The Elusive Cultural Chameleon: Cultural Intelligence as a New Approach to Intercultural Training for the Global Manager

P. CHRISTOPHER EARLEY
RANDALL S. PETERSON
London Business School

The global economy and shifting political tides make the need for intercultural understanding and education obvious. Where historically the focus of intercultural training has been on preparing an individual to work in a new culture, today's organizations routinely ask managers to work in multinational environments and move from country to country. This challenge has created a strong debate about how to prepare managers for such challenging assignments. How ought people be assessed to understand their readiness for such assignments? Do high intelligence quotient (IQ) people adjust better than others to new cultural challenges? The topic of cultural adjustment and its assessment remains compelling but incomplete. Our focus here is the development and exploration of the concept of cultural intelligence, or, CQ (Earley, 2003; Earley & Ang, 2003), along with its implications for training and education for global work assignments. Our approach suggests that training for the global manager should include metacognitive, motivational, and behavioral components. The CQ approach represents a significant break from conventional wisdom of focusing on cultural values for intercultural education.

International and intercultural work has become the norm for most large companies (Adler, 1997; Dowling, Welch, & Schuler, 1999; Schneider & Barsoux, 1997). Intercultural differences have long been a challenge confronting multinational organizations (Hofstede, 1991), a challenge that has been exacerbated by the increasing prevalence of teams made up of individuals from many nations (Earley & Gibson, 2002; Snow,

Snell, Canney-Davison, & Hambrick, 1996). To make matters even more challenging, managers are spending shorter periods in any single country, and they often are moved from one location to another, making country-specific knowledge less relevant. Because their managers must often operate across borders in teams of internationally diverse units, many large organizations express the need for managers who quickly adjust to multiple cultures and work well in multinational teams. This makes the challenge of cultural training increasingly difficult because conventional methods that rely on country-specific knowledge often prove inadequate—methods that orient managers to dyadic interactions in new countries fail to prepare them for the com-

plexity encountered in multinational teams and work settings.

By far the most common (and traditional) approach to breaching cultural and national differences is through teaching country-specific knowledge and exposing trainees to different cultural values stemming from work by numerous anthropologists and cross-cultural psychologists (Bhawuk, 1998; Bhawuk & Brislin, 1992; Brislin, Landis, & Brandt, 1983; Hall & Hall, 1990; Hofstede, 1991; Kluckhohn & Strodtbeck, 1961; Mead, 1934; Parsons & Shils, 1951). An emphasis on values orientation and understanding others through their related beliefs and practices underlies much of current work on intercultural training and management education. Intercultural training has become nearly synonymous with understanding cultural values models by such authors as Hofstede, Hampden-Turner, and Tompenaars, Kluckhohn and Strodtbeck, and Triandis. However, there is a fundamental problem with a cultural values awareness approach—an awareness of cultural values is not a substitute for more direct knowledge of interpersonal interactions, just as values alone are not a strongly predictive feature of human behavior (Ajzen & Fishbein, 1980; Triandis, 1972). Although the literature on culture and management over the past 3 decades has focused almost exclusively on the link between cultural values and individual action, this link is not particularly strong or clean (Triandis, 1972).

To address these limitations in the face of new global challenges and supplement the strengths in current approaches, we introduce and discuss a new conceptual framework for intercultural training that uniquely identifies the specific capabilities of an individual based on a faceted model of cultural adaptation called the Cultural Intelligence or CQ approach (Earley, 2003; Earley & Ang, 2003). Our argument is that this approach provides a significant improvement on existing approaches for several reasons: (a) it is uniquely tailored to the strengths and deficits of an individual, (b) it provides an integrated approach to training dealing with knowledge and learning, motivational, and behavioral features, and (c) it is built upon a unifying psychological model of cultural adaptation rather than the piecemeal and country-specific approach to training typically employed.

Our focus here is the development and exploration of the concept of CQ along with its implications for global management. We begin by reviewing briefly existing assessment methods and intercultural training programs that are used in most organizations with a critique of their effectiveness. Next, we introduce cultural intelligence as a concept and framework for studying cultural adaptation. We then describe and discuss its application generally and to multinational teams. Finally, we discuss the future of CQ and how the construct can be used to improve intercultural interactions in a work context.

A BRIEF REVIEW OF EXISTING APPROACHES TO INTERCULTURAL TRAINING

Many scholars have discussed appropriate interventions and assessment methods for intercultural training (Bhawuk & Brislin, 1992; Bochner, 1982; Brislin et al., 1983; Brislin & Yoshida, 1994; Harris & Moran, 1991; Mendenhall et al., 1987; Lee & Templer, 2003; Triandis, 1975; Triandis & Berry, 1980). We do not profess to provide an exhaustive review of the literature here, rather, we highlight key features of the literatures in cultural assessment and program design so that we can contrast existing approaches with our own CQ approach.

Assessment

A growing consensus in the field of intercultural training is that appropriate pedagogy for any program must begin with a thorough and suitable assessment of managers' strengths and weaknesses. Methods for individual assessment range from simple paper-and-pencil inventories, to elaborate role-play exercises, to behavioral assessment centers. Lee and Templer (2003) specifically provide a thorough review of various intercultural assessment procedures, and we draw from their work in this section.

Paper-and-pencil assessments are the most widely used for their relative ease in administration. Snyder (1974), for example, developed a self-report measure of individual differences in self-monitoring of expressive behavior and self-presentation. Self-monitoring was defined as self-observation and self-control guided by situational cues to social appropriateness. Kealey (1989) found this Self-Monitoring Scale (SMS) to be predictive for overseas success. Dodd (1998) lists a few short self-report assessments applied to intercultural communication including Cardot's Self-Confidence Scale. This 10-item scale attempts to assess whether the individuals hold a positive attitude toward themselves, for example, if they feel they have a number of good qualities and are satisfied with them, or whether they feel like failures and useless at times. These methods take existing individual differences assessments as a basis for predicting potential for cultural adjustment and interaction.

An alternative approach assesses variables more directly tied to culture. For example, Redden (1975 as cited in Kealey & Rubin, 1983) developed the Culture Shock Inventory. This self-report measure attempts to predict difficulties in dealing with culture shock by assessing people on a variety of characteristics such as, (a) degree of direct experience with people from other countries (including foreign language skills), (b) individuals' openness to new ideas and beliefs, and (c) specific cultural knowledge. A closely related instrument is the Intercultural Communication Inventory (ICI). This 25-item measure is used to assess knowledge and awareness among employees on areas such as workforce diversity, culture shock, language and accent, body language and gestures, communication distortions, cultural misunderstandings, customs and traditions, and ethnocentrism (Lee & Templer, 2003). More recently, Spreitzer, McCall, and Mahoney (1997) developed a measurement tool named "Prospector" for early identification of international executive potential. Intercultural potential is assessed in Prospector using 14 empirically derived scales including: (a) sensitivity to cultural differences, (b) business knowledge, (c) courage, (d) brings out the best in people, (e) integrity, (f) insightful, (g) committed, (h) takes risks; as well as several learning-oriented dimensions including: (i) seeks feedback, (j) uses feedback, (k) culturally adventurous, (l) seeks learning opportunities, (m) open to criticism, and (n) flexibility.

Program Design

Once managers are assessed and selected for training programs, the key question becomes what design optimizes their training and development. On the whole, most intercultural training programs emphasize increasing a manager's cultural competence in dealing with others from different cultural backgrounds through enhancing their cognitive awareness and knowledge of the proposed host culture. Brislin and Yoshida (1994), for example, specifically provide a comprehensive review of training methods in their evaluation of intercultural training by identifying five approaches in intercultural training: cognitive, attributional, experiential, self-awareness, and behavioral. Cognitive training tends to focus on the transfer of cultural knowledge or basic information—the techniques include short lectures, films, videos, reading materials, and case studies. These cognitive training methods are useful, but they do have a number of drawbacks. First, cognitive training focuses on specific knowledge acquisition and does not address metacognitive competencies as

we discuss later. Likewise, it is not readily generalizable to global managers making more than one cultural encounter. Tung (1981) has suggested that purely informational briefings on the host country are not sufficient to increase an individual's interpersonal and professional effectiveness overseas. As Edward de Bono asserted, "Unless you know everything, what you need is thinking" (as cited in Tan & Chua, 2003: 223). No matter how detailed the country or cultural information, it is impractical and untenable to expect a manager to acquire everything about a culture prior to journeying to it.

