of cross-CQ patterns.

Tchaicha and Davis (2005) point out that experiential education approaches to cultural learning are represented in the literature. Others showed the strength of these methods for increasing self-awareness (Lee, 1966) and in teaching management-specific topics, such as negotiation, within a cultural framework (Weiss, 2003). CQ education represents an area that has not received enough attention in specifying experiential education approaches (Thomas & Inkson, 2003). Experiential approaches applied to under-represented learning goals and outcomes, such as CQ development, create meaningful links. Moreover, adaptability is considered one of the most critical aspects of both CQ and skills that are improved from exposing enhance this intelligence. Living and working in other cultures improves understanding of learners' personalities and others' personalities, which are in the circle of emotional intelligence (Yamazaki & Kayes, 2004).

Furthermore, in adaptation to other different cultures, communications skills are improved (Bennett, 1993). Therefore, this can show an increase in CQ skills to effectively and successfully communicate, and cultural knowledge and understanding would also be required. In addition, the ability to emphasize the target culture is related to adaptation, which has been previously associated with CQ (Dolan, Quick, Gabel, & Cerdin, 2005). Researchers believed that during long-term stays in foreign countries, people should obtain detailed cultural understanding due to the multiple cues provided by observing others and communicating with them and

their reactions to oneself (Earley & Peterson, 2004). Moreover, researchers stated that people who stayed for some time abroad for work or education gained higher levels of CQ than those who stayed there for other purposes (Crowne, 2008). This probably happened because intercultural encounters are different from usual and shared experiences and challenge one's assumptions and thoughts (Earley & Peterson, 2004).

By interacting in a culture, an individual is influenced by that; subsequently, this will influence the person's level of knowledge and understanding of culture and its differences. For example, consider a foreign business office that includes several expatriate managers. Each manager oversees teams of host country nationals, and one manager successfully motivates his or her team by displaying anger. Other expatriates may surmise that this motivation technique is adequate and appropriate; they may motivate their workers. Similarly, other scholars found that expatriates learn best from reflective action, or the process of making decisions based on insights gained from contemplation (Shim & Paprock, 2002). This type of contemplation occurs when one is exposed to other cultures. Consequently, as an individual sees what is appropriate and reflects upon it, cultural learning takes place.

CQ has been proposed as an essential capacity in cross-cultural management (Earley & Ang, 2003). Based on experience, education, and personality, different people achieve different levels of CQ; the more advanced one's CQ, the more influential the person, is in new cultural environments (Ang, Van Dyne, & Koh, 2006; Earley & Mosakowski, 2004). Specifically, CQ has been linked to a variety of positive management attributes, including effective expatriate management adjustment (Berry & Ward, 2006; Ng et al., 2009), suspension of judgment (Brislin et al., 2006), reduced ethnocentrism, effective negotiation, and capability for differentiation of group-level behaviours from individual-level behaviours (Earley & Mosakowski, 2004).

3. Contents of Cultural Intelligence

Content knowledge of cultures is the foundation of CQ because it forms the basis for comprehending and decoding the behaviour of ourselves and others. Recognizing the existence of other cultures and defining the nature of that difference indicates the mental processes at the core of systems definitions of intelligence (Sternberg, 1997). In addition, cultural values result in different interaction norms that individuals use to guide behaviour. Knowledge of cultural personalities, values, manners, and practices makes for greater certainty and more correct ascriptions. This knowledge allows a better grasp of another culture's internal logic and modal behaviour, which can serve as a first best guess about that behaviour. This type of knowledge allows mapping one's self onto the terrain of the new culture. Just as geographic maps require scales of reference such as miles or kilometres, altitudes, and contour lines, a cultural map can be formed using one or several dimensions of cultural variation presently available (Thomas, 2006).

4. Development Stages of Cultural intelligence

CQ, similar to other multifaceted forms of intelligence, exists on a continuum that develops over time. Development might be pretty slow, and although specific critical experiences such as living and working overseas might facilitate its development, it seems unlikely that dramatic changes in levels of CQ will be observed within short time frames. Moreover, this improvement is not planned as a lines procedure but as one that needs iterative observed erudition. It needs a base level of understanding, the gaining of new knowledge and alternative outlooks beyond mindfulness, and the adaptation and integration of this knowledge into behavioural skills. As shown, gaining CQ includes learning from social relations. It has been recognised that such social learning (Bandura, 1977) is a very effective tactic in which people's practices and experiences are transported into knowledge and skills. Social learning involves attention to the condition, retaining the knowledge added from the condition, duplicating the interactive skills perceived, and getting feedback (support) about the efficiency of the altered activities (Bandura, 1977).

Improving CQ by learning from social experience means paying attention to and appreciating critical differences in culture and background between oneself and others. Of course, this needs some information about how cultures vary and how culture adopts behaviour. It also implies mindfulness of the interaction context and openness to the legitimacy and importance of different behaviour. The centrality of mindful attention to the learning process has been demonstrated in several studies (Langer, 1997).

