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Cultural Intelligence

UNDERSTANDING BEHAVIORS THAT SERVE PEOPLE'S GOALS

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Cultural intelligence has various meanings that can be looked on as complementary. On one hand, it refers to behaviors that are considered intelligent from the point of view of people in specific cultures. Such behaviors can include quick application of previously learned information in some cultures, getting along with kin in other cultures, and slow and deliberate consideration of alternative courses of action in still other cultures. On the other hand, cultural intelligence can also refer to the traits and skills of people who adjust quickly, with minimal stress, when they interact extensively in cultures other than the ones where they were socialized. The two uses of the term are related because people who want to be sensitive to others can examine intelligence as it is defined and demonstrated in other cultures and can make adjustments in their own behaviors during their cross-cultural experiences.

Keywords: culture adjustment; differing views of intelligence; cross-cultural training; higher order skills; disconfirmed expectations; suspension of judgment

As insightfully analyzed by Earley (2002; Earley & Ang, 2003), *cultural intelligence* has different meanings depending on various contexts in which the term is used. One of the most common uses refers to people's success (or lack thereof) when adjusting to another culture, for example, on an overseas business assignment. The other use of cultural intelligence deals with behaviors that are considered "intelligent" in different cultures. Some higher order skills may be able to enhance cultural intelligence. Considering this latter view of intelligence, researchers look at behaviors that elders pass on to younger members of a culture so that the latter become respected and valued contributors to society. The two views, at first glance seemingly different, have important connecting points that give insights into cross-cultural

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adjustment and to the study of intelligence in schools, careers, and other arenas of life. There are also connecting points between cultural intelligence and other types of interactive intelligence such as social intelligence or emotional intelligence. These connections may enable the enhancement of those forms of intelligence in a cross-cultural setting. In addition to examining these connections, we discuss other topics that we feel are central to an understanding of cultural intelligence. These include adjustment to other cultures, cross-cultural training, disconfirmed expectations, and the ability to deal with confusion when interacting with people from cultures other than one's own.

ADJUSTMENT TO OTHER CULTURES

People are assigned, or volunteer, for various types of overseas experiences, and they often encounter stressful situations that challenge their coping processes (Brislin, 2000; Hall, 1959; Hofstede, 2001). For example, businesspeople want to establish joint trade agreements but cannot identify the principle decision makers and cannot figure out how decisions are made. International students want to attain college degrees but find that they have to engage in unfamiliar behaviors, such as speaking up in class, to earn good grades. Technical assistance advisers want to introduce projects that will improve the quality of life in a less-developed country; however, they find that residents don't think into the future in the same way. Some people, however, overcome adjustment difficulties and recall their overseas experiences as some of the most important and affecting in their personal and professional lives. What separates these people from those who have to leave their overseas assignment or from those that "stick it out" but look back on their experiences as wasted years?

One answer to the question is captured by a major use of the term *cultural intelligence*. Some people are skillful at recognizing behaviors that are influenced by culture. People in different cultures have goals, and cultural norms develop that identify and guide people toward achievement of those goals. These norms, and behaviors consistent with the norms, are not the same in all cultures. For example, people have the goal of marrying and starting a family. In some cultures, people choose their own mate by meeting different people in schools, at workplaces, and in churches. They choose to keep company with some potential romantic partners and reject the overtures of others. They engage in behaviors summarized by the terms *dating* and *courtship* and later, they become engaged and marry. In other cultures, adults think that it is totally ridiculous to allow people in their 20s, still in the throes of passionate fantasies, to choose a mate for life. Adults from two families meet and decide

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on a good match. Our colleague, D. P. S. Bhawuk from Nepal, did not meet his parents' selection until the day of the wedding. Many participants in an arranged marriage defend the practice. "My parents know me and good families in my country. They know what it takes to make a marriage work after the honeymoon. They want happiness for me. They will make a good choice." People who are culturally intelligent realize that they will encounter differences such as this. They will not enter a socially unskilled stony silence when, during their overseas assignment, they discover their lunch companion is getting married next Saturday to someone she has not yet met.

This knowledge and acceptance of cultural differences are not qualities that are limited to only a few people. People's cultural intelligence can be increased with experience, practice, and a positive attitude toward lifelong learning.

