

Culture + Intelligence

OLD CONSTRUCTS, NEW FRONTIERS

KOK-YEE NG

Nanyang Technological University

P. CHRISTOPHER EARLEY

London Business School

Despite the extensive research on culture and intelligence in organizational psychology, little attention has been given to the integration of the two constructs. This special issue aims to stimulate new research directions by synthesizing the two streams of research. In this introduction to the special issue, we propose a framework that reflects and reconciles two different approaches to integrating culture and intelligence—the cultural variation of intelligence approach versus the cultural intelligence approach. Our focus is on the latter approach, which centers on validating the emerging construct called cultural intelligence—defined as the capability to be effective across cultural settings. Specifically, we discuss the measurement and substantive issues that future research should address in advancing our understanding of the cultural intelligence construct.

Keywords: culture; intelligence

Organizational scientists have long professed a great interest in the constructs of culture and intelligence. Applied organizational research on both constructs date back to at least the 1960s—as evidenced by the seminal work of Haire, Ghiselli, and Porter (1966) on cultural managerial values, and the classic review by Ghiselli (1966) on academic intelligence and job performance. Since then, research on culture and intelligence has developed and expanded tremendously in their respective domains, each offering critical insights to different organizational phenomena. In the domain of cross-cultural organizational psychology, for instance, research has demonstrated the impact of cultural values (particularly individualism-collectivism) on a wide-ranging set of organizational behaviors (e.g., Bond & Smith, 1996; Earley & Gibson, 1998; Erez & Earley, 1993; Triandis, 1994). For intelligence research, a number of meta-analytic reviews have concluded that intelligence tests (assessing general mental ability, *g*) are valid predictors of job

Group & Organization Management, Vol. 31 No. 1, February 2006 4-19

DOI: 10.1177/1059601105275251

© 2006 Sage Publications

performance across a broad range of occupations (e.g., Hunter & Hunter, 1984; Salgado et al., 2003). More recently, there is a renewed interest on nonacademic intelligences, such as emotional intelligence (e.g., Mayer & Salovey, 1997) and practical intelligence (e.g., Sternberg, 1996). Both have been demonstrated to affect important organizational behaviors such as leadership and managerial performance.

Given the relatively established research documented on culture and intelligence, can organizational research further advance the frontiers of the two constructs to address imminent trends faced by organizations today? In other words, how can we turn two so-called old constructs into a new realm of research that is exciting and relevant to scholars and practitioners? This question forms the basis and the theme of our current special issue.

We propose that one avenue for advancing research on culture and intelligence is to explore the meaning and impact of integrating the two constructs. Notwithstanding the extensive research conducted on culture and intelligence, they have primarily developed independently of each other. Thus, we seek to better understand the intersection of the two constructs—an area that has been overlooked by researchers from both domains. To this end, this special issue provides a forum for culture and intelligence scholars to begin a dialogue with each other.

One may legitimately ask the question of whether such a dialogue is necessary? In response, we need to ask ourselves two questions: Can cross-cultural research ignore the role of intelligence in the workplace, given that various forms of intelligence (academic as well as nonacademic) have been found to influence important work outcomes? Likewise, can intelligence research ignore the influence of culture, given today's global business and work environment?

The objectives of this introduction are twofold. First, we describe two existing approaches of integrating culture and intelligence and present a framework to reconcile them. The first approach may be broadly termed as *cultural variation of intelligence* (e.g., Berry, 1974; Ferguson, 1956; Sternberg, 1985), whereas the second approach centers on a concept called *cultural intelligence* (Earley, 2002; Earley & Ang, 2003; Thomas & Inkson, 2004). Both approaches represent valid yet different ways of integrating culture and intelligence. In this special issue, we have a diverse collection of invited commentaries and peer-reviewed articles that reflect both approaches. Hence, our first objective aims to reconcile and integrate both approaches under a broader framework that considers the universal and culture-specific aspects of intelligence.

The second objective is to focus on the concept of cultural intelligence (CQ), which is defined by Earley (2002) and Earley and Ang (2003) as an

individual's ability to adapt effectively across cultures. We choose to focus on CQ because of its implications on today's global and diverse workplace, which increasingly requires employees to interact with people from a different cultural background, be it coworkers or customers. Thus, understanding the nature and impact of CQ can have important applications to individuals, teams, and organizations functioning in a multicultural environment. In choosing to focus on CQ, we do not in anyway imply that the cultural variation approach to intelligence is unimportant. Indeed, as Berry, Brislin, Sternberg, and their colleagues (this issue) aptly point out, culturally intelligent individuals need to understand what intelligent behaviors constitute in different cultures. Thus, the CQ approach is not entirely independent of the cultural variation approach, as we elaborate in our integrative model later.

