

Research Article

The Role of Interpreters' Cultural Intelligence in Cross-cultural Encounters

Hanieh Daneshvar¹, Aida Firoozian Pour Esfahani², Elham Yazdanmehr^{3*}

¹²Imam Reza International University, Iran

³Attar Institute of Higher Education, Iran

Corresponding Author: Elham Yazdanmehr, E-mail: yazdanmehr@attar.ac.ir

ARTICLE INFO

Article History

Received: July 02, 2020

Accepted: August 13, 2020

Volume:3

Issue: 8

DOI: 10.32996/ijllt.2020.3.8.6

KEYWORDS

Cross-cultural Encounters,
Cultural Intelligence,
Interpretation, Tour Guide
Interpreting, Culture

ABSTRACT

Given the significance of cross-cultural encounters in interpretation, it seems that a key factor that can improve interpretation is the level of interpreters' cultural intelligence (CQ) as it affects individuals' functions in culturally diverse situations. This study aimed at exploring the association of interpreters' CQ and their applied strategies to meet cross-cultural problems in the case of tour guide interpretation in religious contexts. A mixed methods design was employed to explore the cultural intelligence of 91 tour guide interpreters of Foreign Pilgrims' Office of Imam Reza Holy Shrine, Mashhad, Iran. In the qualitative phase, the researchers carried out interviews with these tour guide interpreters. In this phase, the interpreters' cross-cultural problems and their strategies to tackle these problems were explored and classified. In the quantitative phase, the researchers administered the CQ questionnaire among the interpreters. The findings of the quantitative phase showed that there is a significant relationship between the interpreters' CQ level and the strategies applied to tackle cross-cultural problems in interpretation. Interpreters with higher levels of CQ showed a stronger tendency towards elaborative strategies. On the contrary, lower levels of CQ among interpreters resulted in more tendency to apply simple strategies.

1. Introduction

Culture is the fundamental notion of cross-cultural communication. In today's globalized world, when people of different cultures send messages, the chance of accurately transmitting the message is low since the foreigners see, interpret and evaluate things diversely and, consequently, act upon them differently (Adler, 1987). Cross-cultural communication was first proposed in the 19th century by anthropologists including Tylor (1871) and Morgan (1871) to refer to interpersonal communication and interaction across different cultures.

During the process of cross-cultural communication, there might be certain cross-cultural encounters rich in cultural diversities. Cross-cultural interaction requires an ability to respond and improvise to what is happening now, instead of concentrating on the norms of social behavior that had been learned in the past. Certain qualities are required, which Barron (1995) attributes to creative people, including independence of judgment, tolerance of ambiguity, cognitive flexibility and openness to new experiences in order to establish cross-cultural interaction.

The ability to improvise adaptively in daily life as "small acts of ordinary creativity" was introduced by Bateson (1999, p. 153). In her opinion, "creativity" is an essential component of cross-cultural interactions, and successful social interactions have an inherent spontaneous quality. Cross-cultural encounters, more prevalent than ever before due to tourism, migration, colonialism or war, can move and change society (Zhang, 2011).

Cross-cultural communication is facilitated through interpretation. Observation of the process of interpretation shows that interpreting involves many difficulties and challenges since cross-cultural communication always involves misunderstandings, caused by misperception, misinterpretation and misevaluation (Adler, 1987). Cross-cultural encounters require that the interpreters master two cultures as well as two languages since they have to grasp the cultures of the languages they are interpreting (Zhang, 2011).

Cultural Intelligence (CQ) is, thus, a primary factor in translation studies and communication, and has been defined in Translation Services (ISO 17100 2015) as translators' professional competence. Interpreters need to improve their CQ from a psycholinguistic point of view along with their translation strategies (Eyckmans, 2017).

CQ is a complementary form of intelligence that can explain variability in coping with diversity and effective functioning in new cultural settings (Ang & Van Dyne, 2008). CQ was first introduced by Earley and Ang (2003) as a measure of a person's capacity to function effectively in a multi-cultural environment. The world is experiencing increasingly global and diverse work settings, and CQ is an important factor to managers, employees and organizations. CQ is an individual capability consistent with the contemporary conceptualizations of intelligence. It considers intelligence more than a mere cognitive ability. Just the same as other forms of intelligence (emotional intelligence, interpersonal intelligence, and social intelligence), CQ focuses on specific capabilities needed to establish a high-quality personal relationship and act effectively in culturally diverse settings.

Those who have a high level of CQ respond to changes in the external environment (e.g., a government changing a law) more effectively than those with a low level of CQ (Ang & Van Dyne, 2008). In addition, a high level of CQ improves both verbal and nonverbal skills, which results in effective interaction in multicultural environments. Interpreting communications and taking their context into account marks one level of CQ. Constructing and interpreting communications and taking their context into account marks one level of CQ (Ang & Van Dyne, 2008).