BEHAVIORS, COGNITIONS, EMOTIONS, AND AWARENESS

In efforts to prepare people for life in other cultures (Brislin & Yoshida, 1994; Triandis, 2005), a good way to encourage the development of cultural intelligence is to engage in a four-step procedure characterized by the following list.

- consider behaviors in which people will likely engage in during their overseas assignment
- introduce reasons for these behaviors as seen by people in the other culture
- consider the emotional implications and emotional associations that accompany the behavior
- Now that understanding has improved, use the new knowledge as a jumping-off point for learning about other behaviors and broader concepts that will increase cultural intelligence.

Business card exchange in Asia is a good example for illustrating this four-step procedure. In America, some businesspeople use and distribute business cards and some do not; however, not using business cards is impossible in Japan, Korea, and other Asian countries. Before a first lecture tour in Japan, a colleague told one of the authors to have business cards made and to emphasize his position in the organization where he worked. The colleague added, "If you don't have a business card, you will not exist!" At the time (early 1970s), the author did not know the reasons why it was necessary but respected the colleague and behaved according to his suggestion. Now, this

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same recommendation is made to others; however, they are also advised to follow the four-step procedure.

The behaviors involve the preparation of business cards and practice in exchanging them with others. In Japan, the cards are presented with two hands. If people then sit down at a table, they can place the cards in front of them so that the names and affiliations of others at the meeting can be easily read.

Treatment of cognitions centers on why business card exchange is important and why it has become a standard part of everyday business practice. One reason is that there are differing language levels in Japan that are dependent on peoples' status. The levels include voice tone, vocabulary choice, and body posture. There is a level for people who are equal in status, people who are lower in status, and people who are higher in status. The demand that these different levels be mastered is one reason why nonnatives find that Japanese is a difficult language to learn. If Japanese counterparts cannot ascertain people's status from their business cards, they cannot speak to them without fear of making a mistake. Other languages do not have the same emphasis on levels. In American English, for instance, there is what might be called a one-level-fits-all approach. Managers can talk to their secretaries using the same voice tone and vocabulary as they would with the company president.

For this example, emotions are not usually a major problem. It is irritating to interrupt trip preparations to have new business cards made, especially when they are two sided, one in each language. It can be frustrating to remember to use both hands when handing a card to someone rather than the more familiar use of one hand. Most people, however, adjust to the greater use of business cards with graciousness, especially when told why their use is necessary.

In the fourth step, awareness, people can use one example of a cultural difference to take a broader view. Often, this step is served by linking specific behaviors to broader cultural themes (Hofstede, 2001; Osland & Bird, 2000). A broader theme stimulated by discussion of the business card example is that Japan is a power-distant culture. Status distinctions are prominent, and people take them very seriously. People do not disagree with their superiors in public settings. People lose status, or face, if they feel that they are not being given respect consistent with their position in society. Americans on overseas assignments are well advised to identify Japanese who are high status and to treat them with more respect and deference than they would to counterparts in their own country.

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VIEWS OF INTELLIGENCE IN DIFFERENT CULTURES

Another use of the term *cultural intelligence* deals with what adults in different cultures consider to be behaviors that mark the sharp, clever, and smart people (Berry, 1976; Mishra, 1997; Sternberg & Grigorenko, 2005). In some rural African cultures, for instance, young people who are cooperative and who can assist adults on important tasks are considered the most intelligent. Children who read and write and who can do arithmetic may do well in school (Serpell & Hatano, 1997) and are respected; however, if these children cannot also cooperate with fellow villagers, they do not achieve the status as "our most intelligent young men and women." The importance of harmony, cooperation, and good relations with others is one of the most actively investigated topics in cross-cultural research (Triandis, 1995). Especially in less developed countries where resources are scarce, people must share food, water, and money to survive. Having cooperative relations with members of one's collective is an aid to survival. It is no accident, then, that cooperation becomes part of adults' definition of intelligence in these countries.