A unique aspect of this special issue of *Group and Organization Management (GOM)* is that it consists of two types of articles. The first set of papers (Triandis; Sternberg & Grigorenko; Brislin, Worthley, & MacNab; Hampden-Turner & Trompenaars; Berry & Ward¹) were invited commentaries by leading experts on the topic of culture and intelligence. The authors were asked to write their views of the future of the special issue topic from their own perspective rather than comment on any specific framework or model. The second set of articles (Ang, Koh, & Van Dyne; Janssens & Brett; Templer, Tay, & Chandrasekar; Thomas) were competitively reviewed articles using a double-blind procedure in keeping with *GOM* practice. Thus, our intention was to bring together some of the leading theoreticians to stimulate new directions for the field and complement this with some of the early empirical and conceptual work being conducted by cultural intelligence researchers.

CULTURE AND INTELLIGENCE: TWO APPROACHES TO INTEGRATION

CULTURAL VARIATION OF INTELLIGENCE

This approach recognizes that culture and context influences the concept of intelligence; that is, attributes that make up intelligence are likely to differ across cultures. An early proponent of this approach is Ferguson (1956), who argued that "cultural factors prescribe what shall be learned and at what age; consequently, different cultural environments lead to the development of different patterns of ability" (p. 121). Likewise, Berry's (1974) cultural relativism theory argues that intelligence is a function of one's cultural, social,

and ecological background, thereby suggesting that intelligence is culturally bound.

Empirically, studies have demonstrated similarities and variations in the notion of intelligence across cultures (e.g., Azuma & Kashiwagi, 1987; Grigorenko et al., 2001; Yang & Sternberg, 1997). For instance, Yang and Sternberg (1997) found five factors underlying Taiwanese Chinese' concept of intelligence: general cognitive ability, interpersonal intelligence, intrapersonal intelligence, intellectual self-promotion, and intellectual self-effacement. This pattern contrasts with the American's concept of intelligence, which consists of practical problem solving, verbal ability, and social competence (Sternberg, Conway, Ketron, & Bernstein, 1981).

Although the cultural variation of intelligence approach has a fairly long history of research, it has not received much attention in organizational science. In our special issue, we find this perspective reflected in several of our invited commentaries—Berry and Ward; Brislin, Worthly, and MacNab; and Sternberg and Grigorenko.

CULTURAL INTELLIGENCE

Another and more recent approach of research that aims to integrate culture and intelligence is the work on CQ, which seeks to understand inter-individual differences in the ability to adapt effectively to new cultural settings (Ang et al., this issue; Earley & Ang, 2003; Templer et al., this issue; Thomas, this issue; Thomas & Inkson, 2004). Specifically, in Earley and Ang's (2003) theory, CQ is conceptualized to comprise four facets: meta-cognition (cognitive strategies to acquire and develop coping strategies), cognition (knowledge about different cultures), motivation (desire and self-efficacy), and behavior (repertoire of culturally appropriate behaviors).

Given that research on intercultural competence and effectiveness has existed for several decades in the various disciplines of sociology, psychology, communication and anthropology (Hart, 1999), it is important to ask how the relatively new CQ construct differs from, and fits into, this stream of research. It is also critical to ask how CQ is distinct from cross-cultural adaptation or effectiveness to prevent the problem of tautology (Berry & Ward, this issue). These questions help clarify the nature and impact of CQ in the broader stream of intercultural research.

A review of intercultural competence research suggests that a wide array of predictors of effectiveness has been examined (Dinges & Baldwin, 1996). Broadly, they may be classified as individual difference factors (ranging from demographic variables such as previous experience, to general personality traits, to more specific variables involving cross-cultural attitudes and

communicative behaviors) and situational factors (e.g., predeparture training, cultural distance). CQ, as defined by Earley and Ang (2003), clearly fits into the first category of individual difference variables. However, unlike general personality traits that are broad and relatively enduring, CQ is a construct reflecting an individual's capability to adapt across cultural contexts that can be developed and enhanced through intervention. CQ also differs from the communicative behavior variables in that it is a broader concept that includes, but is not limited to, behavioral competency. Besides, the behavioral component of CQ does not mean specific forms of behavior as suggested by existing communicative behavior scales (e.g., Olebe & Koester, 1988) but involves having a broad repertoire of verbal and non-verbal behaviors that may be exhibited appropriately according to the cultural context.