Retaining this knowledge also requires transferring knowledge gained from a specific experience to broader principles that can be used in future interactions in other settings. Again, active awareness and attention to mindfulness are critical. Transfer of learning requires the application of previously acquired knowledge (Gick & Holyoak, 1987). Transmission is altered by the primary suitability of the training, coding, and arranging of knowledge. Mindfulness focuses attention on appropriate information and influences the categorization of knowledge and the structure of memory. Transference also needs that former knowledge is regained. As discussed previously, mindfulness acts to consciously retrieve and apply appropriate knowledge instead of incidental or automatic retrieval.

Automatic retrieval needs the transferal condition to be very similar to the condition in which knowledge was learned. In contrast, mindfulness facilitates the retrieval of more general principles because of the active creation of new categories and consideration of new perspectives associated with the mindful categorization of knowledge. Otherwise, the knowledge encoded in memory

through mindfulness is less bound to the specific experience that created it. Reproduction means applying general principles to try out specific behaviour in future interactions. Finally, reinforcement embraces the notion that feedback, garnered through the active strategy of mindfulness, from each specific interaction provides information that confirms or refutes the utility of the general principles contained in knowledge. This knowledge can thus be adjusted to provide a more effective template for future cross-cultural interactions. As Chase and Chi (1981) suggest, practice over time produces a stored set of behavioural patterns and strategies that can operate on these patterns. CQ is learned over time through intercultural interactions, and individuals pass through various stages of development in their level of CQ. Therefore, the following is a conceptualization of possible stages based on models from developmental psychology (Piaget, 1985).

- Stage 1: Reactivity to external stimuli. A starting point is mindlessly following one's own cultural rules and norms. This stage is typical of personages with very little exposure or attention to other cultures. Parochial individuals do not even recognize that cultural differences exist. If they do, they consider them inconsequential. People at this stage of development can be heard say things like, "I do not see differences. . . . and I treat everyone the same."
- Stage 2: Recognition of other cultural norms and motivation to learn more about them. Experience and mindfulness produce a newfound awareness of the multicultural mosaic that surrounds us. A heightened sense of mindfulness presents a sometimes overwhelming amount of new information. Curiosity is aroused, and the individual wants to learn more. People at this stage often fight to sort through the complexity of the cultural setting. They explore for simple rules to guide their behaviour.
- Stage 3: Adaptation of other cultural frames and rules in one's mind. Trust in absolutes disappears. More profound knowledge of cultural differences begins to grow. The cultural norms and rules of various societies begin to seem comprehensible and even reasonable in their context. The recognition of appropriate behavioural responses to different cultural situations develops; however, only fairly obvious cues are attended to, and adaptive behaviour takes much effort and is often awkward. People at this stage realize what to say and act in a variety of cultural conditions. However, they have to think about it, and adaptive manners do not seem natural.
- Stage 4: Adaptation of various cultural norms and rules into alternative behaviours. At this stage, altering to different situations no longer needs much try. Individuals improve a list of behaviours from which they can select depending on the specific cultural condition. They are actively testing new behaviour. They function in various cultures almost readily and with no more worry than in their home culture. Members of other cultures accept them as culturally informed and feel relaxed interacting with them. They feel at home almost everywhere.
- Stage 5: Proactivity in cultural behaviour based on identifying changing signs that others do not observe. People who are highly culturally intelligent have the ability, through the continuous sampling of internal states and external cues, to sense changes in cultural context, sometimes even before members of the other culture. They are so attuned to the nuances of intercultural interactions that they almost automatically adjust their behaviour to anticipate these changes and facilitate better intercultural interactions, among others. They seem to intuitively know what behaviours are required and how to execute them effectively.

Individuals at this stage of development may be pretty infrequent and hard-found; however, it is a level of CQ that we all might wish. As indicated by these descriptions, people at higher levels of CQ have a cognitively complex perception of their environment. They can make connections between seemingly disparate pieces of information. Individuals continuously sample their environment. Individuals define people and events in various individualities and can see the many contacts among these individualities. They can see a coherent pattern in a cultural situation without knowing what the final picture might look like. Culturally clever individuals can perceive past the stereotypes that a seeming understanding of cultural aspects (e.g., Hofstede, 1980; Schwartz, 1994; Trompenaars, 1993) present. These aspects are only a first step (part of the knowledge section) in developing CQ. People who are culturally intelligent see the connections between a culture and its context, history, and value orientations (see Osland & Bird, 2000). They realize that knowledge of the culture of a country or region is only valuable in the context of understanding its religious, philosophical, and historical issues.

5. Assessment Process of Cultural Intelligence

For the concept of CQ to be helpful, three goals must be achieved. First, the theoretical context that links measurements of CQ to psychological and behavioural processes must be established. Although a conceptual definition is beginning to take shape (e.g., Earley, 2002; Earley & Ang, 2003; Thomas & Inkson, 2004), the definition of CQ must be unambiguous. Therefore, CQ must be experienced in the current literature to compare and analogize this new concept with other aspects of intelligence and related concepts. Specification of CQ in this article does not pretend to answer all the questions that may be raised about this nascent construct.

