

**CULTURAL INTELLIGENCE AND INTERPERSONAL
COMMUNICATION COMPETENCE AMONGST EMPLOYEES
OF MULTINATIONAL CORPORATIONS IN LAGOS, NIGERIA**

BY

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ABSTRACT

Cultural Intelligence (CI) is the ability of an individual to function effectively in situations characterised by cultural differences. Previous studies on CI have focused on the influence of CI on psychology and communication related issues in the workplace with little attention paid to how CI influences interpersonal communication competence in multinational corporations, especially in Nigeria. This study was, therefore, designed to examine CI and interpersonal communication competence level of employees of selected multinational corporations in Lagos, with a view to establishing how CI influenced employees' interpersonal communication competence.

Expectancy Violation, Cognitive Dissonance and Multiple Intelligence theories served as framework, while descriptive survey and interpretive designs were used. Three organisations (Chevron Nigeria Limited, British American Tobacco Company and American International School) were purposively selected because of the cultural diversity of their employees. Purposive sampling method was used to select a total number of 365 culturally diverse employees who had worked in the organisations for one year. A Cultural Intelligence and Interpersonal Communication Competence Questionnaire was administered to 345 employees at the junior management cadre, while in-depth interviews were conducted with 20 purposively selected employees at the senior management cadre who were of different nationalities and willing to participate in the research. Quantitative data were analysed using descriptive statistics and Pearson Product Moment Correlation at 0.05 level of significance, while qualitative data were analysed with explanation building technique.

All four factors of CI were high among the employees: cognitive CI (77.2%); metacognitive CI (88.2%); motivational CI (90.7%) and behavioural CI (92.3%). The four CI factors positively correlated with interpersonal communication competence (cognitive: $r=0.78$; metacognitive: $r=0.56$; motivational: $r=0.54$; and behavioural: $r=0.60$). Interpersonal communication competence was also high among the employees: response to violation (85.0%); ability to handle dissonance (85.6%); and communication styles (88.0%). Age and years of work experience had significant influence on employees' level of cognitive CI (t. value = -2.65 and t. value = -2.44), metacognitive CI (t. value = -2.65 and t. value = -2.44), motivational CI (t. value = -2.65 and t. value = -2.27) and behavioural CI (t. value = -0.76 and t. value = -2.44). There was no significant difference between gender and educational qualification of respondents' cultural intelligence competence. The senior management employees confirmed that cognitive, metacognitive, motivational and behavioural CI contributed to interpersonal communication competence. Besides, knowledge of culture and how it affects behaviour enabled them to deploy appropriate communication styles such as self-disclosure, empathy, altercentrism, immediacy, and assertiveness in interpersonal communication. They also reported the acquisition of cultural intelligence skills through training and cross-cultural experiences.

Cultural intelligence was a strong factor that enabled employees of multicultural corporations in Lagos to communicate effectively with their counterparts of different cultural backgrounds. Thus, culturally heterogeneous organisations could intensify cultural intelligence level through formal training.

Keywords: Communication competence, Employees in multinational corporations, Cultural intelligence in the workplace, Interpersonal communication

Word count: 457

CERTIFICATION

I certify that this work was carried out by Adebimpe Aduke Adegoke in the Department of Communication and Language Arts, University of Ibadan, Ibadan, under my supervision.

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DEDICATION

This thesis is dedicated to the Almighty God, the Alpha and Omega.
In whom I live, move, and have my being.

and

Olu-Ayinde and Abike Adebambo
In deep appreciation of the sacrifices you made to make my life's journey possible.

and

Oluwagbemiga Adisa Adegoke
For the unfathomable depth of your love for me.

and

The Arrows of God in my hands
Oreoluwa Oluwafunmito and Oluwapelumi Moyoninuoluwa
For giving me your unimaginable support and understanding.

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CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

Communication plays a vital part in the functioning of organisations. According to Littlejohn and Foss (2007), wherever there is a human component, communication is inevitable. Similarly, Weick (1989) in his theory of organising proposes that organisations are not structures made of positions and roles but communication activities. Communication is an essential process like the human circulatory system. Thus, its effectiveness becomes a crucial element in ascertaining the efficiency of an organisation. In addition, the survival of an organisation is predicated upon many things, including leadership, delegation of duties and authority, teamwork, and unity of purpose. All of these thrive when there is effective communication in organisations.