Teachers who accept overseas assignments in collective cultures, where group loyalty is highly valued, frequently report incidents such as the following. People chat with each other in class and don't seem to be paying attention to the teacher. When it comes time for students to take tests, their eyes wander to the efforts of others. Teachers become tempted to label their students' behavior as lazy and as indicators of cheating. As they grow more interculturally sophisticated, the teachers make more sophisticated and intelligent attributions. When students talk to each other in class, they are often sharing their understanding of the teachers' presentations. The students are helping each other, following through on their obligations to be cooperative and harmonious with in-group members. When they look to each other during test taking sessions, they are again helping each other out and also are preparing themselves for their adulthood. There will not be many times in their family and career futures that they will be expected to demonstrate knowledge and to solve problems by themselves. So cooperative test taking may fit their cultural expectations better than the individualized style that is extremely common in North America and Western Europe. Researchers in the United States have examined the benefits of cooperative test taking and have found that students demonstrate acquisition of more knowledge (Zimbardo, Butler, & Wolfe, 2003).

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ENRICHING THE OVERSEAS ADJUSTMENT CONNOTATIONS OF CULTURAL INTELLIGENCE

If people know what is considered intelligent everyday behavior in other cultures, and how it contrasts with intelligent behavior in the cultures of their own socialization, they will have a greater understanding of what they must do to adjust effectively during overseas assignments. If cultures emphasize group affiliations, cooperation, and harmony, they are most likely collectivistic in nature (Hofstede, 2001; Triandis, 1995). In collectivist cultures, people are more likely to view themselves as members of groups rather than as individuals with personal attitudes, ambitions, and skills. These latter individualistic concepts are not unknown; however, they are more likely to be integrated into the obligations and expectations that accompany group membership. The following incident could well occur during an overseas assignment. An American has achieved a managerial position at an international bank's office in Katmandu, Nepal. He is asked to be on the selection committee for a new hire. The bank president is a Nepalese citizen, and one of the job applicants is his nephew. The American does not place much weight on this fact and, instead, is impressed by the education and previous job experience of another applicant. However, everyone else on the selection committee prefers the boss's nephew, despite his rather modest career accomplishments to date. The term *nepotism* goes through the American's mind.

Returning to the four-step recommendation for increasing cultural intelligence, the recommended behavior is that the American should be gracious in accepting the decision and should make efforts to understand the reasons for it. Cognitions include the fact that Nepal is a collectivist culture. People are expected to look after the members of their in-group. If they have a resource, they are expected to share it with their in-group. If they do not, they will acquire the reputation of disloyal people who are not to be trusted. The American is well advised to imagine the phone calls or drop-in visits that relatives will make if the company president chooses a nonfamily member for the job. Family elders will say,

> So the great company president wouldn't help his nephew. Maybe our esteemed and high status relative forgets where he came from? And does he remember that we took care of his family when he was off acquiring his MBA degree?

The emotions are harder to deal with than in the business card example. Americans know what nepotism is and have learned to consider it unethical.

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They will have to swallow hard when they go along with the hiring committee's decision. There is no easy way to deal with the negative emotions that such a behavior entails. Knowing the reasons, such as those relatives are expected to be reliable workers over a long time period because of their own collective obligations, offers some assistance in dealing with emotional upheaval.

Adding the awareness step moves people from understanding nepotism to other implications of working in a collectivist culture. The key point is that people have an in-group that plays a much stronger role than do people's group memberships in an individualistic culture such as the United States or Canada. People adjusting to life in a collectivistic culture are wise to constantly think about answers to the question, "What implications do peoples' group memberships have for this behavior I am considering?"

If people who are culturally intelligent understand the implications of collectivism, they will not be surprised by requests that take place 20 years after being offered group membership in an overseas country. We have heard anecdotes such as the following from many sojourners. They had a successful 3 years in a collectivist culture and developed close relations with several colleagues. Back in their own country for 15 years, they received a phone call. The person on the other end of the line said something like,

> Remember me? I was in elementary school when you worked with my father. I was the one who served tea when you came to visit our house. I'm at the airport in your city, now, and I was hoping to obtain an internship at your company.

The successful sojourners were offered collective membership during their overseas assignments. They now have obligations to look after members of the collective, such as the children of their colleagues.