The under-researched CQ factor in interpretation studies has encouraged researchers to examine the effect of CQ on interpreters' strategies to meet cross-cultural encounters. To this aim, a case-study of religious communities, in Imam Reza Holy Shrine, was conducted to investigate the strategies tour guide interpreters' adopted to meet cross-cultural encounters and to assess the effect of Imam Reza Holy Shrine tour guide interpreters' CQ on these strategies.

2. Literature Review

2.1 Cross-cultural communication encounters

Culture is defined as civilization, training and mind by Hofstede, Hofstede, and Minkov (2010). Human civilization creates and forms culture during an evolution process. The material and spirit of civilization will give a novel feeling to everyone in a globalized world. Currently, humans are challenged to tolerate vast cultural differences. Culture contains different accounts within countries including regional, ethnic and religious. The deepest component of a culture comprises the values dominating people's beliefs, attitudes and actions. Different people have different values, thus, the essential conflict among people is that of values which leads to cross-cultural conflicts (Hofstede et al., 2010).

Consequently, interaction between two or more different groups with different backgrounds and cultures is called a cross-cultural encounter. Dissimilar languages, backgrounds, perceptions and mentalities are normally listed as the components of cultural difference (Ling, Ang & Lim, 2007).

During cross-cultural encounters, there are at least two parties, each representing their own culture and they are not a single individual; they are the representative of a specific community often defined by a nation. The loyalty to different communities and knowledge of them reside in an individual and they select their identity positions with regard to different contexts. In cross-cultural encounters, differences between parties will define the frozen identity position. Therefore, people who are in contact with each other in cross-cultural situations often encounter many flexible similarities and differences (Feldt, 2009).

Differing values act as the major barrier to cross-cultural communication. A certain way of communication is conducted in a certain cultural environment. People expect others to act the same in intercultural communication and the disappointment would result in failed cross-cultural communication. In addition, cross-cultural conflicts are the result of different beliefs,

differences in understanding cultural symbols and contextual misunderstanding. A poor management of cultural differences would cause cultural conflict and cultural confusion (Hongning & Liu, 2012).

2.2 Cultural intelligence

Why do some people in cross-cultural contexts occasionally adapt their views and behaviors easily and effectively? This is the driving question behind the idea of cultural intelligence (Van Dyne, Ang & Livermore, 2010). This question attracts different researchers across diverse disciplines in psychology, sociology, management, health care, military, education, and other domains. Thus, a wide variety of frameworks and intercultural instruments claim to assess cultural competencies and it is not surprising though (Paige, 2004).

Examining the process of interpretation from a cognitive perspective was of great importance among the early pioneers of interpretation studies (Gerver, 1976; Seleskovitch, 1978). Interpreters use language in an exceptional way; therefore, they represent a special case of bilingualism. Actually, they 'juggle' with words of source and target languages and it requires that they master the organization of languages, and especially the mental lexicons (Chmiel, 2010).

As mentioned before, CQ refers to an individual's capability of carrying out effective functions in culturally diverse situations (Earley & Ang, 2003). Advances in communication and transportation technologies have provided for more affordable and accessible travels and sojourns. People all over the world are facing critical challenges due to deep-seated cultural differences and cultural diversity. To summarize, globalization increases intercultural interactions and consequently, the probability of cultural misunderstandings, tensions, and conflicts will be increased (Ang & Van Dyne, 2008; Earley & Ang, 2003).

Within this context, the CQ concept was first formulated. The concept of cultural intelligence has attracted significant attention worldwide and across diverse disciplines since 2003. This concept is relatively new, but has been cited in over 60 journals including diverse disciplines like cognitive, social and applied psychology, human resources, international business, intercultural relations, industrial relations, mental health, human relations, organizational behavior, knowledge management, sociology, engineering, architecture, management, the military, economics, education, and information science (Earley & Ang, 2003). They conceptualized cultural intelligence as a set of four capabilities based specifically on the theory of multiple loci of intelligence (Sternberg & Detterman, 1986).

2.3 Interpretation

Translation is a conceptual structure in which interpretation is the most succinct by its immediacy; therefore, it can be distinguished from other types of translational activities. Interpretation is performed 'here and now' to benefit people who want to establish communication with others across barriers of language and culture (Pöchhacker, 2004). Interpretation is an operation for language-to-language transference. Therefore, cognitive psychologists and psycholinguists conducted research on interpretation because of interpreters' instantaneous translation performance. In psycholinguistics' view, production, comprehension, and acquisition are considered as the most important components of language in terms of the various components of systems and interactions. The production of language involves *conceptualizing*, *formulating* and *articulating*. Language comprehension comprises *perceptual* (auditory or visual), *decoding* and *interpreting* aspects (Tanenhaus, 1989). All these features are considered in the interpretation process.