In attribution-based training, the emphasis is on differing interpretations of critical incidents involving intercultural encounters. Culture assimilators are often used for this type of intervention in which participants are shown cultural scenarios and asked to interpret the situation. Cultural assimilators have increasingly employed a critical-incident approach to present examples of culture clashes between individuals from different backgrounds (Cushner & Landis, 1996). A typical cultural assimilator exercise would have participants read a number of critical incidence cultural clashes. For each critical incident, the participants are asked to attribute and interpret the behavior of the actors in the conflict situations. The participants are then presented with a number of alternative explanations and asked to select one that best accounts for the conflict in the critical incidents. Cushner and Landis (1996) used the culture assimilator method to develop a culture-general assimilator. The culture-general assimilator provides a way of encouraging the development of global, multicultural perspectives for those who work with people from many cultures.

A variation on a traditional, country-based cultural assimilator was presented by Bhawuk and Brislin (1992; Bhawuk, 1998, 2001). Rather than focusing on a particular target country, their emphasis is on a target cultural value that can be shared across countries. For example, Bhawuk's (2001) individualism cultural assimilator draws from core culture theory (i.e., Triandis', 1995 theory of individualism-collectivism) to create critical incidents that apply across countries, rather than emphasizing an observed (i.e., atheoretic) incident. Critical incidents are drawn from individualism-collectivism theory and cover a wide range of social behaviors based on the self, goal prioritization, and motivation factors.

Cultural assimilators are generally useful because they provide basic cultural scripts about specific cultures covering a wide variety of social situations and culturally appropriate responses. If an individual knows which culture he or she will

be visiting, culture-specific assimilators can be very effective at helping the individual gain intercultural experiences of the targeted culture (Cushner & Landis, 1996). Most culture assimilators are limited, however, because they are culture-specific. Even Bhawuk's (2001) values assimilator has some significant drawbacks that are shared with other cultural assimilators. First, culture and values simulators can be costly to design and time consuming for participants. More important, however, is that it remains unclear how the knowledge gained in cultural values-based assimilator training might transfer to theoretically similar circumstances with dissimilar surface features within the target culture, given the documented poor transfer of learning associated with teaching by analogy (Loewenstein, Thompson, & Gentner, 2003). That is, what remains unclear is whether cultural assimilators provide metacognitive benefits for participants any more than do their traditional country-based counterparts. Further, the focus on a particular cultural value in Bhawuk's (2001) approach may inadvertently lead global managers to overemphasize one aspect of culture over more significant one's for a particular country. For example, although Thailand may be characterized by a certain level of individualism, power distance and hierarchy are more central to social behavior (Klausner, 1993; Komin, 1991).

In experiential training, an emphasis is on applied training and techniques including role-plays, field visits, and simulations. Participants are more affectively engaged as they participate in work samples of the actual target culture. For example, participants can be put in social situations with representatives from other cultures in simulated social or work events. The downside of this kind of training, however, is that it is typically emotionally demanding for both the participants and the trainers.

Self-awareness training involves raising the trainees' awareness of their own culture, as well as typical reactions that people from other cultures have to them. These programs also focus on the potential loss of self-esteem in these settings. Self-awareness training helps participants become more aware of their own values, attitudes, and behaviors using methods that contrast their own and the target cultures. Trainers behave in sharp contrast with the preferred behavior of the participant (e.g., a culture-contrast) and explain the reasons for their actions and highlight the trainees' discomfort with the experience. As with a cultural assimilator approach, these contrasts are country or culture specific, and, therefore limited in their generalizability.

Finally, in behavior training, an emphasis is on observable behavior—trainees practice displaying behaviors appropriate for the target culture across various scenarios. This training also emphasizes behavior regulation and monitoring of one's own actions including nonverbal displays such as body orientation, proxemics, and social distances. Behavior training is demanding of its participants and time consuming, so it is not typically used in intercultural training programs. As we discuss shortly, however, behavior training is critical in delivering a coordinated approach to training culturally intelligent individuals.

General Commentary on Existing Approaches

In the literature on intercultural training, that informational and experiential training work best in tandem is fairly well established (Tan & Chua, 2003). Thus, most existing approaches to intercultural training and education provide something of a cafeteria style of education—that is, a bit of this and a bit of that in the hope that something will be useful. This approach is largely consistent with current thinking in education about the need to provide training using multiple methods to appeal to people with different learning styles (e.g., Kolb, Boyatzis, & Mainemelis, 2001). However, we believe this approach has created a number of interrelated problems in dealing with the needs of the global manager—mostly stemming from a lack of underlying conceptual framework that links the particulars of the training intervention with the strengths and weaknesses of the individual trainee. Rather than drawing a selection of training events from a seemingly exhaustive list of possibilities, the selection of a training program for a manager should be based on an individual needs assessment and informed by a theoretically sound framework.

The first and most important weakness in current approaches is the imbedded assumption that all individuals need a similar exposure and training regime. For example, cultural assimilators provide a programmed set of scenarios for trainees regardless of their prior knowledge of the target country or its cultural values. Experiential exercises such as BaFa BaFa (Shirts, 1973) provide an active format for learning but ignore individual differences in cultural experience and knowledge. Similarly, intercultural training programs generally assume a similar level of anticipated interaction in the target site. These programs ignore the unique requirements demanded of an individual in terms of intensity, duration, and nature of intercultural interaction (Tan & Chua, 2003). That is, training programs need to consider the frequency

of contact (intensity), length of assignment (duration), and type of contact (formal versus informal, work versus nonwork) that will be demanded of the individual because these dimensions bear direct relevance to the type of training recommended. Further, these characteristics must be mapped onto the specific qualities of the participant in the program. To do this requires a way of discerning the existing strengths of each individual participant.

The first and most important weakness in current approaches is the imbedded assumption that all individuals need a similar exposure and training regime.

The second general weakness in most current approaches is that intercultural training methods tend to focus heavily on cognitive or knowledge-based information and awareness of the target culture. The problem with this type of emphasis is that it does not provide the metacognitive skills needed to learn in new situations and cultures. If there is a direct transference of scenario to the new intercultural situation (i.e., including the surface-level similarities), these methods are useful. However, it is often the case that the knowledge acquired is not significantly broad to encompass the likely complexity and uncertainty faced by a trainee once in the new culture. Imagine the challenge faced by a global manager who runs a multinational team consisting of members from six countries. Team members possess a myriad of country-specific characteristics as well as cultural values. Training specific cognitive knowledge for all six countries is impractical in this instance. What is critical is equipping a manager with metacognitive skills so that with time and experience he or she can acquire new information concerning the cultural issues in the team.

Third, many intercultural training programs assume a strong link between cultural values and norms and individual behavior within that culture. That is, if I know that Singapore is a collectivistic culture, then I can predict a particular Singaporean's actions. However, Triandis (1972), among others, pointed to the tenuous link of cultural values to action in his framework of subjective culture. Values and norms represent only one of many different features (some cultural and social, others personal and idiosyncratic) contributing to a person's behavioral intentions and action. Focusing on cultural values presents an overly simplistic basis for understanding behavior based in culture and country (Brockner, 2003).