For example, while CQ is defined here as a capability that can be developed, numerous characteristics of individuals might contribute to its development. The nature of any connection between individuality and intelligence is highly beyond the scope of this object (see Sternberg & Ruzgis, 1994). However, I suspect that CQ is related to, yet distinct from, personality in much the same way as is emotional intelligence (Law, Wong, & Song, 2004). In addition, some features of CQ may be culturally or condition-specific (Ruzgis & Grigorenko, 1994). On the other hand, experiential investigation of this possibility is required. Finally, just as a person with a high IQ can sometimes seem silly, then may somebody with a high CQ act in a culturally insensitive way. The context in which this might occur needs further exploration. In addition, while CQ is presented here as a positive capability, just as in other types of intelligence, individual differences in motives and goals may determine how it is used (Hyman, 2002).

While several evaluation tools that might relate to one or more of the components have been recognized (Ang, Van Dyne, Koh, & Ng, 2004), any evaluation of CQ rests on a theory of the domain of the concept. The explanation of CQ as a system of practical abilities recommends dynamic forms of tests (Sternberg, 1997b). In addition, because an essential feature of CQ is its behavioural section, it seems to be expected that any overall evaluation will contain a performance aspect such as the assessment center method recommended by Stahl (2001).

Second, the psychometric context that defines the operationalization and measurement of CQ must be established. When the domain definition of the construct is established, it is essential to define the measurement of the construct in such a way that construct bias is not introduced. CQ is an inherently multicultural construct, and its usefulness declines dramatically if it suffers from the same kind of cultural bias that is so prevalent in much of the organizational literature (Boyacigiller & Adler, 1991); that is, we must establish the construct and metric equivalence of the instrument and, to the extent possible, establish cultural norms for CQ. The lack of cross-cultural balance is usual trouble in most Western intelligence tests (Sternberg, 2000), and, as recommended directly above, CQ may surround culturally specific mechanisms (Ruzgis & Grigorenko, 1994).

Finally, the relationship of CQ to real-world business problems must be evaluated. Applications in areas such as adjustment of expatriates to overseas assignments and effectiveness of multicultural teams have already been identified (Earley, 2002). Both of these areas have suffered from the lack of ability to assess individuals' capability in a meaningful way. However, other applications show similar opportunities, such as cross-cultural decision-making, leadership in multicultural environments, and managing international careers (Thomas & Inkson, 2004).

6. Cultural Intelligence & Contexts

Forecasting and clarifying the efficiency of cross-cultural connections has a rich custom in diverse disciplines containing cross-cultural relevance, cross-cultural mindset, and international administration (Thomas, 2006). Many studies have alluded to the idea that some individuals might have attributes that allow them to be more effective in overseas assignments or, more generally, in cross-cultural interactions (Cushner & Brislin, 1996). The word *cultural intellect* might be new; however, many investigators have known this "assured something" that separated interculturalists from others. In a remarkably prescient statement, Bartlett and Ghoshal (1989) reported that an anonymous manager called this global mindset "a matrix in the mind of managers" (p. 195). Indeed, the conceptualisation of the construct is multi-dimensional, with cognitive and behavioural components having been identified (Earley & Ang, 2003). This definition puts the construct in a similar domain to other multifaceted conceptualisations of intelligence (e.g., Sternberg, 1985).

7. Domains of Cultural Intelligence

The concept of astuteness has been tough to explain. However, several theories of intelligence describe a multifaceted intelligence construct (Sternberg, Lautry, & Lubart, 2003) that depart from the once-dominant view that intelligence consists of a single underlying construct. Here, intelligence is a system of interacting abilities (Sternberg, 1997a). One example of a departure from the purely cognitive view of intelligence is associated with the ability of people to interact with others, so-called social intelligence. However, the construct that has received the most attention in recent years is that of emotional intelligence, the ability of people to perceive the emotional states of others and to regulate one's emotional state in the service of improved interactions. Thomas (2002) popularised that emotional intelligence has been rightly criticised on several fronts because of its very loose specification and wildly extravagant claims as to its usefulness.

Social and emotional intelligence share some attributes with CQ, such as the idea that intelligence is inherently multi-dimensional, involving behavioural and cognitive facets. However, while communal and emotive intelligence may be expressive within one cultural ambience, they may not exert in another. For example, social abilities educated and practised in one country may be ineffectual or even obscene in another culture with unlike instructions for social communication (Ruzgis & Grigorenko, 1994). In addition, emotional intelligence includes identifying and expressing emotions, while we know that culture can influence emotional display rules (Ekman, 1982). In addition, we have some evidence that cultural-specific norms exist for experiencing emotions (Eid & Diener, 2001). Therefore, social and emotional intelligence are products of and limited to the culture they were developed.

Conversely, CQ involves, as discussed in more detail ahead, developing a general capability from specific knowledge, which results in a repertoire of behaviour that can be called on depending on the characteristics of the situation (Thomas, 2006).