3. Methodology

A combination of face-to-face interviews and questionnaires was used in this study to enhance the validity of the research (Johnson, Onwuegbuzie & Turner, 2007).

3.1 Participants and Procedures

Imam Reza Holy Shrine, located in Mashhad, is the biggest holy shrine in Iran and attracts many pilgrims and tourists from all over the world. It is the most prominent religious center in Iran and embodies the main features of Persian-Islamic architecture. The participants of this study who were selected based on total population sampling included 91 tour guide interpreters (61 males and 30 females) in Foreign Pilgrims' Office of Imam Reza Holy Shrine. These participants' education varied from diploma to Ph.D. The major of participants in this study included Economics, Management, Mechanics, Islamic Studies, IT, Psychology, English Translation, English Teaching, Tourism, Microbiology, Linguistics, French Literature, etc. The participants' tour guiding experience in this Holy Shrine ranged from 1 year to 20 years. Table 1 shows a summary of the participants' demographic information.

Table 1: *Participants' Information*

Gender	Male	61
	Female	30
Education	Diploma	7
	Associates	7
	Bachelors	40
	Masters	29
	PhD.	8
Tour Guiding Experience in Imam Reza Holy Shrine	Between 1 to 5 years	15
	Between 5 to 10 years	40
	Between 10 to 15 years	26
	Between 15 to 20 years	10

3.2 Instrumentation

To collect the required data for the quantitative phase of study and determine the participants' cultural intelligence level, a CQ questionnaire containing 20 Likert-scale items was distributed among the participants. This questionnaire was designed by Earley and Ang (2003). The 20 items comprise four main categories of metacognitive (4 items), cognitive (6 items), motivational (5 items) which are mental and behavioral (5 items). The CQ level of participants was assessed with a previously validated 20-item Cultural Intelligence Scale (Ang et al., 2007), which is highly reliable and generalizable across samples and cultures (Van Dyne, Ang & Koh, 2008).

The data related to the qualitative phase of this study was collected through semi-structured interviews. These interviews aimed at scrutinizing the tour guide interpreters' cross-cultural encounter problems and their adopted strategies to cope with these problems during the interpretation process in the Holy Shrine. The qualitative data were organized and categorized using MAXQDA 10.

4. Results and Discussion

The current research applied a mixed-methods strategy to collect the required data; therefore, the results are divided into two phases of qualitative and quantitative.

4.1 Results

4.1.1 Qualitative phase

4.1.1.1 Classification of the cross-cultural encounter problems

The results of the qualitative data analysis revealed some cross-cultural encounter problems that the tour guide interpreters of Imam Reza Holy Shrine faced during the process of tour guide interpreting. The cross-cultural encounter problems were investigated using the participants' interviews and they were categorized according to the classification of Culture-Specific Items (CSIs) provided by Pavlović and Poslek (2003).

These culture-specific items by Pavlović and Poslek (2003) include:

- a) Religious items
- b) Material culture
- c) Political and administrative functions and institutions
- d) Gestures and habits

The common cross-cultural problems the target tour guides faced in their intercultural encounters were categorized as *Religious Items* (59%), *Material Culture* (13%), *Political and Administrative Functions & Institutions* (12%), and *Gestures & Habits* (16%). These items are divided into the sub-categories of *Islamic Theology, Islamic Actions, Islamic Restrictions & Prohibitions, and Architecture*.

4.1.1.2 Coded data for cross-cultural encounter problems

Figure 1 shows the coded data extracted from cross-cultural encounter problems of tour guide interpreters through MAXQDA software. It includes the codes and sub-codes of each category.