Finally, current methods of intercultural training rely heavily on analogical learning. These programs assume that the trainee can make the intellectual connections between the various teaching tools used (e.g., vignettes, role-plays, and facts) and the situations they will encounter in the new culture. Recent research suggests, however, that most people have relatively limited capacity for transferring a concept from an example case to a novel situation unless there is a specific discussion of the metacognitive strategies in the various teaching tools (Loewenstein et al., 2003). Effective intercultural training needs to draw participants into a discussion of the broader themes or concepts behind the "correct" answers to learning activities, or risk trainees' ability to adapt appropriately being limited to the very narrow surface-level similarities of the simulation. Activities such as field visits (e.g., 1–2 day trip to the target site) can provide a better opportunity to generalize by involving them at a self-chosen level of engagement, but these are very expensive and will not necessarily deepen the learning without specific guidance and discussion. Such trips may even create mini "culture shocks" that disrupt further training. Lacking an appropriate set-up and ongoing experience, field visits can also create or perpetuate stereotypes of the target culture.

Most people have relatively limited capacity for transferring a concept from an example case to a novel situation unless there is a specific discussion of the metacognitive strategies in the various teaching tools.

In sum, we argue for the notion of designing intercultural training programs around the unique capabilities of a person to adapt to new cultural settings as reflected by the three facets of the theoretical orientation in the CQ model. We describe these features of CQ below and then illustrate how they can be used to individually tailor a program of intercultural training.

THE CULTURAL INTELLIGENCE APPROACH TO INTERCULTURAL TRAINING

Key to all forms of training and education is a learner's capability to acquire, retain, and interpret various types of information and experiences. Broadly defined, this capability for adaptation is reflected by a person's intelligence or IQ (Gardner, 1983; Sternberg, 1985). Amidst the various popular-

ized versions of work on intelligence come a number of important advances representing a significant break from traditional views. One such idea was described by Salovey and Mayer (1990) and discussed by Gardner in his books, *Frames of Mind* and *Multiple Intelligences* (1983, 1993), as well as numerous writings of Robert Sternberg (e.g., 1985). People having a high social or emotional intelligence are thought to be relatively more able to empathize, work with, direct, and interact with other people. High social intelligence reflects a person's capacity to perform actions (such as problem solving) with and through others. High emotional intelligence reflects a person's capacity to understand and convey human emotion.

From a cross-national and cross-cultural perspective, however, the emotional and social intelligence approaches lack cultural context as they attempt to explain how and why people act as they do (see Robert Sternberg, 1985, for a notable exception). There are a number of differences between emotional and social intelligence and our construct of cultural intelligence. Emotional intelligence captures a variety of attributes related to a person's ability to read and respond to the affective states of culturally similar others and to self-regulate emotion. Take, for example, President Kennedy's charismatic speech about American patriotism ("Ask not what your country can do for you but what you can do for your country . . ."). The content of his speech drew upon the American ideal of the importance of each person making a difference, and his use of dramatic pauses and emotion are ideal for inspiring Americans. However, this presentation style and content would not have the emotional appeal in dissimilar cultures. That is, the symbolism relating to individual initiative and differentiation may be alienating in cultures for which personal identity is tied to group context.

Emotional intelligence presumes a degree of familiarity within a culture and context that may not exist across many cultures for a given individual. Although researchers dealing with emotional intelligence do not purposely limit their models to a single culture, they do not provide an adequate discussion of cross-cultural context and how the concept might be expanded to include it.

Cultural intelligence differs from social intelligence as well for many of the reasons that it differs from emotional intelligence. That is, the formulations of social intelligence are relatively void of multicultural richness. According to Salovey and Mayer (1990), social intelligence reflects the ability to understand and manage people. Cantor and Kihlstrom (1985) argued that social intelligence

may be an underlying dimension of personality. According to their view, social problem solving (an inherent part of social intelligence) is a central personality process that underlies social behavior. They place the locus of personal characteristics in social and personal schema that we store in memory and retrieve in various social situations.

Many of the schema and social or emotional cues used by people from one culture to ascertain another person's emotional state (e.g., empathize) differ radically from those used in other cultures. A "friendly" smile for a Canadian may seem straightforward until she encounters a Thai employee for whom over 20 separate smiles provide subtle cues for radically different frames of mind (Klausner, 1993; Komin, 1991). Thus, a person having high emotional intelligence in their native culture may be entirely incapable at generalizing across cultural settings, given such confusing signals. Cultural intelligence (CQ) captures this capability for adaptation across cultures and it reflects a person's capability to gather, interpret, and act upon these radically different cues to function effectively across cultural settings or in a multicultural situation (Earley & Ang, 2003).

CQ differs from social and emotional intelligence in other ways as well. Adaptation across new cultural contexts requires that novel ways of dealing with others be discovered. Existing strategies must be adjusted, adapted, or reinvented depending on the situation and culture. Thus, CQ places a heavy emphasis on metacognition, or "thinking about thinking." Likewise, the activities required in new cultures, unlike enacting behavior within one's own culture, may require people to develop and expand their behavioral repertoires. That is, CQ reflects a person's capability of developing entirely novel behavior (e.g., speech sounds, gestures, etc.) if required.

At its core, CQ consists of three fundamental elements: metacognition and cognition (thinking, learning, and strategizing); motivation (efficacy and confidence, persistence, value congruence and affect for the new culture); and behavior (social mimicry, and behavioral repertoire). These facets are illustrated in our example of the "Thai smile" interpreted by the Canadian manager. First, she needs to observe the various cues provided in addition to the smile gesture itself (e.g., other facial or bodily gestures, significance of others who may be in proximity, the source of the original smile gesture) and to assemble them into a meaningful whole and make sense of what is really experienced by the Thai employee. Second, she must have the requisite motivation (directed effort and self-confidence) to persist in the face of

confusion, challenge, or apparently mixed signals. Third, she must choose, generate, and execute the right actions to respond appropriately. If any of these three elements is deficient, she is likely to be ineffective in dealing with the Thai national. A high CQ manager has capability with all three facets as they act in unison. We argue here that this CQ approach is an advance in thinking for understanding manager adjustment because it captures existing approaches emphasizing values orientation and fact finding, but also moves well beyond that by identifying uniquely the CQ strengths and deficits for an individual manager.

We now turn to a more in-depth discussion of the features of cultural intelligence drawn from the Earley and Ang (2003) framework.[1]

Metacognitive–Cognitive Facet Training

The cognitive facet refers to information-processing aspects of intelligence and it is conceptualized using self-concept theory (Earley, 2003). The self is a person's mental representation of her own knowledge and experience, social identity, and social roles. The functioning of the self depends on personal motives being served and on the configuration of the immediate social situation and roles enacted. The self is a dynamic interpretive structure that mediates most significant intrapersonal and interpersonal processes. Thus, the cognitive facet of CQ can be viewed as the total knowledge and experience concerning cultural adaptation of an individual stored in memory. Knowing oneself is not sufficient for high CQ—awareness does not guarantee flexibility. Flexibility of self-concept and ease of integrating new facets into it are, however, associated with high CQ because understanding new cultures may require abandoning pre-existing conceptualizations of how and why people function as they do. Having high CQ also means that a person is capable of reformulating conceptions of self and others as new information is received. Thus, malleability and an ability to reorganize one's self-concept are important.

A critical starting point for discussing a new perspective on cultural adaptation is an avenue referred to as metacognition (Flavell, 1979, 1987), which refers to thinking about thinking, or knowledge and cognition about cognitive objects. Metacognition can be further broken down into two complementary elements: metacognitive knowl-

edge and metacognitive experience. Metacognitive knowledge refers to one's acquired world knowledge that has to do with cognitive matters and it reflects three general categories of knowledge (Flavell, 1987). First, it reflects the "person" aspects of knowledge or the cognitions that we hold about people as thinking organisms. There are three types of person categories including intraindividual, interindividual, and universal. The second type of metacognition refers to task variables, or the nature of the information acquired by an individual. A person learns things about how the type of information encountered influences how it should be dealt with in various contexts. Many people realize that very densely packed and unique information requires a great deal of effort to comprehend. If such information is encountered, then a person spends more time on trying to acquire the information. For example, the demands placed on learning about a new culture that shares little in common with that of an expatriate manager are great, and the individual is likely to realize that a great deal of attention and persistence is required.