Next, is CQ an indicator or a predictor of cross-cultural effectiveness? Akin to theories of human intelligence, CQ is a capability that is posited to predict, but is distinct from, the actual outcome arising from a specific situation or episode of interaction. Put in other words, we expect that, in general, individuals with high CQ are likely to adapt faster and more effectively, although the presence (or absence) of other factors may alter this relationship. However, an individual who is effective in a particular cross-cultural situation should not be presumed to have high CQ, as such a judgment is based purely on the outcome of effectiveness, and not from an analysis of the individual's relevant capabilities.

AN INTEGRATIVE FRAMEWORK FOR CULTURE AND INTELLIGENCE

As discussed earlier, the cultural variation of intelligence approach and the cultural intelligence approach represent two different avenues for integrating culture and intelligence. Yet they are interconnected with each other in important ways. In Figure 1, we propose a framework that distinguishes, as well as integrates, the two approaches. We also use Figure 1 to clarify the nature of CQ.

A central concept in our integrative framework that distinguishes between the cultural variation versus the cultural intelligence approach is the etic-emic distinction. According to Pike (1967), an etic viewpoint studies behavior from outside that system, whereas an emic viewpoint studies behavior from inside the system. In other words, the emic approach reflects the inside perspective of the ethnographer, whereas the etic approach reflects the outside perspective of the comparativist researcher (Morris, Leung, Ames, & Lickel, 1999).

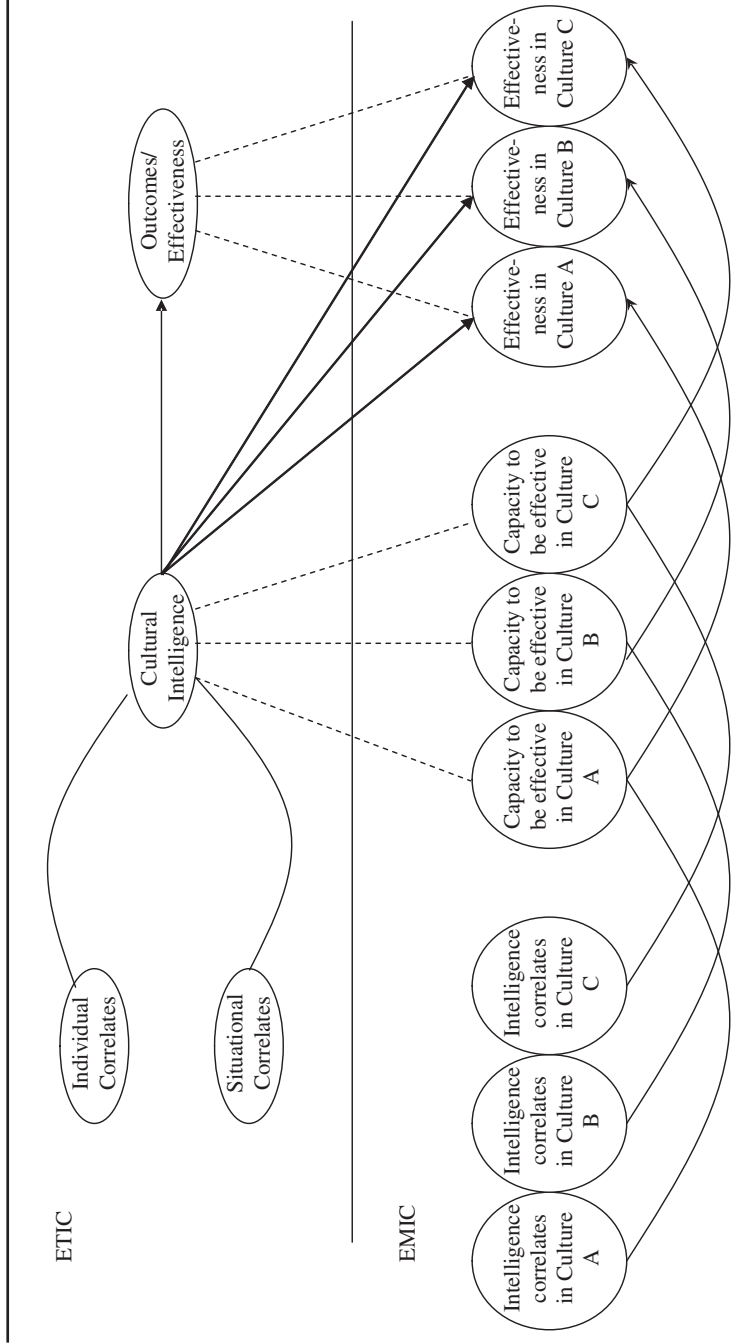


Figure 1: A Framework for Integrating Emic and Etic Perspectives of Intelligence

Figure 1 illustrates a model of intelligence under the emic (lower half) and etic (upper half) viewpoints. Based on this framework, we argue that the cultural variation of intelligence approach reflects the emic perspective of intelligence, whereas the cultural intelligence approach reflects the etic perspective of intelligence.