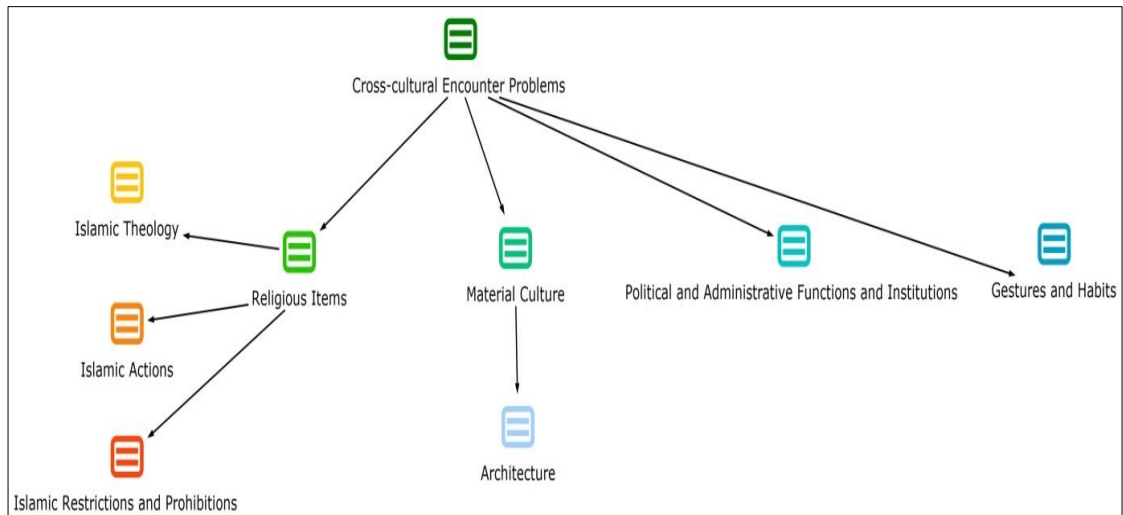


Fig. 1. Coded Data for Cross-cultural Encounter Problems

As can be seen in Figure 1, the cross-cultural encounter problems, mentioned by the participants of the present study, are divided into *Religious Items* (59%) (Sub-categories: *Islamic Theology* (19%), *Islamic Actions* (22%), *Islamic Restrictions and Prohibitions* (18%)), *Material Culture* (13%) (Sub-category: *Architecture*), *Political and Administrative Functions and Institutions* (12%), and *Gestures and Habits* (16%).

4.1.1.3 Interpreters' applied strategies to meet cross-cultural encounter problems

The previous section provided the analysis of the cross-cultural encounter problems that the tour guide interpreters faced during their interpretation process in the Holy Shrine. This section provides the interpreters' adopted strategies to meet these cross-cultural encounter problems including *Holding Discussion* (31%), *Distracting the Tourists* (7%), *Referring* (5%), *Searching* (12%), *Convincing* (15%), *Interpreting* (8%), *Explaining* (5%), *Declaring the Traditions* (13%), and *Respecting* (4%).

4.1.1.4 The conceptual model of interpreters' strategies to meet cross-cultural encounter problems

A visual representation of the previously mentioned codes and sub-codes is displayed through a visual map. Figure 2 shows the conceptual model. As the figure demonstrates, the main code, *Interpreters' Strategies to Meet Cross-cultural Encounter Problems*, is at the center of the figure and its four main sub-codes are linked to their applied sub-codes.

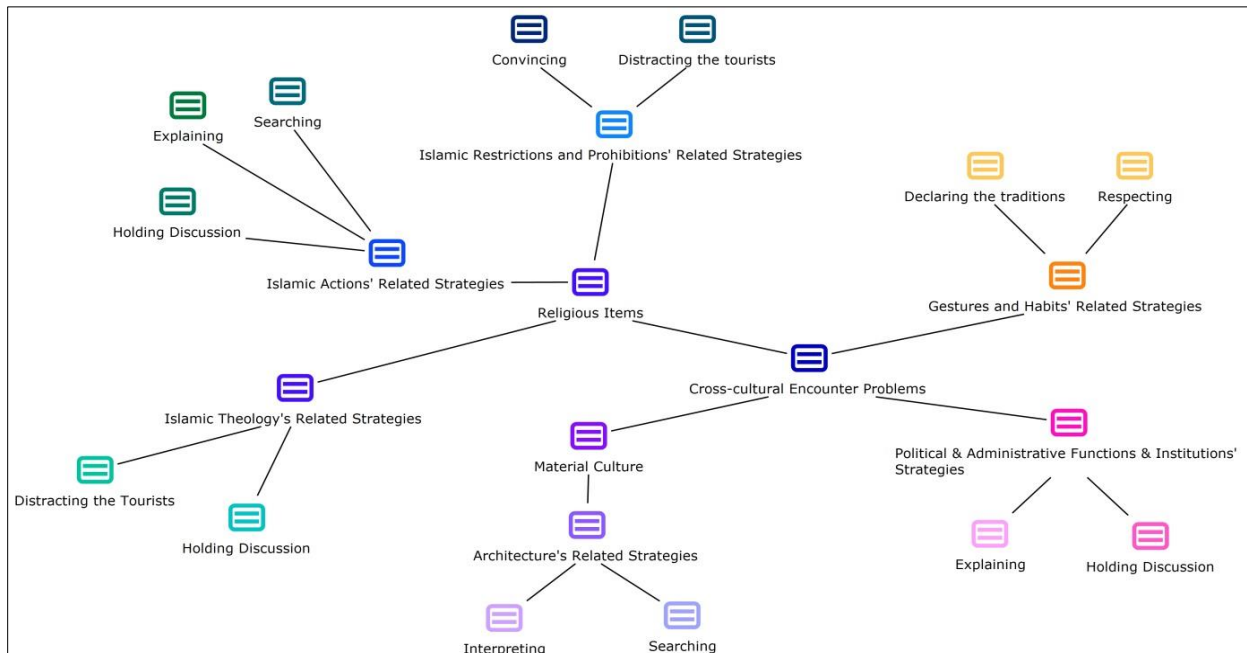


Fig. 2. The Conceptual Model of Interpreters' Adopted Strategies to Meet Cross-cultural Encounter Problems

As indicated in Figure 2, the interpreters' cross-cultural encounter problems have four sub-codes: *Religious Items (Islamic Theology, Islamic Actions and Islamic Restrictions and Prohibitions)*, *Material Culture*, *Political and Administrative Functions and Institutions*, and *Gestures and Habits*.