The final aspect of metacognitive knowledge refers to strategy variables, or the procedures used to achieve some desired goal. Whereas a cognitive strategy might be something such as adding a set of numbers to attain a total, a metacognitive strategy might be to add the numbers several times to ensure that the total is correct. The original addition procedure gives a "correct" answer to the problem, but the successive checks on the total function differently. The follow-up operations are intended to reassure that the correct answer has been found. Another example is that if one is exposed to very complicated reading material, a strategy might be to read the material slowly to understand it. However, a metacognitive strategy would be to skim the material briefly to decide its difficulty and what cognitive strategy might be employed to master the material most effectively. This type of metacognition might well be thought of as a strategy of learning how to learn, or metalearning.

These higher level cognitive processes are part of a person's metacognition, or "thinking about thinking." Thus, metacognition can be broken down into two complementary elements including metacognitive knowledge (what and how to deal with knowledge gained under a variety of circumstances) and metacognitive experience (what and how to incorporate relevant experiences as a general guide for future interactions). Metacognition is a critical aspect of CQ because much of what is required in a new culture is putting together pat-

---

[1] The description of cultural intelligence in this section is drawn from Earley (2003) and Earley and Ang (2003). The interested reader is referred to these sources for a more in-depth discussion of CQ.

terns into a coherent picture, even if one does not know what this coherent picture might look like. To do so requires a higher level of strategy about people, places, and events. For this reason many cultural training programs fail because they overemphasize the specific example at the expense of a more general meta-learning process.

Many companies train their global managers by providing country-specific information. This approach is not only limited by a person's involvement in the training method, but it does not prepare a manager adequately for understanding and mastering novel situations the training did not specifically cover. With an effective metastrategy, this problem is overcome.

Cognitive processing capabilities of CQ are shown in a number of ways. Incorporating new information and using the self as a complex filter for understanding new cultural settings is as critical as inductive reasoning. This is not merely empathy—cues determining another person's affective state relied upon by an empathetic individual may be absent or conflicting with what is expected. Expressed emotion may be misleading because it is the underlying emotional states that are truly reflective of a person's feelings. A high CQ person must inductively create a proper mapping of the social situation to function effectively. This requires a general but broad foundation of knowledge about cultures and societies similar to the training recommended by an anthropological view covering topics such as economic systems, religious and political institutions, social relationships, and so forth.

Motivation Facet Training

The second facet of CQ refers to its motivational aspect. Knowledge of another group's ways of dealing with the world is not sufficient. One must be able (and motivated) to use this knowledge and produce a culturally appropriate response. Cultural intelligence reflects self-concept and directs and motivates adaptation to new cultural surroundings. Self-efficacy is a key facet of the self (Bandura, 1986, 1997; Erez & Earley, 1993) and it refers to "a judgment of one's capability to accomplish a certain level of performance" (Bandura, 1986: 391). People tend to avoid tasks and situations they believe exceed their capabilities, and efficacy judgments promote the choice of situations and tasks with high likelihood of success and eliminate the choice of those that exceed one's capabilities.

Self-efficacy plays an important role in CQ because successful intercultural interaction is based on a person's sense of efficacy for social discourse in a novel cultural setting. A person who does not believe in personal capability to understand people from novel cultures is likely to disengage after experiencing early failures. If the motivational facet of cultural intelligence is weak, adaptation does not occur. Highly efficacious people do not require constant rewards to persist in their actions; not only may rewards be delayed, they may appear in a form that is unfamiliar. People having low efficacy expectations are unable to maintain commitment to a course of action under such duress and potential personal threat. An additional benefit of efficacy is its positive impact on strategic thought and problem solving (Locke & Latham, 1990). Individuals who have a strong sense of efficacy engage in a problem-solving and strategic approach to overcoming obstacles. This is very important in intercultural encounters because immediate and obvious answers to dilemmas may be absent (Wood & Bandura, 1989). High CQ people have a strong sense of efficacy with regard to intercultural encounters, so they "work smart as well as hard."

Efficacy alone, however, is not a full description of the motivational facet of CQ. An important, and related, addition is goal setting (Earley & Lituchy, 1991; Locke & Latham, 1990). The interactive importance of goal setting and efficacy expectations is illustrated in work by many scholars (see Bandura, 1997 for a review). Human activities by their very nature are goal directed and purposeful. In an intercultural encounter, a challenge is to determine the goals of others coming from a different cultural and personal background. Goals specify the conditional requirement for positive self-evaluation (Bandura, 1997). The process of evaluating the significance of knowledge about what is happening with our personal well-being generates emotions. Only through the recognition that we have something to gain or to loose, that is, that the outcome of a transaction is relevant to goals and well-being, do we generate an emotional reaction. Thus, goal appraisal is necessary not only for activating a response toward goal attainment, but also for generating emotions that are necessary for energizing action. That is, our goals may act as cognitive anchors, thereby guiding subsequent actions (Locke & Latham, 1990).

Returning to our discussion of self-efficacy motive for personal growth (Erez & Earley, 1993), we can see the interdependent nature of goals and efficacy for understanding motivational aspects of CQ. Self-efficacy reciprocally influences personal goals set, so individuals who are high in the motivational aspects of CQ are likewise high in per-

sonal efficacy and will tend to set specific and challenging goals for themselves to master the cultural quagmire they face. Individuals who have a high motivation component of CQ are efficacious with regard to intercultural interactions. These efficacious individuals have a strong sense that they are able to deal with the divergent perspectives of others, changing and unfamiliar situations, and handling complexity and uncertainty. However, as we stated earlier, a strong sense of efficacy alone is not adequate for understanding CQ because a person's actions are goal directed; the nature and type of goals that people set for themselves are critical for understanding and predicting the outcomes of intercultural interactions.

A person's norms and values are related to CQ and they are an important aspect of the self in that they guide what features of the social environment that a person attends to and what he or she values (Hofstede, 1991; Schwartz, 1994). The role of values and norms (from a motivational perspective) for CQ is that they guide our choice of activities as well help define our evaluation of them (Triandis, 1972). For example, a person having strong group-based values is likely to avoid situations requiring personal actions. Further, such a person is likely to evaluate individual, idiosyncratic behavior negatively. Thus, cultural adjustment may be impaired by one's cultural values and norms if they are held extremely strongly and inflexibly.

Values and value systems serve a number of functions for an individual. Values are standards that lead individuals to take positions over issues, predispose them to favor particular ideologies, guide their self-presentations, evaluate and judge themselves and others, act as a basis for comparisons of morality and competence with others, determine which ideas of others should be challenged, and tell how to rationalize beliefs and actions that would otherwise be unacceptable so as to preserve self-image (Rokeach, 1973: 13). Values serve to motivate instrumentally by providing enticement through desired end-states as well as terminally by representing superordinate goals, and reinforce a sense of self.

We are now in a position to combine our earlier discussion on values with our use of efficacy and goals. As researchers have demonstrated (see Locke & Latham, 1990 for a review), the goals that people set are determined by their efficacy expectations as well as a subjective evaluation concerning the potential outcomes they associate with goal enactment and completion. That is to say, our goals are determined not only by whether we think we can achieve them but also by what we consider the outcomes of such accomplishments to be. In everyday tasks and goal setting, the question of value (valence) may be an embedded expectation of the performance contract that one has with one's organization.