An emic perspective of intelligence examines what constitutes intelligence in a particular culture, and its relationships with other constructs in that culture. For instance, Figure 1 illustrates three cultures (A, B, C) for which the notion of intelligence may not coincide. Furthermore, the nomological networks for intelligence may not generalize across the three cultures, with the possibility that antecedents and/or correlates and outcomes of intelligence in Culture A may be quite different from those of Culture B. The series of studies reported by Sternberg and Grigorenko (this issue) reflect this emic perspective of intelligence. For instance, the authors reported a study conducted in Kenya where they found that the children's tacit knowledge of natural herbal medicine was negatively correlated with their performance in tests of crystallized abilities. This study highlights the importance of examining intelligence from an inside perspective,

Whereas the emic perspective examines the specific conditions in a culture to understand the meaning and impact of intelligence as it relates to that culture, the etic perspective takes the notion of intelligence to a more general level—it views intelligence as an ability that transfers across cultures. Hence, we argue that CQ is a culture-free construct that applies across specific cultural circumstance. As illustrated in Figure 1, an etic perspective of intelligence, in an “aggregation” sense, comprises the capabilities to be effective in multiple cultures, as represented by the dotted lines. Thus, a person who has the capacity to be effective in each of the three cultures (emic perspective) displays cultural intelligence and, hence, is likely to operate effectively regardless of the cultural environment experienced. Put in another way, CQ is the capability to be effective across, and not just within cultures.

Is such a capacity possible (Hampden-Turner & Trompenaars, this issue)? Our response, as with Hampden-Turner and Trompenaars, is a resounding yes! How? Several authors in this special issue have offered some important insights to what it might take to be effective across cultures, that is, to be culturally intelligent. We highlight some key attributes here.

Triandis (this issue) describes the ability to suspend judgment as an important element of CQ. This is because there are many factors such as situational constraints and individuals' personality and experiences that influence a person's thoughts and behaviors. Thus, a culturally intelligent individual is one who suspends his or her judgment in a cross-cultural interaction until further relevant information is gathered about the other party(ies).

In their support for the existence of a culture-free intelligence construct, Hampden-Turner and Trompenaars (this issue) propose three properties that a culturally intelligent individual should possess: the ability to synergize contrasting values of different cultures, the ability to treat opposing values as complementary rather than contradictory, and the ability to understand the presence of, and interplay between, dominant and latent values within a culture. Underlying the authors' arguments is the ability to see beyond value differences, and to work toward integrating these seemingly different value systems to achieve synergistic outcomes.

Brislin et al. (this issue) describe culturally intelligent individuals as people who are "skillful at recognizing behaviors that are influenced by culture." They propose that CQ should encompass four attributes, arranged in a chronological order. They consist of the ability to (a) observe behaviors in a different culture, (b) introduce reasons for these behaviors, (c) consider the emotional implications and associations arising from the behavior, and (d) transfer the new knowledge acquired to other behaviors and situations. Furthermore, the authors propose two additional attributes of CQ: the ability to anticipate and accept confusion (which must be accompanied by a desire for eventual understanding), and the ability to discern cooperative cross-cultural encounters from competitive ones to avoid being manipulated or exploited.

Thomas (this issue) proposes three key elements that constitute CQ: (a) knowledge of culture and the fundamental principles of cross-cultural interactions; (b) mindfulness, which entails an awareness of, and attention to, the new cultural environment; and (c) the behavioral ability to generate appropriate behaviors in a new cultural setting. In particular, Thomas highlights the role of mindfulness as the critical link between knowledge and behavioral ability and offers a conceptual model to develop CQ in individuals.

Most of the attributes described above may be broadly classified under the metacognitive component of Earley and Ang's (2003) model, which essentially refers to the capabilities to acquire knowledge and develop strategies to cope with the new environment. Triandis's suspension of judgment, Hampden-Turner and Trompenaars's reconciliation and integration of different values, Brislin et al.'s four-step process, and Thomas's mindfulness are metacognitive abilities that allow an individual to make sense of different cultural environments, thus enabling individuals to be effective regardless of the cultural environment they are in.

Thus, it can be seen that even though the cultural variation and the CQ approach to integrating culture and intelligence represent the emic and etic perspectives of intelligence, respectively, they are intricately connected. CQ requires individuals to understand what effectiveness entails in different cul-

tures, and being able to execute a repertoire of behaviors to achieve effective outcomes in these cultures. Although CQ, by definition, encompasses emic perspectives of intelligence, the reverse relationship is not true; that is, while a culturally intelligent individual has the capability to be effective across cultures, an intelligent individual in a particular culture (emic) may not be effective when placed in a different cultural setting, if that person lacks CQ.