8. Writing ability (Fluency, Accuracy, and Complexity)

Writing ability includes some sub-skills that are fluency, accuracy, and complexity. Nunan (2001) defined fluency as “the ability of an individual to speak or write without undue hesitation” (p. 285). In addition, fluency is defined as the number of vocabularies produced in a specified amount of time, and accuracy is defined as the writer’s ability to spell and write words correctly without errors. Finally, complexity is an essential feature of writing skills and includes lexical and syntactic complexity. For Bonzo (2008), lexical complexity is the summing of complex words in a written text, while syntactic complexity can be defined by lexical complexity and a clause with any non-canonical word order.

Rahimpour & Hosseini (2010) investigated the effect of task complexity on second language written narrative. This study indicated that writing fluency increases the cognitive complexity of narrative tasks. Moreover, it was found that when learners are free to allocate attention, their focus is on content rather than form. Amani (2007) investigated writing pieces of Iranian English students in foreign language settings regarding the three types of pre-online and mixed planning. The planning group was better in grammatical complexity compared to their counterpart, which was a non-planning group. The planning group indicated greater fluency in pre-planned writing tasks. They showed more accuracy in online planning; however, mixed planning had greater fluency, accuracy, and complexity than other planning types.

9. The importance of Cultural Intelligence and Education

Cross-Cultural education prepares managers and students for a modern, multicultural century (Schmidt-Wilk, 2010). Educators suggest a greater need to develop local-culture competency and cross-cultural respect in business students (Gordon, 2008). Increasingly, managers and students perform within culturally novel and complex environments (Schmidt-Wilk, 2010). As it was mentioned, CQ is defined as a multi-dimensional capacity assisting in functioning effectively within culturally new and diverse contexts and includes cognitive/ metacognitive, motivation, and behaviour elements (Ng & Earley, 2006).

Tchaïcha and Davis (2005) stated that experiential education approaches to cultural learning are represented in the literature. Others showed the strength of these methods for increasing self-awareness (Lee, 1966) and teaching management-specific topics, such as negotiation, within cultural situations (Weiss, 2003). CQ education and development represent an area that has not received enough attention in specifying experiential education approaches (Thomas & Inkson, 2003).

Cross-Cultural scholars (e.g., Bhawuk & Brislin, 2000) have called for continued advancement toward more prosperous training approaches. Cognitive approaches, such as lectures, have value, but there is a growing need for approaches that address both cognitive and experiential aspects (Ng et al., 2009). This perspective is apparent in diversity training, and there is a call for experiential approaches specific to CQ development (MacNab & Worthley, 2010).

CQ is a unique intelligence, and this intelligence can be taught like other skills (MacNab, Worthley, & Brislin, 2007). CQ is distinguished from a personality trait, as it represents adjustments a person can make to be effective across cultures, whereas a personality trait describes what a person will generally do across time and situations. Certain features of CQ, like the developmental process, help, separate it from other conceptions of cultural competency (Earley & Ang, 2003). CQ education develops the competencies and capacities required for effective cultural interaction, including cognitive/metacognitive, motivation, and behaviour.

CQ is a significant capacity in cross-cultural management. Concerning experience, education, and personality, different people achieve different levels of CQ. Specifically, CQ is connected to various positive management characteristics, including effective expatriate management adjustment suspension of judgment, reduced ethnocentrism, effective negotiation, and capability to different behaviours and performances in a group from individual performances (Earley & Mosakowski, 2004).

Culture is defined as shared beliefs, values, and norms assisting in distinguishing one group from others (Brislin, 2000). Challenges attributed to cultural interaction tend to grow as the difference in values increases (Kogut & Singh, 1988) or the intensity of the context becomes strong. The intensity of the contact is influenced by elements such as the duration of interaction and what is at stake with the interaction (Brislin & MacNab, 2004; Earley & Ang, 2003). In addition, culture is not static and holds subcultural nuances (MacNab, Brislin, Galperin, Lituchy, & Worthley, 2007). CQ capacity helps in navigating these types of cultural interactions, allowing for at-the-moment adjustments.

Banks (1997) believed that the original proponent of cultural education encompasses an idea and an educational reform movement that seeks to create equal educational opportunities for all students. Banks also emphasised the need for school learning

environments to reflect the cultural diversity represented in the community. Multicultural education leads to students' knowledge of their cultural backgrounds and includes learning about cultural similarities and differences in the cultural plurality of their peers. This cultural awareness assists learners find their way around their multicultural societies and the world. The term multi-culturally educated means that teaching with CQ helps develop a positive sense of their own cultural and national identity in the context of the world. A student's own cultural identity may include family, neighbourhood, community, school, or place of worship traditions. (Tan & Chew, 2008).

There are at least two compelling arguments to consider for schools and teachers to prepare citizens to be multi-culturally educated and globally engaged. The first argument is defined as globalization, and the second is character and citizenship education. These two reasons fit perfectly with the dual adjectives of being active and concerned in one's characterisation of citizenship. In order to accomplish both goals in CQs, the framework of CQ will be introduced here to argue for the development of the four factors of CQ as a means of developing active and concerned citizens. It will also suggest how teachers are positioned to produce this growth as cultural teaching and learning leaders in the educational setting.