Intercultural encounters are very different than the context typically experienced by an employee. These encounters challenge a person's thinking and assumptions about their own culture by contrasting their beliefs about right and wrong with a potentially different system. One reaction to such a challenge is for the individual to isolate himself from the new culture. For example, a person low on motivational CQ who encounters initial frustration of goal attainment (e.g., successful cultural encounter) will have increasing lower efficacy expectations, negative self-image, and potential disengagement with others. One manager we interviewed commented that after making a cultural faux pas he simply stopped going out in his host community and stayed in his own home. Rather than taking a chance of making more mistakes and feeling like a cultural misfit, he isolated himself.

Behavior Facet Training

The third facet of cultural intelligence refers to the behaviors that a person engages in. The behavioral aspect of CQ suggests that adaptation is not only knowing what and how to do (cognitive), and having the wherewithal to persevere and exert effort (motivational) but also having the responses needed for a given situation in one's behavioral repertoire. Lacking these specific behaviors, a person must have the capability to acquire them. CQ reflects a person's ability to acquire or adapt behaviors appropriate for a new culture.

A person's behavior is also tied to CQ in many indirect ways. There are instances in which a person may know and wish to enact a culturally appropriate behavior but cannot do so because of some deep-set reservation. For example, imagine a manager who is thrust into an uncomfortable social situation and is not able to control his nonverbal communication cues. This type of response (or lack of it) can be thought of in behavioral terms. Even if a person is able to provide a desired response in an intercultural encounter, that the host may detect hesitation and react negatively remains a problem. Behavior properly executed requires a person willing to persist over time. Persistence is necessary for the acquisition of new skills, and so is a person's aptitude to determine these new skills. That is, it is not enough to be willing to try and learn new behaviors—a high CQ person has an aptitude to determine where new behaviors are needed and how to execute them effectively.

Self-presentation is particularly important in *social* behaviors because behaviors enacted in the process of social interactions are motivated primarily by the need for impression management and self-presentation (Goffman, 1967). For example, a person may eat at a local restaurant in a host country. His primary goal is satisfy hunger while his concerns about self-presentation may be of secondary concern. Even so, he's likely to follow eating etiquette so as to avoid offending others in that culture. By adapting his eating behavior and etiquette, he satisfies both his hunger as well as a desire to maintain a positive self-image.

Role modeling provides an important contribution to behavioral CQ, and it is a feature introduced in a number of training programs through role-play exercises. A person with high CQ is able to adapt behavior to be appropriate to any given cultural context. Adopting the behaviors consistent with a target culture is an important aspect of intercultural adjustment and interaction. This mimicry is not an attempt at subterfuge or camouflage—it is engaging in actions that put people from another culture at ease and comfort. A myriad of cues are provided through observing others, and observing their reactions as you interact with them. A person high in behavioral CQ integrates and mimics these cues and behaviors (Bargh & Chartrand, 1999; Chartrand & Bargh, 1999). Work on mimicry suggests that the effective mimicking of another person's behavior, even if done subconsciously, results in an increased satisfaction with the interaction. Mimicry is subtle and often subconscious (Chartrand & Bargh, 1999) but it results in generally positive effects in a social encounter. A high CQ person is a talented mimic who uses mimicry in moderate doses. That is, excessive mimicry may be misinterpreted as mocking someone. However, a high CQ person models some of the mannerisms and posturing, verbal and nonverbal cues, and so forth, of the other person so as to create a "comfort" zone. For example, if I am speaking with a Mexican manager whose social distance is closer than mine and I maintain my distant position, this may make the manager feel uncomfortable. Although he may not identify the source of his discomfort, he will feel apprehensive and hesitant, and this will inhibit effective communication and interaction. Mimicry used intelligently (and judiciously) constitutes a type of cognitive strategy as well as a behavioral intervention.

Integrating the Facets of Cultural Intelligence

Although we have presented these facets of CQ as if they were independent and not overlapping, there are relationships among the features. Obviously, metacognition and cognition are related because the latter is an inevitable by-product of the former (although not a requisite for the latter). Other facets are interrelated as well, in a similar manner as motivation and metacognition. For example, one benefit of high self-efficacy is a positive influence on strategic thinking (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 related to behavioral CQ as well, because we are not positing learning without awareness. Although some unconscious elements of behavior may impact behavioral functioning (e.g., Triandis' notion of habits), behavioral CQ operates largely in the conscious domain. That is, the metacognitive and cognitive knowledge gained during cultural encounters provides a foundation for behaviors to be engaged in. This may be largely observational (role model) although metacognitive strategies might be used to inform and shape a person's behavioral repertoire.

Although the facets of CQ have discriminant validity, there are relationships among them. That is, an intervention targeting one of the facets may have minimal spillover effects onto other facets. Thus, to maximize benefits a training intervention needs to focus on potential overlap and synergies of CQ facets.

COMBINING FEATURES TO DESIGN INTERCULTURAL TRAINING

If we map the three key features of CQ onto the training needs described by Tan and Chua (2003) of intensity, duration, and nature we can see a content basis for intercultural training interventions. This is reflected in Figure 1, and it provides a guide concerning how one might think about matching specific training methods with a needs-based analysis of participant capability.

Interventions targeting the metacognitive and cognitive aspects of CQ require an emphasis on skill development in several areas. The three general metacognitive competencies include planning, monitoring, and evaluating. *Planning* refers to a capability to generate cognitive structures and strategies (higher level thinking strategies). For example, a trainee not only needs to recognize that male–female work relationships differ across cultures, or that a particular relationship holds in a particular country, but she must also be able to

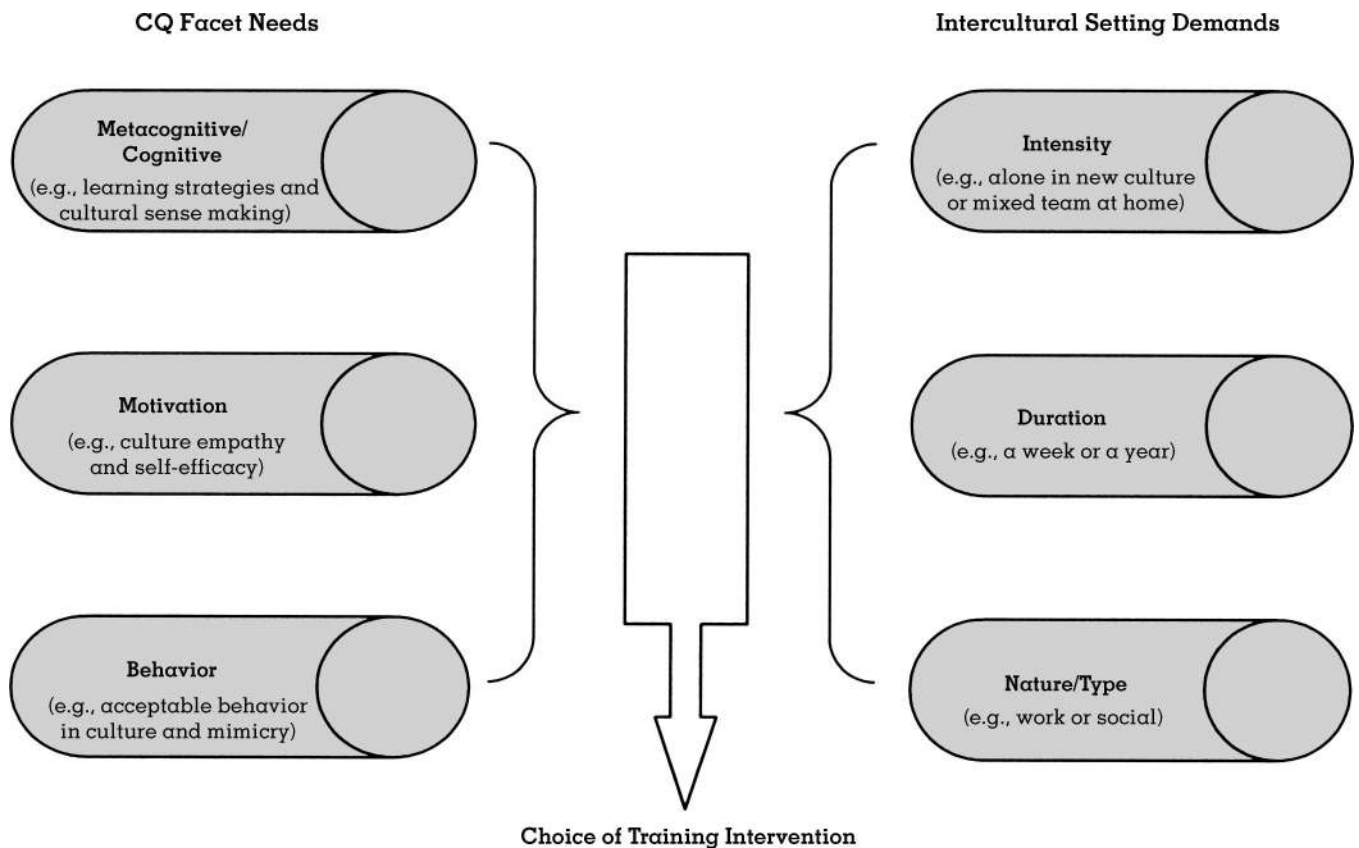CQ Facet Needs   Intercultural Setting Demands