There are three types of behaviors that can be covered in a cross-cultural training program (Brislin & Yoshida, 1994; Triandis, 2005), and they vary along a dimension ranging from specific to general. The first deals with very specific behaviors a person has to know to adjust successfully to another culture, and examples have been given here: business card exchange, cooperative test taking, and telephone calls from the airport. The second type increases the level of generalization of behaviors. With an awareness of this type, people will know that certain cultural emphases will lead to guidance for their behavior. Specific behaviors cannot be predicted; however, more general advice can still be helpful. For example, people can be told that one sign of success during their overseas assignments will be the offer of collective membership; however, this special status includes benefits from and obligations to the group. The third type is highly general. With an awareness

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of this type, people will know that there will be challenges during their overseas assignment that cannot be predicted. Such challenges are always found during long sojourns, and the stress people feel when dealing with difficulties should not be taken as a sign of failure. People should not entertain the empty feeling that "I am the only person who has difficulties of this sort." Cultural intelligence includes the knowledge that unfamiliar and sometimes unpredictable challenges are inevitable. The idea of unfamiliar and unpredictable challenges, in part, helps to lead us into a discussion about representative, but not exhaustive, higher order skills related to cultural intelligence.

HIGHER ORDER SKILLS AND CULTURAL INTELLIGENCE

Cultural intelligence is to be distinguished from other types of interactive intelligence such as emotional intelligence and social intelligence. *Emotional intelligence* (Goleman, 1996) involves a set of abilities and skills that allow, among other things, self-awareness, impulse control, self-efficacy, empathy, and social deftness. *Social intelligence* (Cantor & Kihlstrom, 1987) refers to the individual's fund of knowledge about the social world. Social intelligence involves a set of abilities and skills that allow us to "get along with" and relate to the people around us. Often times, in Western management literature and popular self-improvement texts, highly effective people are described as possessing a combination of cognitive and emotional intelligence; sometimes with an emphasis on the latter. The business professional that is capable of deft and comprehensive analysis in project development while at the same time presenting her ideas in a manner that makes colleagues feel included instead of alienated would be an example. However, a key element of emotional intelligence becomes exposed and can potentially break down during cross-cultural interaction.

It is easily argued that many of the important elements of emotional or social intelligence are not culture free. For example, empathy (e.g., the ability to read other people's emotions) and social deftness (e.g., knowing how to respond to other people's emotions in an appropriate manner) are culturally influenced. In relation to the self-efficacy and/or motivation aspect of emotional intelligence, a wide body of management research exists that demonstrates the cultural sensitivity in this area (Aycan et al., 2000; Schwalb, 1992; Super & Sverko, 1995; Yu & Yang, 1994). Indeed, Osteraker's (1999) dynamic triangle of motivation places culture in an influential position for determination of a participant's motivational disposition. The perspective

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that emotional or social intelligence is culturally charged raises some important nuances in relation to cultural intelligence.

EXPECTATION FOR DISCONFIRMED EXPECTANCY AND MISUNDERSTANDING

In the previous section of this article, a four-part process to cultural awareness and understanding was presented: (a) identification of new behaviors, (b) identification of reason(s) for behaviors, (c) consideration of emotional implications of behavior, and (d) using this new understanding and awareness for inductive reasoning for larger cultural implications. Other authors have suggested alternative but related step processes, such as Trompenaars and Woolliams (2000) three-part process of recognition, respect, and reconciliation (the "three R's"). Regardless of the process specified, there are two critically important aspects directly related to emotional and cultural intelligence.

In relation to emotional or social intelligence, it was previously discussed that these skills and abilities may not (and often do not) translate into a foreign culture. This sets up the sojourner who is emotionally intelligent for possibly heightened *disconfirmed expectancy*—a state whereby the expected result or response to an interaction is not what is actually experienced. This could potentially be more difficult to navigate, in a new cultural environment, for a person who is used to normally being highly effective in social settings. An example is the young executive who travels to Germany on business and joins counterparts for an after-hours beer. Normally, this person has been able to easily and naturally navigate such after-work conversations at home, making small talk about sports and other light topics. Unexpectedly, with his new German counterparts, the conversation is more serious and involves talk and fairly heated debates about current affairs and politics. Although the person might be socially intelligent at home, his lack of cultural intelligence sets him up for a cultural disconfirmed expectancy and the unexpected experience of not being socially effective in the new environment. In fact, one argument would be that cultural intelligence is a type of higher level social intelligence, allowing one to be socially effective in multiple and varied cultural settings with different norms.