10. Indicators of Cultural Intelligence

By definition, the outcome of culturally intelligent behaviour is more effective intercultural interaction. This statement, of course, begs the question of what indications suggest CQ in action. A good general description of such effects might be drawn from the literature on successful adjustment to a foreign culture (Brislin, 1981; Cushner and Brislin, 1996; Ruben and Kealey, 1979) and the expatriate adjustment literature. This literature has summarised the following characteristics of an effective intercultural interaction: good personal alteration, showed by feelings of contentment and well-being. Persons who are well adapted would say that they feel comfortable cooperating with these culturally several persons, or in this culturally different condition, and experience no more worries than they would experience in a similar communication with a follower of their own culture and cultural setting.

- Progress and retention of *good interpersonal contacts with culturally, not the same others*. It is essential to consider this aspect of efficiency from the outlook of the culturally unlike other, as relationships are intrinsically dual and should be noticed as positive at the dyadic, as differed to the personal level.

While the aims may vary from one to one and condition to condition, aim achievement is always a candidate as a pointer to effective communication, in this case, in a cross-cultural situation. Based on these measurements of self, interactive, and task efficiency results, we would thus expect CQ to be positively related to expatriate adjustment, task completion by culturally diverse groups, effective decision making in a multiethnic setting, management of culturally different others, and a host of other cross-cultural connections. However, these distal outcomes might also be related to various factors that have little to do with CQ. For example, although specifying a motivational facet of (cultural) intelligence is problematic (i.e., motivation and intelligence may have a limited recursive relationship but are not components of each other), the motivation to interact effectively with culturally different others certainly contributes to these positive outcomes. Though cultural cleverness is offered here in favourable terms that advise respect for other cultures, the description does not prevent highly culturally intelligent individuals from being otherwise interested, for example, in personal improvement at a partner's cost. As with impression management, some persons with high CQ could use this ability for less than noble goals. Our view, gaps with Earley and coworkers' (Earley and Ang, 2003) description advises that the motivation to perform positively toward culturally different others is a central aspect of CQ.

11. Writing Ability & Cultural Intelligence

Writing ability in this modern world should break the boundaries, and the traditional perspectives toward L2 writing require change. Atkinson (2003) suggested the view of second language writing that emphasises its rich embeddedness in the world rather than the views in which writing is solely practised in the classroom. This new make a central place for culture in education.

Weigle (2009) stated that writing ability is a distinct and unique mode of communication and includes various socio-cultural norms and cognitive processes. Weigle believed that writing is not merely a cognitive and individual function but also a social and cultural activity. CQ is considered one of the essential needs of educational administrators, businessmen in foreign marketing and international business and the army forces, international work candidates, global leaders (Leonel & Gomes, 2011).

Regarding the importance of the relationship between CQ and writing ability, Cavanaugh (2007) pointed out that CQ can be improved through learning and practising assignments, culture assimilators, or lectures. It is suggested that more exposure to various cultural training and more knowledge improves the overall capabilities of learners in writing ability. Some learners with high CQ most develop self-efficacy as global leaders, adopt relative attitudes toward different cultures, improve mental leadership models across cultures, and show flexibility in leadership style. CQ imposed remarkable effects on individual performance. Davis (2009) stated that developing CQ or cultural competence in the Canadian Forces could improve success in a complex cultural

environment. Ramsey, Leonel & Gomes (2011) studied the effect of CQ on international business travellers' stress and concluded that CQ development would decrease individual strain in international business travel.

Culture is defined as the belief systems and value orientations that affect customs, norms, practices, and social institutions consisting of psychological processes (language, caretaking practices, media, educational systems) and organisations (media, educational system). All individuals are considered as cultural beings possessing cultural, ethnic, and racial heritage. Culture embodies a worldview obtained through learned and transmitted beliefs, values, and practices of religious and spiritual traditions. It is composed of living informed by the historical, economic, ecological, and political forces. These definitions suggest that culture is fluid and dynamic and that there are both universal cultural phenomena and culturally specific or relative constructs" (American Psychological Association, 2003, p. 380). In addition, CQ is defined as the capability to function effectively across various cultural contexts (Ang & Van Dyne, 2008b; Earley & Ang, 2003). A more detailed description of the theory and concept is described later in this paper. In this paper, cultural competence and cultural effectiveness are interchangeable terms that generally refer to one's ability to navigate culturally complex situations successfully. Likewise, CQ is similar to cultural competence and cultural effectiveness.

12. Cultural Intelligence Facets

Though we have presented these aspects of CQ as autonomous and not coinciding, there are relationships between the structures. Metacognition and cognition are related because the latter is an inevitable by-product of the former (although not a requisite for the latter). Other features are interdependent as well, in a similar way as inspiration and metacognition. For example, one profit of high self-efficacy positively affects tactical intelligence (Bandura, 1997).