FIGURE 1
Designing an Intercultural Training

generate strategies for determining these relationships in new settings. It is not enough to know that men and women kiss on the cheek in Italy when greeting one another while they do not in the United States—what is important is how to determine rules for greetings and physical contact across many cultural settings (even within a national culture). This is critical, as culturally intelligent individuals are able to use conditional knowledge in adjusting their cognition to different cultures. A second metacognitive competency is *monitoring*, which reflects a capacity to reason inductively and deliberate, formulate hypotheses concerning actions, and monitor internal and external cues. Culturally intelligent individuals are able to focus attention on culturally inconsistent schemas (ability to detect culturally discrepant information), and consequently, adjust their cognition to incorporate the new cultural schema through intelligent sense making and reduction of cultural dissonance. Finally, metacognition involves evaluating one's surroundings by focusing on the ability to learn about one's own learning. Culturally intelligent individuals are able to think critically and reflexively on their own performance in cultural interactions. Pedagogical interventions

such as the general cultural assimilator or culture-based assimilator (Bhawuk, 2001; Brislin et al., 1983) attempt to enhance a person's the metacognitive skills by focusing on tools for generalization. These methods might be supplanted with additional techniques emphasizing inductive logic and reasoning as well as introspection about thinking and learning styles.

Cognitive aspects of CQ reflect the specific knowledge of content and process concerning a target culture that is acquired through metacognitive mechanisms. That is, cognitive CQ captures the what, who, why, and how of intercultural interaction. This aspect of CQ is well addressed through culture assimilators and other knowledge-based training systems. Interventions focusing on the acquisition of culture-specific knowledge through documentary and experiential methods may help people understand more about a given culture.

There are several general methods of enhancing the metacognitive and cognitive aspects of CQ described by Tan and Chua (2003). For example, Cognitive Structure Analysis systematically and efficiently probes for different classes of knowledge representation and identifies knowledge

structures underlying self, social, and cultural schemas. Cognitive structures are tacit assumptions and beliefs that give rise to habitual ways of construing self, others, and the world. The individual's personal schemas, current concerns, and personal goals influence the way information is processed and the way the individual's behavior is organized.

Methods focusing on the motivational facet of CQ are most heavily tied to the values-orientation approach often employed in intercultural training. That is, an emphasis on cultural values not only provides specific knowledge about a target culture, but it is intended to develop empathy as well. The shortcoming to this approach is that empathy and attraction to a new culture in no way imply efficaciousness and perseverance. That is, a person may feel highly empathetic and positive toward a host culture, but still lack the efficacy to deal with the challenges she inevitably faces.

Self-efficacy is a key to effective intercultural training. Cultural experiences need to be leveraged as a means of building and enhancing efficacy through proximate mastery situations. This implies that we ought to incrementally build a trainee's confidence toward intercultural interaction by guiding the trainee through a series of successful interactions with a new culture. One possible way is to expose an uninitiated person through a series of short, simple, and controlled intercultural interactions in a classroom setting. As the trainee builds greater confidence, greater complexity could be added, progressively graduating to an actual encounter. A simple example of this confidence-building approach is to instruct an individual to focus on several simple but salient rituals in a new country (e.g., finding out where to buy a newspaper or get a cup of coffee) as initial mastery experiences that, in turn, build efficacy with regard to greater challenges. Once established, efficacy provides the perseverance needed to tackle greater cultural challenges. Curiosity is a motivational prerequisite for exploratory behavior, and this is important for cultural adjustment. People vary in their desire to experiment and observe; curiosity reflects a motivational state.

With regard to the behavioral facet of CQ, Tan and Chua (2003) draw from Goffman's theory of self-presentation (Goffman, 1967) and focus on a dramaturgical approach to the training of behavioral competencies through the use of role-plays, performing, and visual arts as methods of training. Although the use of role-plays is not new as a training method in cross-cultural training, their use of narrative plays and theater training methods for the purpose of training cultural intelligence is novel. Through the medium of drama, individuals adopt an integrative, multisensory approach to the concept of learning. They are encouraged to utilize the physical, emotional, sensory, and cognitive processes to experience learning and improve self-knowledge and metacognition, an enhanced understanding of the feelings and motivation of others, and to bolster self-efficacy. They suggest that a dramaturgical approach helps trainees learn the nuances of behavior and action. Certainly this approach fits nicely with work on social mimicry by Bargh and Chartrand (1999) that we described above. Training programs emphasizing role modeling complement such a drama-based approach as well.

Finally, behavior modification is another way of enhancing the behavioral aspect of CQ. Behaviors that are sanctioned in a target culture are identified and transferred to a learner. Simulations and role-plays are conducted and reinforcement and punishment are used to guide behavior change. Individuals wishing to increase cultural intelligence learn to break out of old habits and to acquire a new repertoire of behaviors considered appropriate in the target culture.

Applying CQ to a Multinational Team

Working on a multinational team provides a number of strong challenges for a member. There are at least three internal (to the team) issues confronting multinational teams as they develop and build momentum—establishment of goals and common purpose, clarification of roles played by team members, and delineation of rules for conduct and interaction (Earley & Gibson, 2002; Earley & Mosakowski, 2000; Maznevski, 1994; Snow, Snell, Canney-Davison, & Hambrick, 1996).

Working in a highly diverse team consisting of members from a range of cultures and backgrounds makes the problem of establishing goals, roles, and rules highly problematic because of the additional complexity added due to cultural differences. Take, for example, the issue concerning rules for interaction within a multinational team. How should members interact and discuss core issues? If disagreements occur how are they to be resolved? Team members who come from more confrontational cultures may not notice the subtle cues coming from team members who come from cultures where face saving is important or where conflict tends to be expressed indirectly. The second big issue is the distribution of resources. If the team receives limited resources, how should they be distributed? And how might team members decide individual responsibilities? A team member

coming from a strong need-based culture might well expect that scarce resources are allocated based on need rather than accomplishment, while a fellow member coming from an equity-based culture might have an opposing view. The unstated assumptions concerning right and wrong, due process, expectations for membership, and so forth are tied to cultural background and experience. So although these kinds of issues are a good starting point for building trusting teams within a single culture, they can easily become contentious issues in the multinational team.