One important and critical skill of people who are culturally intelligent is the expectation for misunderstanding. Different from disconfirmed expectancy, the sojourner who is culturally intelligent begins to expect that she or he will encounter specific events and behaviors in the new cultural context

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that will not immediately be understood. This is related, but slightly different, from what Triandis (2005) calls "suspending judgment." In this manner, people who are culturally intelligent not only delay judging the situation (e.g., as right or wrong) until more understanding is gained but also allow themselves the normally uncomfortable state of not knowing. Confusion acceptance, accommodating the not knowing, allows one to lower disconfirmed expectancy and thus reduces levels of stress during cross-cultural interactions; it may also assist in one's propensity to suspend judgment. Lowering levels of stress during the interaction can allow one to calmly and more fully take in and evaluate the situation to help move toward recognition, respect, and reconciliation or in making isomorphic attributions (understanding new stimuli from the perspective of the other culture, Brislin, 2002). So from this perspective, cultural intelligence is facilitated by a Zen-like willingness to accept not knowing (confusion acceptance) that will then allow the sojourner to better evaluate the situation leading to eventual, and more accurate, understanding.

IMPORTANT NUANCES FOR CONFUSION ACCEPTANCE

A few important caveats are in order when examining this perspective of cultural intelligence. One is that some level of depersonalization from the situation and experience can be helpful. It is important to realize that, in the previous example, the German colleagues are not attempting to put the newly arrived American "on the spot" by testing his understanding of current affairs. In the German context, it is common for people to be aware and conversant on basic political and current affairs and/or issues. For our young American to take the situation personally would potentially block his ability to understand and interact effectively with the hosts.

Another important consideration is that not knowing (confusion acceptance) is uncomfortable and might be particularly uncomfortable for people who are accustomed to being highly effective in their own cultural setting (i.e., people who normally have high emotional and social intelligence skills). In fact, confusion acceptance, along with Triandis's (2005) suspending judgment, might be two of the more important skills differentiating culturally intelligence from other forms of social intelligence.

Cultural intelligence, specifically in relation to confusion acceptance, requires a motivation for eventual understanding. The motivation for eventual understanding is important because it pushes toward not only under-

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standing of the specific events but also to more inductive understanding of the larger picture. It is clearly not enough for our American visiting Germany to walk around for weeks in blissful, naive uncertainty about why the Germans seem to engage in higher level conversations without adjusting his perspective or behavior at all. Confusion acceptance, as part of the cultural intelligence skills set, must be accompanied by a desire to eventually understand so that the sojourner can become more effective.

There are potentially negative implications to confusion acceptance also. One is that the host might detect a hesitation that could be incorrectly interpreted. Confusion acceptance, and the related willingness to suspend judgment, might produce a better result than incorrectly drawing rash, incorrect analysis of the situation and thus an inappropriate response. However, again, the hesitation, which might be a very natural part of the process, can create unintended results and send incorrect, implicit messages. If our American visiting Germany hesitates too much, up to the point of not participating in any of the after-work conversation, it could send the incorrect message that he is not interested in socializing with his hosts.

In relation to the previous paragraph, it is sometimes acceptable for people who are culturally intelligent to carefully, and selectively, communicate their state of not knowing to the host(s). This communication can help stave off any potentially negative, implicit messages a host might otherwise make in relation to hesitation. Our American visiting Germany would be alleviating his awkwardness by explaining to his after-work, German hosts how interesting he finds the different type of conversation. He might explain that he is used to conversations about sports and light topics; however, that the more political topics they are talking about are insightful and allow him to learn more about their country. In this manner, our sojourner has subtly put his hosts "on notice" that this is new behavior to him (and therefore the implication is that he might be more hesitant or awkward); however, that he also is interested and engaged. This might also allow him to contribute to the conversation if anyone asks more about the explained differences. In short, it is sometimes an acceptable strategy (e.g., in a noncompetitive, friendly context) for the sojourner who is culturally intelligent not only to accept confusion, or not knowing, but also to communicate this to the host(s).

Finally, the combination of confusion acceptance and suspension of judgment is functionally important when the sojourner who is culturally intelligent has had only a very limited contact and/or experience and understanding of the culture. Keeping in mind that the people who are culturally intelligent are seeking to understand not only the current situation at hand (i.e., the interesting political conversation with German colleagues over beer) but also

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potentially larger, inductive implications (i.e., Do Germans, in general, normally engage in this activity and why?). In short, the people who are culturally intelligent are in search of patterns that can be helpful in a broader perspective. They also remain aware that individuals, and only limited contact with people from a specific culture, may not necessarily be representative of the larger sociocultural reality. Inductive conclusions can only be drawn, with any confidence, when patterns have been observed (see Triandis's discussion of idiocentrism, 2005).