In the next section, we focus on the concept of CQ and discuss how future research can proceed to advance our knowledge of this concept.

CONSTRUCT VALIDATION OF CQ: CURRENT RESEARCH AND FUTURE RESEARCH DIRECTIONS

As with all emerging constructs, an important task that CQ researchers are faced with is construct validation (for a more thorough discussion on construct validation, see Cronbach & Meehl, 1955). The first CQ symposium held in the 64th Annual Meeting of the Academy of Management (Van Dyne & Ang, 2004) was convened for this reason. The theoretical and empirical research presented, as well as provocative issues raised during the symposium, offered important insights into the advancement of CQ research. To establish construct validity, we propose two broad areas that CQ research needs to address: measurement issues as well as substantive issues. Both are equally important to the pursuit of construct validity of CQ.

Measurement of CQ may be characterized into psychometric as well as nonpsychometric methods. Research on a psychometric measure of Earley and Ang's (2003) four-factor model of CQ has begun, with promising evidence of the factor structure, reliabilities, cross-cultural equivalence, as well as discriminant validity of the scale (Ang, Van Dyne, Koh, & Ng, 2004). Another important method for assessing CQ is to use a nonpsychometric approach such as an assessment center or clinical assessment through observation and interview (Harris, Lievens, & Park, 2004). This approach represents a rigorous way of providing an alternative assessment of CQ but, at the same time, presents many challenges to the design of appropriate exercises and assessment techniques.

Substantive issues of CQ are concerned with demonstrating its theoretical relationships with other relevant constructs in organizational research. Here, we advance a heuristic multilevel model that places CQ in a nomological network of relevant antecedents, moderators, and outcomes, as presented in Figure 2. The multilevel model suggests that our current conceptualization of CQ as an individual's attribute may be expanded to higher levels of analyses,

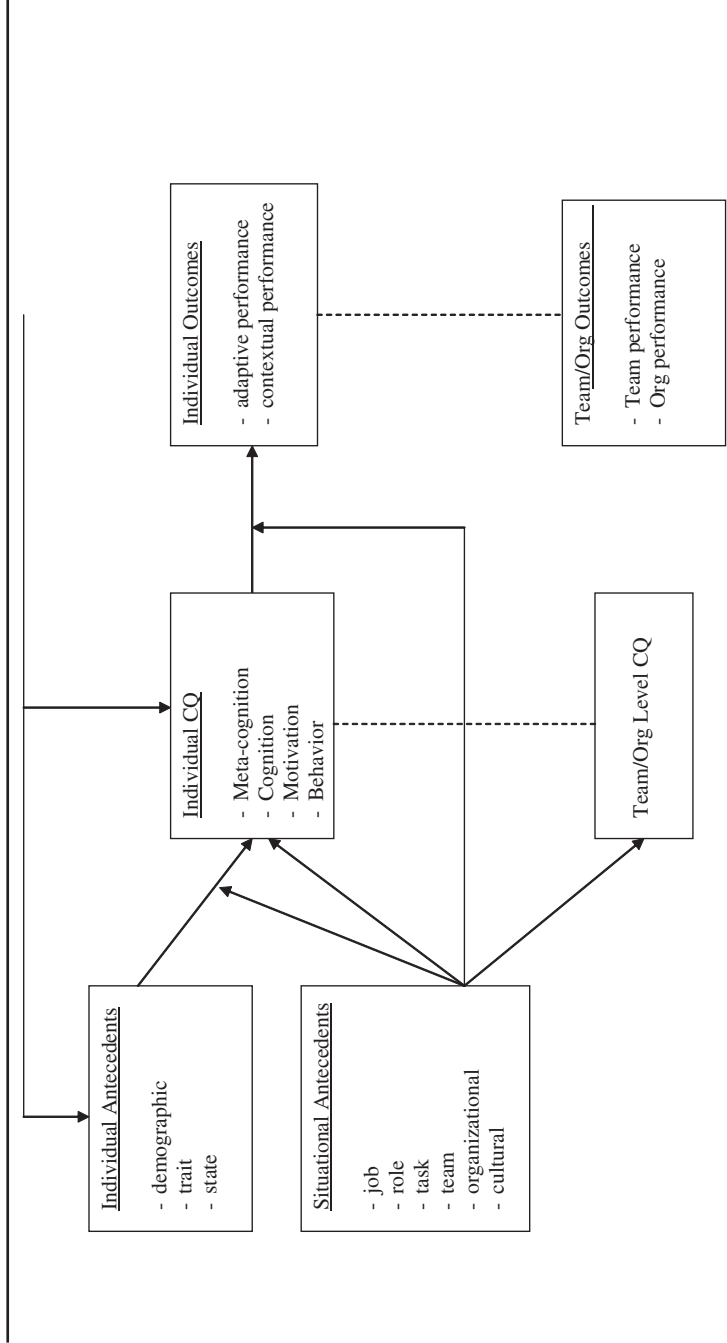


Figure 2: A Heuristic Multilevel Model of CQ

NOTE: CQ = cultural intelligence.

such as to the team-level (see Janssens & Brett, this issue), which we discuss later.