CQ competencies based on metacognition and motivation are of particularly high importance for the multinational team. Functioning in such a team requires that members acknowledge their weak overlapping knowledge and focus on the most basic commonality to create a hybrid or synergistic culture that grows out of something more fundamental than distribution of rewards and decision rules (Adler, 1997; Adler & Bartholomew, 1992; Earley & Mosakowski, 2000). That is, all teams must build momentum from their commonalities, but the multinational team has a special challenge insomuch as their commonalities will be harder to identify. Multinational teams need to resist focusing initially on their differences. Even though the long-term strength of multinational teams lies in their diversity and unique experiences as a team, sharing those unique perspectives in a team too early in the process is risky individually (Wittenbaum, Hubbell, & Zuckerman, 1999). Metacognitive CQ is critical for developing and identifying strategies that might be used to determine the basis for a hybrid culture. Although the old adage of goals, roles, and rules is a reasonable starting point for developing a hybrid culture, team-specific elements that must be uncovered by team members are likely as well.

All teams must build momentum from their commonalities, but the multinational team has a special challenge insomuch as their commonalities will be harder to identify.

Multinational team building also requires strong motivational discipline because many unstated practices and assumptions may need to be set aside and etiquette violations overlooked. A common trap for managers (or students) participating in a multinational team from a nationally heterogeneous company (or program) is to assume that they are cosmopolitan by the virtue of their choice of institution for training or past travel experiences. Well-traveled managers often assume they are naturally accepting of cultural differences. However, this assumption is tested *not* when the team is experiencing calm waters, but when the seas are turbulent. At critical points in time, such as impending deadlines or negative performance feedback, teams lacking a strong sense of trust are likely to experience high relationship or emotional conflict and likely self-destruct (Earley & Mosakowski, 2000; Simons & Peterson, 2000). Once a group receives negative feedback, differences that were once easily overlooked can become salient and what were quaint eccentricities can become unacceptable irritants resulting in personal disliking (Peterson & Behfar, in press). Familiarity can breed contempt, especially at key stress points in a group's life. Team members having high CQ recognize this difficulty and remain motivated to look beyond individual differences toward what might benefit the entire team, even at critical pressure points.

Our point here is that success for multinational teams does not lie with cultural values training or broad orientations to diversity. Rather, it requires specific CQ competencies held by members to uncover commonality across its membership, effective and appropriate role allocations, and clearly defined rules for interaction based on the specific needs (i.e., some cultural and some individual) and interests of team members. To uncover these various elements requires team members who are able to recognize these features in fellow team members as well as themselves, and to generate new ways to do so as new team members are encountered. The best strategy for learning (e.g., direct inquiry versus passive observation) what a Kenyan, an Indonesian, or a German may define as effective leadership may differ as much as the content answer about the most desirable form of leadership itself (e.g., directive versus participative). Metacognitive CQ training addresses these different learning strategies in the way that cognitive CQ training addresses the content differences. Motivational CQ provides the confidence to persist when trying to determine the basis of experienced differences. Behavioral CQ guides appropriate ways of interacting with others from different cultures.

CONCLUSIONS AND FUTURE DIRECTIONS

Given the importance of intercultural training, it remains unfortunate that to date a comprehensive framework of cultural adaptation has not been brought forward to guide training and pedagogical

interventions. The dominant approach used in both corporate and educational settings is to provide managers and students with culture-specific knowledge in the case of a targeted assignment (country-specific, limited duration assignment or educational study-abroad program) or culture-general features dominated by a discussion of a limited set of cultural values. These culture-general briefings are often based on conceptual frameworks posed by cultural researchers (Hofstede, 1991; Trompenaars & Hampden-Turner, 1998), and they consist of idiosyncratic lists of cultural values. Unfortunately, these cultural values briefings can easily degrade into a values-based stereotyping of national cultures and provide tenuous, if not downright unfounded, links to actual behavior of cultural participants.

These culture-specific interventions are problematic for a number of reasons as we have outlined above. First, they do not adjust for individual differences in capability across the cognitive-metacognitive, motivational, and behavioral domains. Second, they fail to consider the nature of the target culture and the work to be performed in terms of intensity, duration, and nature. Third, they do not provide adequately for generalization across cultural settings or for multicultural experiences.

Our advocated approach to training and development using CQ represents a new direction for theory and practice. At this preliminary stage, a group of scholars at the Nanyang Business School (Cultural Intelligence 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 findings suggest that a reliable and valid scale can be developed, and we are using this tool for assessing MBA students at several universities as they enter the program. Subsequently, we hope to expand this assessment method to capture the facets of CQ using simulations, work samples, 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 the 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 at both have decided to adopt it more broadly in the coming year.

We have proposed and discussed a unifying conceptual framework useful for understanding and training a global manager. While past approaches have often focused on limited interventions relying on empirical observations, we have suggested an alternative approach and philosophy of pedagogy. Note that our approach does not advocate one specific training methodology over another (e.g., role-play 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 decades of work on training and education for international work assignments, scholars have not experienced success and mastery of this challenge. Perhaps with a new approach focusing on fundamental human capability for adjustment to others, greater progress will not be so elusive.

REFERENCES

Adler, N. J. 1997. _International dimensions of organizational behavior_ (3rd ed.). Cincinnati, OH: South Western.

Adler, N. J., & Bartholomew, S. 1992. Managing globally competent people. _Academy of Management Executive,_ 6: 52–65.

Ajzen, I., & Fishbein, M. 1980. _Understanding attitudes and predicting social behavior._ NJ: Prentice-Hall.

Bandura, A. 1986. _Social foundations of thoughts and action: A social cognitive theory._ Englewood Cliffs, NJ: Prentice-Hall.

Bandura, A. 1997. _Self-efficacy: The exercise of control._ New York: W. H. Freeman.

Bargh, J. A., & Chartrand, T. L. 1999. The unbearable automaticity of being. _American Psychologist,_ 54: 462–479.

Bhawuk, D. P. 1998. The role of culture theory in cross-cultural training. A multimethod study of culture specific, culture general, and culture theory-based assimilators. _Journal of Cross-Cultural Psychology,_ 29: 630–655.

Bhawuk, D. P. 2001. Evolution of culture assimilators: Toward theory-based assimilators. _International Journal of Intercultural Relations,_ 25: 141–163.

Bhawuk, D. P., & Brislin, R. W. 1992. The measurement of intercultural sensitivity using the concepts of individualism and collectivism. _International Journal of Intercultural Relations,_ 16: 413–446.

Bochner, S. 1982. Cultures in contact: _Studies in cross-cultural interaction._ New York: Pergamon.

Brislin, R. W., Landis, D., & Brandt, M. E. 1983. Conceptualizations of intercultural behavior and training. In D. D. Landis

& R. W. Brislin (Eds.), *Handbook of intercultural training,* (Vol. 1: 1–35). New York: Pergamon.

Brislin, R. W., & Yoshida, T. 1994. *Intercultural communication training: An introduction.* Thousand Oaks, CA: Sage.

Brockner, J. In press. Unpacking country effects: On the need to operationalize the psychological determinants of cross-national differences. In B. M. Staw, & R. M. Kramer (Eds.), *Research in organizational behavior.* Greenwich, CT: JAI Press.

Cantor, N., & Kihlstrom, J. F. 1985. Social intelligence: The cognitive basis of personality. *Review of Personality and Social Psychology,* 6: 15–33.

Chartrand, T. L., & Bargh, J. A. 1999. The chameleon effect: The perception-behavior link and social interaction. *Journal of Personality and Social Psychology,* 76: 893–910.

Cushner, K., & Landis, D. 1996. The intercultural sensitizer. In D. Landis & R. S. Bhagat (Eds.), *Handbook of intercultural training* (2nd ed., 185–201). Thousand Oaks, CA: Sage.

Dodd, C. H. 1998. *Dynamics of intercultural communication* (5th ed.). Boston: McGraw Hill.

Dowling, P. J., Welch, D. E., & Schuler, R. S. 1999. International human resource management. *Managing people in a multinational context* (3rd ed.). Cincinnati, OH: South-Western.