MANIPULATION AWARENESS, AN ADVANCED CULTURAL INTELLIGENCE SKILL

Tacitly, international business interactions set up the potential for cross-cultural contact in a variety of cooperative, quasi-cooperative, and sometimes highly competitive contexts. Business interactions, whether international or not, are often fostered and founded on relations. In the United States, one's network of relations can prove to be a catalyst in setting up important deals. In China, a person's *guanxi*, or intricate network of social relations and favors (Au & Wong, 2000), can mean the difference between success and failure in business. In cooperative settings, such as in interest-based negotiations, parties and relations work to seek mutually beneficial outcomes and the process is not viewed as a zero-sum game (Senger, 2002). This is the normal context from which discussions about cultural understanding take place. There is a stated intention to not only recognize cultural differences but to also respect and compromise (Trompenaars & Woolliams, 2000). As cross-cultural researchers and sojourners, this is the ideal but is not always the reality. For people who are culturally intelligent the reality of competitive, or even hostile settings, can pose an entirely new condition. Earlier in this article, the idea of disclosure of one's cultural uncertainty as a tactic was suggested within certain contexts. However, what if one is operating in a competitive, cross-cultural circumstance whereby advantages from one party over the other are actively being sought?

For better or worse, business and cross-cultural interactions are not always of a cooperative nature. In fact, sometimes a highly competitive format of interaction is engaged. The reality of limited resources can sometimes discourage cooperative behavior and actually promote contentious and hard tactics (Deutsch, 1990) up to and including deliberate deception and omission during interactions and negotiation (Lewicki, 1983; Trevino, 1986). Shapiro, Lewicki, and Devine (1995) found that Machiavellianism (an emo-

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tionally unattached, ends justify the means approach) can increase the propensity to engage in noncooperative tactics in business.

The implication for people who are culturally intelligent is important—that not all cross-cultural encounters are cooperative and that certain tactics such as deception can be used by savvy operatives to gain an advantage—not an uncommon story of negotiators visiting a foreign country to finalize a contract. The hosts have purposefully scheduled the meeting during a time just before an important holiday for their visitor. The hosts also know that people from this particular culture prefer to finalize negotiations in a prompt manner. A simple negotiation seems to drag on and on, delayed from one day to the next. In addition, the holiday is coming up and the visitor wishes to return home to his or her family. Confused and frustrated, the visiting negotiator makes unnecessary concessions, and the hosts receive highly favorable terms. Their strategy paid off.

People who are culturally intelligent must be aware of these realities and know how to recognize a natural, cultural nuance from a contrived circumstance designed for other purposes. The authors of this article live in Hawaii, which attracts world tourists with beautiful tropical weather and beaches. Most tourists are greeted with honestly and respect; however, as in any tourist destination, there are always a few bad apples. Sometimes people sell tourists photographs, taken with instant cameras, with beautiful parrots owned by the photographer, placed on the tourists' shoulders, arms, or even heads making for a festive and fun picture. However, some unscrupulous photographers tell Asian tourists that a picture costs US$5.00, and after the picture is taken, and the picture shown to the tourists, the photographer asks for $20—$5 for each person in the picture! Sometimes the photographer gets quite vocal and mentions that he can get the police to help resolve the situation. All too often, the tourists, wishing to avoid conflict, decide to pay up. This is an example of a Machiavellian approach to cultural knowledge. An advanced cultural intelligence skill, be it recognition of a casual tourist scam to a competitive business negotiation tactic, is to realize when your own culture and/or the cultural context setting are being used competitively or even in a malicious manner. This cultural intelligence skill, *manipulation awareness*, requires deft acumen and is therefore considered an advanced nuance of the topic.

CONCLUSION

It has become recognized that effective people tend to possess multiple types of intelligence. Cognitive intelligence normally needs to be combined

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with more socially oriented skills (e.g., social intelligence, emotional intelligence) for the most meaningful outcome and personal development. However, these less traditional types of intelligence are not etic and are exposed to a high degree of potential contextual influence such as culture. Specifically, cultural intelligence addresses a set of skills, from basic to advanced, that allow an individual to become effective at eventually transferring social skills from one cultural context to another. When well developed, the cultural intelligence set of skills allows for better cross-cultural respect, recognition, and reconciliation or adaptation.

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