At the individual level of analyses, we expect CQ to relate positively to outcomes associated with cross-cultural interactions and adjustment. For instance, a common framework in the expatriate literature is Black and Stephens's (1989) model of adjustment, which comprises general, interaction, and task adjustment. Similarly, Caligiuri's (1997) dimensions of expatriate performance such as contextual performance and expatriate-specific performance are also relevant outcomes to incorporate in the future research of CQ. Other important organizational outcomes that are not specific to the expatriate adjustment literature can include global leadership effectiveness, cross-cultural negotiation effectiveness, and adaptive performance.

In this special issue, Templer et al. examine the predictive validity of the motivational component of CQ on adjustment outcomes using Black and Stephens's (1989) framework. Their results demonstrate that motivation CQ predicts all three facets of adjustment, after controlling for relevant demographic variables such as time in host country and experience in international assignments. More importantly, they also demonstrate that motivation CQ adds incremental variance over and above cross-cultural interventions such as realistic living conditions and job previews, thereby highlighting the importance and utility of motivation CQ for the expatriate literature.

In addition to examining the predictive validity of CQ, future research also needs to advance our understanding of the correlates and/or antecedents of CQ. These factors can be broadly classified as individual and situational variables, as illustrated in Figure 2. Individual factors can be further classified as demographic (e.g., international experience; Takeuchi, Tesluk, & Marinova, 2004), trait (e.g., personality; Ang et al., this issue), and state variables (e.g., anxiety). For instance, Ang et al. (this issue) examine the relationships between the Five Factor model of personality and CQ. Their results demonstrate that openness is the only trait that is positively related to all four facets of CQ, thus suggesting that openness is a critical personality trait that is highly relevant to the global workplace (a point echoed in Triandis's article in this special issue).

A wide array of situational variables can also be expected to influence an individual's CQ. The nature of the task, or an individual's job or role, may be expected to increase or decrease a person's CQ. For instance, an individual working on an interdependent task with a counterpart from a different cultural background is more likely to learn and hone in his or her CQ. Likewise, the degree of diversity in an individual's social or work environment may have an impact on CQ. One reason is based on the contact hypothesis (Brewer & Kramer, 1985), which argues that increased contact with people

from a different cultural background will reduce the use of stereotypes and enhance personalization because of the frequency of counterstereotypical behaviors encountered. We may expect individuals who operate in a heterogeneous environment to possess greater CQ compared to those in a less heterogeneous environment. However, this is somewhat complicated by earlier findings that in more closed and guarded cultures, stereotyping may be exacerbated, rather than reduced, with contact (e.g., Triandis, 1972).

Situational factors may also moderate the impact of CQ on various outcomes. For instance, cultural distance between the two interacting parties could determine the importance of CQ in that interaction. When both individuals come from very different cultural backgrounds, CQ is expected to be critical for effective understanding. Another example of a situational factor is the degree of ambiguity or structure of the situation. Where the situation is relatively unstructured or weak (Mischel, 1968), CQ should play a more critical role to ensure accurate sense making. On the contrary, where the situation is relatively structured, CQ might be less important.

Finally, the feedback loop from outcomes to CQ emphasizes the developmental nature of CQ. Consistent with the nature of intelligence, CQ is an ability that is expected to improve with experiences. Thus, developmental experiences involving cross-cultural interactions, such as overseas work assignments, should increase individuals' CQ over time. Moreover, positive outcomes of cross-cultural interactions could also serve to boost individuals' self-efficacy (Bandura, 1986), a component of motivational CQ.

Another exciting area of future research is the extension of CQ to a higher level of analyses. What would a team-level CQ or organizational CQ look like? How might the composition of team members' CQ in a multinational team influence team conflict and performance? Or, what kind of processes are culturally intelligent teams likely to engage in that will enhance the quality of their solutions? Janssens and Brett (this issue) address the last question by proposing that culturally intelligent teams adopt a fusion model of collaboration to arrive at creatively realistic solutions that can be implemented across the whole global organization. The central thesis of the fusion model is the blending and coexistence of unique differences (much akin to Hampden-Turner and Trompenaars' criteria of cultural intelligence in this issue), which is contrasted against the more traditional dominant coalition model (which emphasizes one perspective), and the popular integration and/or identity model (which emphasizes cooperative collaboration).