Islamic Theology related strategies have two sub-codes of *Holding Discussion*, and *Distracting the Tourists*. *Islamic Actions* related strategies have three sub-codes of *Searching*, *Holding Discussion*, and *Explaining*. *Islamic Restrictions and Prohibitions* related strategies have two sub-codes of *Convincing* and *Distracting Tourists*.

Architecture related strategies have two sub-codes of *Searching* and *Interpreting*. *Political and Administrative Functions and Institutions'* related strategies have two sub-codes of *Holding Discussion* and *Explaining*. Finally, *Gestures and Habits* related strategies have two sub-codes of *Declaring the Traditions* and *Respecting*.

4.1.2 Quantitative phase

Table 2 presents the descriptive statistics for the CQ questionnaire scores in this study including the mean, standard deviation, maximum and minimum scores. The comparison of these scores appears in the following pages. The possible range of scores for Metacognitive CQ with 4 items is between 4 and 28, for Cognitive CQ with 6 items is between 6 and 42, for Motivational CQ with 5 items is between 5 and 35, for Behavioral CQ with 5 items is between 5 and 35, and for total CQ with 20 items is between 20 and 140.

Table 2: Descriptive Statistics for CQ Questionnaire

	N	Minimum	Maximum	Mean	Std. Deviation
Metacognitive CQ	91	12.00	28.00	21.7033	3.59164
Cognitive CQ	91	10.00	39.00	24.5385	7.80215
Motivational CQ	91	16.00	35.00	28.2527	4.82262
Behavioral CQ	91	12.00	35.00	26.5275	5.67321
Total CQ	91	66.00	131.00	101.0220	16.30131

As the Table indicates, the mean score of the tour guide interpreters' Motivational CQ who participated in the present study ($M= 28.25$) and the standard deviation of Cognitive CQ ($SD=7.8$) was greater than the other three dimensions of CQ.

Table 3 summarizes the information obtained from Cronbach's Alpha analysis through SPSS software. The CQ questionnaire of Early and Ang (2003) was utilized and its reliability statistics was estimated.

Table 3: Results of Cronbach's Alpha Indexes after Reliability Analysis.

Scale	Number of items	Cronbach Alpha
Metacognitive CQ	4	.70
Cognitive CQ	6	.89
Motivational CQ	5	.80
Behavioral CQ	5	.84
Total CQ Questionnaire	20	.89

As can be seen in the table, the reliability of the CQ questionnaire estimated via Cronbach's alpha was found to be (.89). The reliability of each sub-factor is as follows: Metacognitive CQ (.70), Cognitive CQ (.89), Motivational CQ (.80), and Behavioral CQ (.84). Overall, it can be concluded that the CQ questionnaire had acceptable reliability.

4.1.2.1 The relationship between CQ scores and cross-cultural encounter problems

The cross-cultural encounters that were introduced in the qualitative phase of the study will be examined to find their relationship with interpreters' CQ level. According to the results of the CQ questionnaire scores, the interpreters were divided into three groups, as it is shown in Table 4. The interpreters at a low level of CQ who had the CQ scores of 65 to 90, the interpreters at a moderate level of CQ who had the CQ scores of 90 to 115, and those at a high level of CQ who had a CQ scores of 115 to 140. This table also presents the interpreters' cross-culturally encountered problems according to their CQ level.

Table 4: Interpreters' CQ Level and their Cross-culturally Encountered Problems.

CQ Level	CQ Scores	Cross-cultural Encounter Problems
Low	65 to 90	Religious Items
		Gestures and Habits
Moderate	90 to 115	Religious Items
		Material Culture
		Gestures and Habits
High	115 to 140	Religious Items
		Material Culture
		Political and Administrative Functions and Institutions

Table 4 indicates that the interpreters who had a low level of CQ mostly encountered cross-cultural problems related to the *Religious Items* and *Gestures and Habits*. The interpreters who had a moderate level of CQ mostly encountered cross-cultural problems related to these CSIs: *Religious Items*, *Material Culture*, and *Gestures and Habits*. The last group of interpreters who had a high level of CQ mostly encountered problems in the following cross-cultural encounters: *Religious Items*, *Material Culture*, and *Political and Administrative Functions and Institutions*.