High motivational CQ means that a person will engage in more strategic thinking as well, and this, in turn, has a positive impact on actual adaptation. Thus, high motivational CQ impacts metacognition, resulting in performance effectiveness that further bolsters motivation. Metacognition and cognition are also related to behavioural CQ because we are not positing learning without awareness. Although some unconscious elements of behaviour may impact behavioural functioning, behavioural CQ operates mainly in the conscious domain. The metacognitive and cognitive knowledge gained during cultural encounters provides a foundation for behaviours to be engaged. This may be primarily observational (role model), although metacognitive tactics might be used to notify and form a person's behavioural selection. Although the aspects of CQ have discriminant validity, there are connections between them. An interposition targeting one of the aspects may have minimal spillover special effects on other aspects. So, to get the best out of profits, a training interposition needs to pay attention to potential overlap and collaborations of CQ aspects (Hofstede, 1991).

Given the importance of intercultural training, it remains unfortunate that a comprehensive framework of cultural adaptation has not been brought forward to date to guide training and pedagogical interventions. The dominant method used in business and educational locations is to afford managers and students with culture-specific awareness in the case of a targeted duty (country-specific, limited period duty or educational study-abroad platform) or culture general structures dominated by a conversation of a limited set of cultural prices. These culture general briefings are often based on conceptual frameworks posed by cultural researchers (Trompenaars & Hampden-Turner, 1998), and they consist of personal lists of cultural values. Unfortunately, these cultural values briefings can quickly degrade into a values-based stereotyping of national cultures and provide tenuous, if not downright unfounded, links to the actual behaviour of cultural participants.

These culture-specific interventions are problematic for many reasons. First, they do not adjust for individual differences in capability across the cognitive- metacognitive, motivational, and behavioural domains. Second, they fail to consider the nature of the aim culture and the work to be completed in positions of hardness, period, and nature. Third, they do not provide good generalisation across cultural settings or for multicultural experiences. The supported method of teaching and improvement using CQ signifies a new direction for theory and practice. At this preliminary stage, a group of scholars at the Nanyang Business School (CQ Working Group) in Singapore with colleagues in the United States and England are developing an assessment tool for CQ using a paper-and-pencil method. Early outcomes advise that a dependable and effective scale can be developed, and we are using this means for evaluating MBA learners at several universities as they enter the platform. Then, we hope to develop this assessment method to take the aspects of CQ using models, work trials, and 360-degree feedback.

As with any training intervention, there is a practical concern about the cost of assessment and intervention. Will our approach using CQ prove to be cost-effective and practical? We have implemented a small-scale introduction of our CQ idea in the entering MBA class at London Business School. The first full-scale application of our approach has been implemented at the Nanyang Business School (Ang & Tan, personal communications, Singapore, August 28, 2003) in training non-Singaporean students newly entering the MBA program. With a sample of approximately 60 new students, the results of their 3-day program (including assessment and training of the CQ facets) were well received by participants. A full-scale analysis of the approach has not been

completed at either school, but both programs were sufficiently successful that the respective university administrators have decided to adopt it more broadly in the coming year.

We have offered and argued a uniting conceptual helpful framework for understanding and exercising a universal manager. While past methods have often concentrated on limited interpositions depending on experimental observations, we have recommended an alternative method and philosophy of education.

Note that our approach does not advocate one specific training methodology over another (e.g., roleplay exercises versus documentary learning)—it provides a guide for assessing a manager's specific competencies to provide training in specific areas. The challenge facing a global manager is daunting from a cultural perspective, and it is critical to provide interventions tailored to the individual.

After eras of work on teaching and education for global work tasks, scholars have not experienced achievement and mastery of this experiment. Maybe more significant development will not be so elusive with a new method concentrating on the essential human ability to alter others.

13. Review of Related studies on Cultural Intelligence

CQ is the ability to have significant negotiations with people from different cultures. Thomas and Inkson (2004) have suggested that CQ is a multi-dimensional competence including knowledge of other cultures, mindfulness, and a set and behavioural skills. Thomas (2006) pointed out that CQ enables people to comprehend different cultural norms and function appropriately in cross-cultural situations. Ng and Earley (2006) proposed that CQ is a culture-independent concept employed in particular cultural settings. They suggested that CQ helps people correspond to various cultural contexts. CQ refers to the ability "to engage in a set of behaviours that use skills (i.e., language or interpersonal skills) and qualities (e.g., tolerance for ambiguity or flexibility) that are tuned appropriately to the culture-based values and attitudes of the people with whom one interacts" (Early & Peterson, 2004, p. 89).

Alon and Higgins (2005) researched the role of emotional and cultural intelligence in successful global leadership. This study found that emotional and cultural intelligence significantly affected cross-cultural leadership and clarified probable adaptations that multinational companies should provide. Moreover, this study required understanding and emphasising the importance of EQ and CQ in global leadership programs.