Earley, P. C. 2003. Redefining interactions across cultures and organizations: Moving forward with cultural intelligence. *Research in Organizational Behavior,* 24: 271–299.

Earley, P. C., & Ang, S. 2003. *Cultural intelligence: An analysis of individual interactions across cultures.* Palo Alto, CA: Stanford University Press.

Earley, P. C., & Gibson, C. B. 2002. *Multinational work teams: A new perspective.* Mahwah, NJ: Erlbaum.

Earley, P. C., & Lituchy, T. R. 1991. Delineating goal and efficacy effects: A test of three models. *Journal of Applied Psychology,* 76: 81–98.

Earley, P. C., & Mosakowski, E. 2000. Creating hybrid team cultures: An empirical test of international team functioning. *Academy of Management Journal,* 43: 26–49.

Erez, M., & Earley, P. C. 1993. *Culture, self-identity, and work.* New York: Oxford.

Flavell, J. H. 1979. Metacognition and cognitive monitoring: A new area of cognitive inquiry. *American Psychologist,* 34: 906–911.

Flavell, J. H. 1987. Speculations about the nature and development of metacognition. In F. E. Weinert, & R. H. Kluwe (Eds.), *Metacognition, motivation, and understanding:* 21–29. Hillsdale, NJ: Erlbaum.

Gardner, H. 1983. *Frames of mind: The theory of multiple intelligences.* New York: Basic.

Gardner, H. 1993. *Multiple intelligences: The theory in practice.* New York: Basic Books.

Goffman, E. 1967. *Interaction ritual: Essays in face-to-face behavior.* Chicago: Aldine.

Hall, E. T., & Hall, M. R. 1990. *Understanding cultural differences.* Yarmouth, ME: Intercultural.

Harris, P. R., & Moran, R. T. 1991. *Managing cultural differences* (3rd ed.). Houston, TX: Gulf.

Hofstede, G. 1991. *Culture and organizations: Software of the mind.* London: McGraw Hill.

Kealey, D. J. 1989. A study of cross-cultural effectiveness: Theoretical issues, practical applications. *International Journal of Intercultural Relations,* 13: 387–428.

Klausner, W. J. 1993. *Reflections on Thai culture.* Bangkok, Thailand: The Siam Society.

Kluckhohn, F., & Strodtbeck, F. L. 1961. *Variations in value orientations.* New York: Harper and Row.

Kolb, D. A., Boyatzis, R. E., & Mainemelis, C. 2001. Experiential learning theory: Previous research and new directions. In R. J. Sternberg, & L. Zhang (Eds.), *Perspectives on thinking, learning, and cognitive styles.* Mahwah, NJ: Erlbaum.

Komin, S. 1991. *Psychology of the Thai people.* Bangkok, Thailand: National Institute of Development Administration.

Lee, C. H., & Templer, K. J. 2003. CQ assessment and measurement. In P. C. Earley & S. Ang (Eds.), *Cultural intelligence: An analysis of individual interactions across cultures:* 185–208. Stanford, CA: Stanford University Press.

Locke, E. A., & Latham, G. P. 1990. *A theory of goal setting and task performance.* Englewood Cliffs, NJ: Prentice-Hall.

Loewenstein, J., Thompson, L., & Gentner, D. 2003. Analogical learning in negotiation teams: Comparing cases promotes learning and transfer. *Academy of Management Learning & Education,* 2(2): 119–127.

Maznevski, M. L. 1994. Understanding our differences: Performance in decision-making groups with diverse members. *Human Relations,* 47: 531–552.

Mead, G. H. 1934. *Mind, self and society.* Chicago, IL: University of Chicago Press.

Mendenhall, M., Dunbar, E., & Oddou, G. 1987. Expatriate selection, training, and career-pathing: A review and critique. *Human Resource Management,* 26: 331–345.

Parsons, T., & Shils, E. A. 1951. *Toward a general theory of action.* Cambridge, MA: Harvard University Press.

Peterson, R. S., & Behfar, K. J. In press. The dynamic relationship between performance feedback, trust, and conflict in groups: A longitudinal study. *Organizational Behavior and Human Decision Processes.*

Redden, W. 1975. *Culture shock inventory.* Fredericton, Canada: Organizational Texts Ltd. (Cited from Kealey & Ruben 1983.)

Rokeach, M. 1973. *The nature of human values.* New York: Free Press.

Salovey, P., & Mayer, J. D. 1990. Emotional intelligence. *Imagination, Cognition, and Personality,* 9: 185–211.

Schneider, S. C., & Barsoux, J. L. 1997. *Managing across cultures.* London: Prentice-Hall.

Schwartz, S. H. 1994. Are there universal aspects in the structure and contents of human values? *Journal of Social Issues,* 50: 19–45.

Shirts, R. G. 1973. *BaFa BaFa.* Del Mar, CA: Simulation Training Systems.

Simons, T. L., & Peterson, R. S. 2000. Task conflict and relationship conflict in top management teams: The pivotal role of intragroup trust. *Journal of Applied Psychology,* 85: 102–111.

Snow, C. C., Snell, S. A., Canney-Davison, S. C., & Hambrick, D. C. 1996. Use transnational teams to globalize your company. *Organizational Dynamics,* 32: 20–32.

Snyder, M. 1974. The Self-Monitoring of Expressive Behavior. *Journal of Personality and Social Psychology,* 30: 526–537.

Spreitzer, G. M., McCall, M. W., & Mahoney, J. D. 1997. Early identification of international executive potential. *Journal of Applied Psychology,* 82: 6–29.

Sternberg, R. J. 1985. *Beyond IQ: A triarchic theory of human intelligence.* New York: Cambridge University Press.

Tan, J. S., & Chua, R. Y. J. 2003. Training and developing cultural intelligence. In P. C. Earley, & S. Ang (Eds.), *Cultural intelligence: An analysis of individual interactions across cultures:* 258–303. Palo Alto, CA: Stanford University Press.

Triandis, H. C. 1972. *The analysis of subjective culture.* New York: Wiley.

Triandis, H. C. 1975. Cultural training, cognitive complexity, and interpersonal attitudes. In R. W. Brislin, S. Bochner, & W. J. Lonner (Eds.), *Cross cultural perspectives on learning:* 39–78. Beverly Hills, CA: Sage.

Triandis, H. C. 1995. *Individualism and collectivism.* Boulder, CO: Westview Press.

Triandis, H. C., & Berry, J. W. 1980. *Handbook of cross-cultural psychology* (Vol. 2). New York: Allyn & Bacon.

Trompenaars, F., & Hampden-Turner, C. 1998. *Riding the waves of culture: Understanding diversity in global business* (2nd ed.). Chicago, IL: Irwin.

Tung, R. L. 1981. Selection and training of personnel for overseas assignments. *Columbia Journal of World Business,* 16: 68–78.

Wittenbaum, G. M., Hubbell, A. P., & Zuckerman, C. 1999. Mutual enhancement: Toward an understanding of the collective preference for shared information. *Journal of Personality and Social Psychology,* 77: 967–978.

Wood, R. E., & Bandura, A. 1989. Social cognitive theory of organizational management. *Academy of Management Review,* 14: 361–384.

P. Christopher Earley is chair and professor of organizational behavior at the London Business School. He received his PhD in industrial and organizational psychology from the University of Illinois, Urbana-Champaign. His research interests include cross-cultural and international aspects of organizational behavior. Recent publications include *Cultural Intelligence: Individual Interactions Across Cultures* (with Soon Ang) and *Face, Harmony, and Social Structure: An Analysis of Behavior in Organizations.*

Randall S. Peterson is associate professor of organizational behavior at London Business School. His current research activities include investigating how personality of members affects group interaction and performance, how CEO personality affects top management team interaction and firm performance, and the effects of conflict in groups. Professor Peterson holds a PhD in social and organizational psychology from the University of California, Berkeley.