4.1.2.2 The relationship between interpreters' CQ scores and strategies applied to meet cross-cultural encounter problems

The strategies interpreters adopted to meet cross-cultural encounter problems were categorized according to the CQ scores. The Interpreters who earned a low score and level of CQ have mostly adopted the following strategies: *Distracting the Tourists*, *Convincing*, and *Declaring the Traditions*.

Interpreters who earned a moderate score of CQ mostly used the following strategies: *Referring*, *Searching* and *Respecting*. The last group of interpreters who earned a high level of CQ mostly applied the following strategies: *Holding Discussions*, *Interpreting*, and *Explaining*.

Table 5 summarizes the interpreters' applied strategies and the frequency of each strategy in brief.

Table 5: The Relationship between Interpreters' CQ Level and the Coping Strategies Adopted for Cross-cultural Encounter Problems.

CQ Level	Interpreters' Strategies	Frequency
Low Level of CQ	Distracting the Tourists	7 %
	Convincing	15%
	Declaring the Traditions	13%
Moderate Level of CQ	Referring	5%
	Searching	12%
	Respecting	4%
High Level of CQ	Holding Discussion	31 %
	Interpreting	8%
	Explaining	5%

According to Table 5, the interpreters who had a low level of CQ applied the strategies of *Distracting the Tourists* 7%, *Convincing* 15%, and the strategy of *Declaring the Traditions* 13%. Those who had a moderate level of CQ applied the strategies of *Referring* 5% *Searching* 12% and *Respecting* 4%. Finally, the interpreters who had a high level of CQ applied the strategies of *Holding Discussion* 31%, *Interpreting* 8%, and *Explaining* 5%. The results also indicated that the most frequent strategy was *Holding Discussion* that was used by interpreters with a high level of CQ, and the least frequent strategy was *Respecting* that had been used by those with a moderate level of CQ.

The results of this study revealed that there is a relationship between interpreters' CQ and the strategies they adopted to cope with cross-cultural encounter problems; therefore, the null hypothesis of this research is rejected.

4.2 Discussions

The present study focused on the tour guide interpreters' CQ level and their strategies applied to solve problems in cross-cultural encounters in Imam Reza Holy Shrine, Mashhad, Iran. The results showed that tour guide interpreters who had a high CQ level mostly encountered problems concerning Religious Items, Political and Administrative Functions and Institutions, and Material Culture. The tour guide interpreters who had a moderate CQ level mostly encountered problems with Religious Items, Material Culture, and Gestures and Habits. The tour guide interpreters who had a low CQ level mostly encountered problems with Religious Items, and Gestures and Habits.

The frequency of problems in cross-cultural encounters during the interpretation process in Imam Reza Holy Shrine is as follows:

Religious Items (59%) > Gestures and Habits (16%) > Material Culture (13%) > Political and Administrative Functions and Institutions (12%)

There is not any significant relationship between tour guide interpreters' cultural intelligence level and their adopted strategies to cope with cross-cultural encounters. This research also focused on the tour guide interpreters' applied strategies to meet cross-cultural encounter problems in Imam Reza Holy Shrine, according to their CQ level. The results revealed that tour guide interpreters who had a high level of CQ mainly applied the strategies of Holding Discussions, Performing Actions, Interpreting, and Explaining. The tour guide interpreters who had a moderate level of CQ mainly applied the strategies of Referring, Searching, and Respecting. Finally, the tour guide interpreters who had a low level of CQ mainly applied the strategies of Distracting, Convincing, and Declaring the Traditions.

The frequency of strategies applied by the tour guide interpreters to meet cross-cultural encounter problems according to their CQ level is presented here.

- a) High CQ level interpreters' strategies:
Holding Discussions (31%) > Interpreting (8%) > Explaining (5%)
- b) Moderate CQ level interpreters' strategies:
Searching (12%) > Referring (5%) > Respecting (4%)
- c) Low CQ level interpreters' strategies:
Convincing (15%) > Declaring the Traditions (13%) > Distracting the Tourists (7%)

According to the results, the tour guide interpreters' cross-cultural encounter problems and their applied strategies appear to be related to their attention towards the cross-cultural encounter problems, which originates from the interpreters' cultural intelligence level. It looks like the interpreters who have a high CQ level pay special attention to cross-cultural encounter problems, and spend a considerable amount of time for the tourists and elaborate on the issues raised by the tourists. These tour guide interpreters do not mostly care about their own time, they genuinely care about the tourists' interests. They mostly devote their time and attention entirely to the tourists.

On the other hand, the tour guide interpreters who have a low CQ level are not curious about the cross-cultural encounter problems; they try to distract the tourists and shift their attention to other issues and spend a little time on different issues. They mostly bungle their job, since they do not care about the tourists' interests and questions. These results support the rejection of this research null hypothesis.