Ang et al. (2006) examined the personality correlates of CQ. In this study, a sample of 338 undergraduate university students at a large public university in Singapore took part. Findings revealed a remarkable relationship between consciousness and meta-cognitive CQ ($r = .27$), agreeableness and behavioural CQ ($r = .20$), extraversion and cognitive ($r = .29$), motivational ($r = .34$), and behavioural CQ ($r = .27$), and openness and all four subscales of CQ ($r = .34$, $r = .38$, $r = .28$, $r = .24$). Similarly, Ang et al. (2007) examined the relationship between the four subcomponents of CQ and three intercultural effectiveness outcomes, i.e., cultural judgment and decision making, cultural adaptation, and performance in culturally diverse settings. In this examination, a sample of 103 participants took part in Singapore. Findings revealed that metacognitive CQ and cognitive CQ are predictors of cultural judgment and decision making ($\beta = .210$ and $\beta = .160$ respectively), motivational CQ and behavioural CQ are predictors of cultural adaptation ($\beta = .150$ and $\beta = .170$ respectively). Meta-cognitive CQ and behavioural CQ predicted task performance ($\beta = .30$ and $\beta = .470$, respectively).

Elenkov and Manev (2009) investigated the effect of senior expatriates' visionary-transformational leadership on the innovation adaptation of the organisation they lead and the role of CQ in this regard. One hundred and fifty-three senior expatriate managers and 695 subordinates from companies in all European countries took part in their study. They found that visionary-transformational leadership directly impacts the rate of innovation adaptation ($r = .27$). Their findings also indicate that CQ moderates the effect of senior expatriates' leadership on organisational innovation but not on product-market innovation.

Almost all the studies reviewed here investigate the role of CQ in business and management, particularly in cross-cultural contexts. There seems to be a gap about CQ regarding the role of CQ in learning verbal aspects of another culture. Moreover, the contribution of CQ to observing the verbal expectations of those with whom we interact -not necessarily from another culture - appears to be unexplored. Writing is an essential facet of verbal behaviour in a culture that is the focus of this study.

In another study, Vedadi, Kheiri, and Abbasalizadeh (2010) investigated the relationship between CQ and the achievement need of managers. In this study, 78 managers in the energy section of a company in Iran took part. Finally, a significant correlation between CQ and the achievement need motif of the managers ($r = .604$) was observed.

Amiri, Moghimi, and Kazemi (2010) attempted to investigate the relationship between CQ and employees' performance in a multicultural environment. Participants taking part were 80 employees working in an international religious institute in Iran. This study showed a remarkable relationship between CQ and behavioural CQ ($r = .26$), cognitive CQ ($r = .28$), motivational CQ ($r = .26$), and CQ overall ($r = .41$).

Peivandi (2011) did a study on CQ and writing ability in English adult learners of Iran. He found that CQ is a moderate predictor of writing ability, although cognitive and motivational CQ are the best predictors. This study indicated a meaningful relationship between cognitive CQ and motivational CQ with writing ability. McNab and Worthley (2011) examined the relationship between CQ and individual characteristics (i.e., general self-efficacy, international travel experience, management, and work experience). Three hundred and seventy managers and management students representing over 30 nationalities participated in their study. They found that there is a positive relationship between general self-efficacy and CQ ($r = .15$). Their findings also revealed that three subscales of CQ, i.e., metacognitive ($r = .18$), motivation ($r = .16$), and behaviour ($r = .18$), are associated with general self-efficacy. McNab and Worthly (2011) researched the relationship between CQ and individuals' personality features, including general self-efficacy, international travel experience, management, and work experience. A sample of 370 managers and management students from 30 nationalities took part in this study. Findings revealed a positive relationship between general self-efficacy and CQ ($r = .15$). In addition, three subscales of CQ, i.e., meta-cognitive ($r = .18$), motivation ($r = .16$), and behaviour ($r = .18$), have a relationship with general self-efficacy. Finally, this study found that general self-efficacy is a salient feature in CQ education and development efforts.

Petrovic (2011) examined teachers' level of cultural intelligence and the variables that can be perceived as the predictors of CQ. In this study, a sample of 107 elementary teachers (86.9% female and 13.1% male) coming from four towns in Serbia took part. Many teachers (68.2%) taught in culturally heterogeneous classes. Petrovic selected eight variables for potential CQ predictors, including contacts with other cultures, communication in a foreign language, reading of foreign literature, watching TV travel shows, the importance of knowing other cultures, experiencing multicultural classes as a challenge, enjoyment of intercultural communication, and openness to cultural learning. It was found that teachers show a high level of CQ (mean = 67.79, SD = 9.21). Most teachers showed a high (66.4%) or very high (22.4%) level of CQ. Moreover, significant predictors of teachers' CQ were enjoyment of intercultural communication ($\beta = .262$), experiencing the multicultural composition of the class as a challenge ($\beta = .240$), and openness to intercultural learning ($\beta = .185$).

Wilson, Ward, and Fischer (2011) examined all subscales of CQ, such as behavioural, motivational, cognitive, and meta-cognitive, as predictors and indicators of difficulties in cross-cultural adaptation in international students studying in New Zealand. In this examination, a sample of 104 international learners contributed. The findings revealed a negative relationship between motivational CQ and psychological symptoms ($r = -.30$, $p < .01$) and sociological adaptation problems ($r = -.27$, $p < .01$). Indeed, those learners possessing higher motivational CQ have fewer problems regarding sociological difficulties and psychological symptoms. Moreover, this study confirmed that meta-cognitive CQ relates to fewer socio-cultural adaptation problems ($r = -.22$). Ansari, Radmehr & Shalika (2012) examined 159 Iranian managers in a trade office to find this interaction. They found that CQ can be a solution for many problems in different cultural and social contexts.