There are many exciting research questions about CQ that remain to be asked and answered. Empirical research on Earley and Ang's (2003) conceptualization of CQ is nascent, yet preliminary results are promising; more momentum and greater concerted effort to move this field of research for-

ward is needed. We proposed two broad areas that future research should address regarding CQ: its measurement, and its larger nomological network. We hope organizational researchers will take up our challenge and address the various pieces of a larger puzzle.

CONCLUSION

Despite the extensive research on culture and intelligence, very little attention has been paid to the intersection of the two streams of research. This special issue aims to fill the void by challenging scholars from both camps to contribute their views and insights on how this integration might be achieved. The result is a collection of thought-provoking articles that offer (a) alternative views to integrating culture and intelligence, (b) conceptual models and empirical findings, and (c) insights at different levels of analyses. We thank all contributing authors for taking up, and indeed, meeting this challenge so well. It is our hope that their insights here will serve as a springboard for more exciting research on CQ in future.

We also want to thank all our reviewers for supporting our endeavor through their forthcoming assistance, and their insightful and timely comments. They are Soon Ang, James Bailey, Richard Brislin, George Graen, Cherlyn Granrose, Michael Harris, Brad Kirkman, Chay-Hoon Lee, Kwok Leung, Tanya Menon, Lynn Offerman, Paul Olk, Joyce Osland, Mark Peterson, Randall Peterson, Amy Randel, Elizabeth Ravlin, Christina Stamper, Klaus Templer, David Thomas, Harry Triandis, Linn Van Dyne, and Vish Viswesvaran.

The enthusiastic response to this special issue has further substantiated our case that the field is fertile for innovative research on the old constructs of culture and intelligence. It is our hope that through this special issue, more research will come to bear on understanding the meaning and impact of integrating culture and intelligence, for enhancing effectiveness in the global workplace of the 21st century.

NOTE

1. The invited commentaries are published in the order that they were received in completed form by the editors.

REFERENCES

- Ang, S., Van Dyne, L., Koh, C., & Ng, K. Y. (2004, August). *The measurement of cultural intelligence*. Paper presented at the 64th Annual Meeting of the Academy of Management, New Orleans, LA.
- Azuma, H., & Kashiwagi, K. (1987). Descriptions for an intelligent person: A Japanese study. *Japanese Psychological Research, 29*, 17-26.
- Bandura, A. (1986). *Social foundations of thought and action: A social cognitive theory*. Englewood Cliffs, NJ: Prentice Hall.
- Berry, J. W. (1974). Radical cultural relativism and the concept of intelligence. In J. W. Berry & P. R. Dasen (Eds.), *Culture and cognition: Readings in cross-cultural psychology* (pp. 225-229). London: Methuen.
- Black, J. S., & Stephens, K. G. (1989). The influence of the spouse on American expatriate adjustment and intent to stay in Pacific Rim overseas assignments. *Journal of Management, 15*, 529-544.
- Bond, M. H., & Smith, P. B. (1996). Cross-cultural social and organizational psychology. *Annual Review of Psychology, 47*, 205-235.
- Brewer, M. B., & Kramer, R. M. (1985). The psychology of intergroup attitudes and behavior. *Annual Review of Psychology, 36*, 219-243.
- Caligiuri, P. M. (1997). Assessing expatriate success: Beyond just "being there." In Z. Aycan (Ed.), *Expatriate management: Theory and research* (pp. 117-140). Greenwich, CT: JAI.
- Cronbach, L. H., & Meehl, P. E. (1955). Construct validity in psychological tests. *Psychological Bulletin, 52*, 281-302.
- Dinges, N. G., & Baldwin, K. D. (1996). Intercultural competence: A research perspective. In D. Landis & R. S. Bhagat (Eds.), *Handbook of intercultural training* (2nd ed., pp. 106-123). Thousand Oaks, CA: Sage.
- Earley, P. C. (2002). A theory of cultural intelligence in organizations. In B. M. Staw & R. Kramer (Eds.), *Research in organizational behavior* (Vol. 24, pp. 271-299). Greenwich, CT: JAI.
- Earley, P. C., & Ang, S. (2003). *Cultural intelligence: Individual interactions across cultures*. Stanford, CA: Stanford University Press.
- Earley, P. C., & Gibson, C. B. (1998). Taking stock in our progress on individualism-collectivism: 100 years of solidarity and community. *Journal of Management, 24*, 265-304.
- Erez, M., & Earley, P. C. (1993). *Culture, self-identity, and work*. New York: Oxford University Press.
- Ferguson, G. A. (1956). On transfer and the abilities of man. *Canadian Journal of Psychology, 10*, 121-131.
- Ghiselli, E. E. (1966). *The validity of occupational aptitude tests*. New York: John Wiley.
- Grigorenko, E. L., Geissler, P. W., Prince, R., Okatcha, F., Nokes, C., Kenny, D. A., et al. (2001). The organization of Luo conceptions of intelligence: A study of implicit theories in a Kenyan village. *International Journal of Behavioral Development, 25*, 367-378.
- Haire, M., Ghiselli, E. E., & Porter, L. W. (1966). *Managerial thinking: An international study*. New York: John Wiley.
- Harris, M. M., Lievens, F., & Park, S. (2004, August). *Something old, something new, something borrowed: Methods versus constructs in measuring cultural intelligence*. Paper presented at the 64th Annual Meeting of the Academy of Management, New Orleans, LA.