5. Conclusion

Based on the obtained results, the implications of these results are presented in this section. The interpreters in holy places can adopt the strategies applied by the tour guide interpreters of Imam Reza Holy Shrine toward various cross-cultural settings and increase their interpretation quality. The findings of this study benefit the interpreters to have valid and effective interpretation in different cross-cultural encounters. They are also recommended to improve their CQ level by improving their cross-cultural knowledge. Additionally, the outcomes of this study invite the managers of holy places to consider the tour guide interpreters' CQ level as an effective factor in the selection of interpreters, who apply to work as a tour guide interpreter. They can apply the CQ questionnaire as an option for selecting the tour guide interpreters. Further, the managers of holy places can match the interpreters with the requirements of their office for providing better services to the tourists. The more efficient services for the tourists and their satisfaction at their visit to the holy places rely on the interpreters' efficiency in different abilities. Finally, the results of this study appear to support the argument for a change in interpretation studies.

The tour guide interpreters' applied strategies to meet cross-cultural encounter problems is certainly an uncharted territory as a new concept in interpretation studies and awaits further research. Suggested topics and research areas are as follows:

- Replication of this Study in the Context of other Religious Places

The present study was carried out in Imam Reza Holy Shrine, Mashhad, Iran. A replication of this study is recommended in other Religious places.

- Investigating the Relationship between Different Types of Intelligence and Interpreters' applied Strategies

To thoroughly investigate the effect of intelligence on interpreters' strategies and consequently the interpretation quality, other types of intelligence including Emotional Intelligence (EQ), Cognitive Intelligence, and Social Intelligence have to be considered to find any possible relationship with the interpreters' intelligence and their applied strategies to meet cross-cultural encounter problems. Therefore, it is recommended to consider the relationship between other types of intelligence and the interpreters' quality of interpreting.

- Conducting Research on Social Factors Affecting Cross-cultural Encounter Problems

The social factors including Education, Field of study, Experiences based on race or ethnic group, Social mobility, and Lifestyle of the interpreters are considered as important factors in Cross-cultural Encounters. Therefore, the lack of research on the effect of social factors in the interpretation process calls for more studies to find the relationship between social factors and the interpreters' strategies to meet cross-cultural encounter problems.

References

- [1] Adler, P. S. (1987). Culture shock and the cross-cultural learning experience. In L. F. Luce & E. C. Smith (Eds.), *Toward internationalism* (pp. 24-35). Cambridge, MA: Newbury.
- [2] Ang, S., Van Dyne, L., Koh, C., Ng, K. Y., Templer, K. J., Tay, C., & Chandrasekar, N. A. (2007). Cultural intelligence: Its measurement and effects on cultural judgment and decision making, cultural adaptation and task performance. *Management and organization review*, 3(3), 335-371.
- [3] Ang, S., & Van Dyne, L. (Eds.) (2008). *Handbook of cultural intelligence: Theory, measurement, and applications*. London: England, M.E. Sharp.
- [4] Barron, F. X. (1995). *No rootless flower: An ecology of creativity*. Cresskill, NJ: Hampton Press.
- [5] Bateson, M. C. (1999). Ordinary creativity. In A. Montuori & R. E. Purser (Eds.). *Social creativity* (pp. 153-17). Cresskill, NJ: Hampton.
- [6] Chmiel, A. (2010). Interpreting Studies and psycholinguistics. *Why translation studies matters*, 88, 223.
- [7] Earley, P. C., & Ang, S. (2003). *Cultural intelligence: Individual interactions across cultures*. Stanford University Press: Stanford.
- [8] Eyckmans, J. (2017). Cultural competence in translation studies and its assessment. In *Towards transcultural awareness in translation pedagogy* (pp. 209-229). LIT Verlag.
- [9] Feldt, L. E. (2009). Cultural Intelligence: A response to global needs?. In *IACCM Annual Conference 2009*. Vienna University of Economics and Business.
- [10] Gerver, D. (1976). Empirical studies of simultaneous interpretation: A review and a model. In *Translation: Applications and Research*, R.W. Brislin (ed.), 165-207. New York: Gardner Press.
- [11] Hofstede, G., Hofstede G. J., & Minkov, M. (2010). *Cultures and Organizations*. New York: McGraw-Hill Education.
- [12] Hongning, S., & Liu, L. (2012). *Cross-cultural Communication: With a focus on Swedish and Chinese employees*. Master's Thesis, Karlstad University, Sweden.
- [13] Johnson, R. B., Onwuegbuzie, A. J., & Turner, L. A. (2007). Toward a definition of mixed methods research. *Journal of Mixed Methods Research*, 1(2), 112-133.