Crowne (2013) investigated the effect of cultural exposure on emotional intelligence and CQ. Due to the tremendous importance of international experience in organisations and travelling quickly, knowledge of the effect of exposure to other cultures is essential. The researcher investigated cultural exposure in various ways, including a binary measure, breadth measure, depth measure, and the interaction between breadth and depth. In this study, 485 participants took part from a large university in the northeast part of the United States. Analysing data has been done through regression analysis, and results indicated that cultural exposure in all ways affected CQ, while it did not affect emotional intelligence.

Rafieyan, Eng, and Mohamed (2013) also examined the effect of attitude toward target language culture and teaching target language culture in classroom instruction on pragmatic comprehension. Participants were 32 learners of English at a language academy in Malaysia. The ability of pragmatic comprehension has been estimated by a multiple-choice pragmatic listening test by a pre-test and post-test. A Likert scale attitude questionnaire measuring affective, cognitive, and behavioural attitudes was also assessed toward the target language culture. The findings revealed that both positive attitudes toward target language culture and inclusion of target language culture in classroom instruction were conducive to developing pragmatic comprehension in language learners.

Most recently, Rafieyan et al. (2014) investigated the effect of cultural distance from the target language society on the level of pragmatic comprehension ability. Participants in the study were 30 German undergraduate students of English at a university in Germany who were considered culturally close to the British and 30 South Korean undergraduate students of English at a university in South Korea who were considered culturally distant from the British. Pragmatic comprehension ability was assessed through a

practical listening test assessing comprehension of implied opinions. The study's findings indicated that language learners whose culture was perceived to be closer to the culture of the target language society had a higher ability in comprehending target language pragmatically implied meanings.

In a similar study, some researchers examined the actual relationship between CQ and pragmatic comprehension ability. In this study, 120 Iranian learners of English in the intensive English program of universities took part in the United States. Researchers collected data through a CQ scale and a pragmatic comprehension test. Findings revealed a strong positive relationship between the level of CQ and pragmatic comprehension ability (Rafieyan, Golerazeghi, & Orang, 2014).

Khan, Wang, Malik, and Ganiyu (2020) researched the effects of emotional intelligence and CQ on undergraduate, graduate, and post-graduate learners studying in foreign countries and how this affects their academic achievement and performance cultural adjustment mediating their educational achievements. The researchers took advantage of the closed-ended questionnaire and distributed them among 222 participants. Cronbach's alpha specified the reliability of the study and multiple regression analysis, and Pearson's correlation examined the significance of the variables concerning each other. Findings showed that there was a statistically significant, positive relationship between all variables. In addition, a moderate correlation was observed between them. Moreover, cultural adjustment significantly balances international learners' emotional intelligence, CQ, and academic performance.

14. Conclusion

Forecasting and clarifying the efficiency of individuals in intercultural exchanges has never been more essential. The theory of CQ, as a continuum of ability, which may aid in clarifying why some persons are more effective in this observation than others, reveals excellent promise. Defining intelligence of any sort has been challenging, and CQ presents at least as many issues. In this conceptualisation, cultural intelligence includes a knowledge component that encompasses content and process elements; knowledge means knowing what culture is, how it varies, and how it affects education. Such knowledge allows mapping the values, attitudes, and behavioural and knowledge assumptions of oneself and others culturally different. This includes knowledge of the processes through which culture influences motivation. The second component of CQ is mindfulness, heightened awareness and enhanced attention to recent experiences or present reality. Mindfulness is described as a specific metacognitive process that includes seeking multiple perspectives and the creation of new mental categories. It provides a relationship between knowledge and behaviour appropriate for the situation.

Finally, intelligent people must do more than know about other cultures and pay attention to internal states and situational cues they must perform. This communicative section of CQ is the ability to adapt behaviour based on the condition and expectations of culturally unlike others. As opposed to mindless, this ability involves generating appropriate behaviour based on adopting a metacognitive strategy called mindfulness to ensure appropriate knowledge is applied. The development of CQ is presented as occurring through iterations of experiential learning. Individuals can be thought of as progressing through stages of development, beginning with mindlessly reacting to external stimuli and culminating with the capability to understand the nuances of intercultural interactions to intuitively understand what behaviours are required and how to execute them well. Culturally speaking, the present study had a descriptive review of cultures and may have missed some sub-cultures and sub-categories. The descriptive review had limited this study to major cultures and avoided sub-cultures. Major individuals are taken into attention in this stage, and the mindfulness of other minor individuals is rejected. Future researchers should consider the sub-cultures and their sub-categories for having a more clear and tangible research study and also more individuals affecting the cross-cultural differences and their cultural intelligence.

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