18 GROUP & ORGANIZATION MANAGEMENT

- Hart, W. B. (1999). Interdisciplinary influences in the study of intercultural relations: A citation analysis of the *International Journal of Intercultural Relations*. *International Journal of Intercultural Relations*, 23, 575-589.
- Hunter, J. E., & Hunter, R. F. (1984). Validity and utility of alternative predictors of job performance. *Psychological Bulletin*, 96, 72-98.
- Mayer, J. D., & Salovey, P. (1997). What is emotional intelligence. In J. D. Mayer, P. Salovey, & D. J. Sluyter (Eds.), *Emotional development and emotional intelligence* (pp. 3-34). New York: Basic Books.
- Mischel, W. (1968). *Personality and assessment*. New York: John Wiley.
- Morris, M. W., Leung, K., Ames, D., & Lickel, B. (1999). Views from inside and outside: Integrating emic and etic insights about culture and justice judgment. *Academy of Management Review*, 24, 781-796.
- Olebe, M., & Koester, J. (1988). The Behavioral Assessment Scale for Intercultural Communication effectiveness. *International Journal of Intercultural Relations*, 12, 233-246.
- Pike, K. L. (1967). *Language in relation to a unified theory of the structure of human behavior*. The Hague, The Netherlands: Mouton.
- Salgado, J. F., Anderson, N., Moscoso, S., Bertua, C., de Fruyt, F., & Rolland, J. P. (2003). A meta-analytic study of general mental ability validity for different occupations in the European Community. *Journal of Applied Psychology*, 88, 1068-1081.
- Sternberg, R. J. (1985). *Beyond IQ: A triarchic theory of human intelligence*. New York: Cambridge University Press.
- Sternberg, R. J. (1996). *Successful intelligence: How practical and creative intelligence determine success in life*. New York: Simon & Schuster.
- Sternberg, R. J., Conway, B. E., Ketron, J. L., & Bernstein, M. (1981). People's conceptions of intelligence. *Journal of Personality and Social Psychology*, 41, 37-55.
- Takeuchi, R., Tesluk, P. E., & Marinova, S. V. (2004, August). *Role of international experiences in the development of cultural intelligence*. Paper presented at the 64th Annual Meeting of the Academy of Management, New Orleans, LA.
- Thomas, D. C., & Inkson, K. (2004). *Cultural intelligence: People skills for global business*. San Francisco: Berrett-Koehler.
- Triandis, H. C. (1972). *Analysis of subjective culture*. New York: John Wiley.
- Triandis, H. C. (1994). *Culture and social behavior*. New York: McGraw-Hill.
- Van Dyne, L., & Ang, S. (2004, August). *Cultural intelligence at work in the 21st century*. Paper presented at the 64th Annual Meeting of the Academy of Management: Cultural Intelligence at Work in the 21st Century symposium, New Orleans, LA.
- Yang, S., & Sternberg, R. J. (1997). Taiwanese Chinese people's conceptions of intelligence. *Intelligence*, 25, 21-36.

Kok-Yee Ng is an assistant professor in the Division of Strategy, Management & Organization at the Nanyang Business School. She received her Ph.D. in organizational behavior (minor in industrial and organizational psychology) from Michigan State University. Her research interests include cultural intelligence and global leadership. She has published in the Academy of Management Journal, Journal of Applied Psychology, Organizational Behavior & Human Decision Processes, and Management Science.

P. Christopher Earley is the dean of the Business School at the National University of Singapore and a former chair and professor of organizational behavior at the London Business School. He received his Ph.D. 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 S. Ang; 2003) and Face, Harmony, and Social Structure: An Analysis of Behavior in Organizations (1997).