- [14] Mor, S., Morris, M. W., & Joh, J. (2013). Identifying and training adaptive cross-cultural management skills: The crucial role of cultural metacognition. *Academy of Management Learning & Education*, 12(3), 453–475.
- [15] Morgan, L. (1871). *Systems of Consanguinity and Affinity of the Human Family*. Smithsonian Contributions to Knowledge, 17. Washington DC: Smithsonian Institution.
- [16] Paige, R. M. (2004). Instrumentation in intercultural training. In D. Landis, J. M. Bennett, & M. J. Bennett (Eds.), *Handbook of intercultural training*, 3, 85-128.
- [17] Pavlović, N., & Poslek, D. (2003). British and Croatian culture-specific concepts in translation. In Ciglar-Zanic, J. (Ed.), *British Cultural Studies: Cross-Cultural Challenges*, 157-168. Zagreb: The British Council Croatia.
- [18] Pöchhacker, F. (2004). *Introducing Interpreting Studies*. Amsterdam/Philadelphia: John Benjamins.
- [19] Presbitero, A., & Attar, H. (2018). Intercultural communication effectiveness, cultural intelligence and knowledge sharing: Extending anxiety-uncertainty management theory. *International Journal of Intercultural Relations*, 67, 35-43.
- [20] Seleskovitch, D. (1978). *Interpreting for international conferences: Problems of language and communication*. Washington DC: Pen & Booth.
- [21] Seleskovitch, D., Lederer, M., & Ladmiral, J. R. (1984). *Interpréter pour traduire*. Paris: Didier érudition.
- [22] Sternberg, R. J., & Detterman, D. K. (Eds.). (1986). *What is intelligence? Contemporary viewpoints on its nature and definition*. Norwood, NJ: Ablex.
- [23] Tabātabāi, A. S. M. (1975). *Shi'ite Islam* (S. H. Nasr, trans.). State University of New York Press.
- [24] Tanenhaus, M. K. (1989). Psycholinguistics: an overview. *Linguistics: The Cambridge Survey: Volume 3, Language: Psychological and Biological Aspects*, 1.
- [25] Thomas, D. C. (2010). Cultural intelligence and all that jazz: A cognitive revolution in international management research. *Advances in International Management*, 23(1), 169–187.
- [26] Thomas, D. C., Liao, Y., Aycan, Z., Cerdin, J. L., Pekerti, A. A., Ravlin, E. C., ... & Moeller, M. (2015). Cultural intelligence: A theory-based, short form measure. *Journal of International Business Studies*, 46(9), 1099-1118.
- [27] Tylor, E. B. (1871). *Primitive Culture: Researches into the Development of Mythology, Philosophy, Religion, Art, and Custom* (vol. 2). London: J. Murray.
- [28] Van Dyne, L., Ang, S., & Koh, C. (2008). Development and validation of the CQS: the cultural intelligence scale. In S. Ang & L. Van Dyne (Eds.), *Handbook of Cultural Intelligence: Theory, Measures and Applications*. (pp. 16-38). Armonk: M.E. Sharpe.
- [29] Van Dyne, L., Ang, S., & Livermore, D. (2010). Cultural intelligence: A pathway for leading in a rapidly globalizing world. In K.M. Hannum, B. McFeeters, & L. Booyesen (Eds.), *Leading across differences: Cases and perspectives* (pp. 131-138). San Francisco, CA: Pfeiffer.
- [30] Yean Yng Ling, F., Ming Hsia Ang, A., & Su Yu Lim, S. (2007). Encounters between foreigners and Chinese: Perception and management of cultural differences. *Engineering, Construction and Architectural Management*, 14(6), 501-518.
- [31] Zhang, X. (2011). On Interpreter's Intercultural Awareness. *World Journal of English Language*, 1(1), 47-52.



Your gateway to world-class research



©2020 The Author(s). This open access article is distributed under a Creative Commons Attribution (CC-BY) 4.0 license.

You are free to:

Share — copy and redistribute the material in any medium or format.
Adapt — remix, transform, and build upon the material for any purpose, even commercially.

Under the following terms:

Attribution — You must give appropriate credit, provide a link to the license, and indicate if changes were made.
You may do so in any reasonable manner, but not in any way that suggests the licensor endorses you or your use.
No additional restrictions

International Journal of Linguistics, Literature and Translation is published by Al-Kindi Center for Research and Development.

Why Publish with Us?

Indexed in world-class databases
Open access format of published content ensures maximum visibility
Prestigious Editor-in-Chief with a strong expertise in the field
Prompt submission and review process
Retention of full copyright of your article
Nominal article processing charges (APCs)
Rapid online publication of your paper following expert peer review
Every article is provided with DOI (Digital Object Identifier)
Free certificate of Article publication
Extensive global readership and online visibility
Discounts and waivers for authors in developing regions

Submit your manuscript to International Journal of Linguistics, Literature and Translation at editor@ijllt.org