Interpersonal communication is an interesting and intricate human phenomenon that comprises a minimum of two communicators. It is a goal-driven interaction which usually occurs in a face-to-face environment. According to Asamu (2014), interpersonal communication cuts across various kinds of relationships, from the informal that consists of an interactive experience which includes a variety of relational circumstances to the formal. These internal circumstances comprise superior-subordinate and peer communication.

Interpersonal communication in organisations focuses on how people interpret and employ information, messages, and knowledge to accomplish personal and organisational objectives across diverse contexts. Most times, both at the superior and subordinate levels, proper presentation and interpretation of messages are lacking because of cultural diversity. Consequently, this may have negative impacts on relationships and eventually take its toll on productivity. Thus, building successful workplace relations and ensuring optimal performance in a multicultural setting are a great task. This is because the communication which takes place among individuals from diverse cultures demands that participants refer to their own culture for cues during interaction and misunderstandings may ensue from divergence in meaning be it verbal or non-verbal.

Globalisation and the prevalent global village phenomenon have not only revolutionised the speed of communication and the face of business, but have also brought with them several interesting and often confusing dynamics in interpersonal communication among employees. In the business environment, intercultural interactions are no longer exclusive to expatriate employees who set out to live and work in another country or students who desire to explore the world before taking up a job. All employees are increasingly faced with the dynamics of dealing with co-workers from diverse cultures and countries, and often with detrimental effects of miscommunication and misunderstanding.

As the workplace becomes increasingly diverse, and globalisation increases, the need to address effective interpersonal communication in multicultural settings becomes imperative. Thus, employees in organisations need to recognise the importance of constantly learning, revising and expanding their competencies in interpersonal communication within a multicultural setting. Inability to meet this communication challenge successfully often leads to stereotypes, suspicions, lack of cohesion, favouritism, in-group and out-group syndrome, as well as, lack of team spiritedness. Since all cultures cannot be characterised by common values and belief systems, it is uncertain that behaviours will be interpreted in likely manners across cultures. Employees need to know that culture frequently sets restrictions on what is considered proper and improper behaviours and people are compelled to accept and follow normative behaviours (Steers, Sanchuz-Runde & Nardon, 2010).

One of the dynamics of dealing with people of various cultural orientations is inevitable violations of expectation. As opined by Burgoon & Hubbard (2005), employees while interacting with their colleagues, will create expectations of the manner in which others will react or respond based on their cultural backgrounds. If their colleagues behave contrary to expectations, they form a positive or negative perception of them. Research has shown that people behave differently according to the various cultural values with which they were nurtured (Ting-Toomey, 2012; Guerrero, Anderson, & Afifi, 2011; Raphael, 2005; Hofstede, 2001; Burgoon & Hale, 1988; Gudykunst, Ting-Toomey & Chua, 1988). This could influence relationships negatively, hence the need to address it. Effective management of violations of expectations during interpersonal communication among employees is vital to the success of individuals and the organisation as a whole.

Another element that is unavoidable in interpersonal communication is cognitive dissonance. This is the feeling of discomfort experienced when a person is simultaneously confronted with two conflicting ideas or opinions. The two dissonant elements occur in communication because of differences in cultural values, among other factors. Consequently, the increase in the number of multicultural groups has made it imperative for employees to reduce and/or manage dissonance in order to communicate effectively with one another in organisations. The theory of cognitive dissonance proposes that dissonance is psychologically disturbing and in a dissonant state, people will evade information and circumstances that might raise dissonance (Littlejohn & Foss 2007; Aronson, 2004; O'Keefe, 2002). Employees need to develop skills to manage dissonance when communicating with people within a multicultural setting.

Inappropriate deployment of communication styles is another regular occurrence in multicultural settings. This is because culture instils into people behaviours that are perceived to be acceptable in given situations. This view is supported by Trompenaars and Hampden-Turner (2012) who posit that behaviours people adjudge to be appropriate vary in degree according to the values instilled into them by their societies. Thus, a suitable communication style in one environment may be unacceptable in another setting. In organisations made up of people of various cultural orientations, inappropriate deployment of communication styles is inevitable. It is expedient therefore for employees to acquire competence in deploying suitable verbal and non-verbal actions when communicating across cultures.

Interpersonal communication competence is the ability of people to handle relationships in communication settings. It comprises ability to handle violations, dissonance and deployment of acceptable communication styles during interactions (Ting-Toomey, 2012). According to Tozer, Senese and Violas (2006), employees work in an organisation that functions as a miniature of the society. This suggests that social interaction in organisations occurs within the context of a code of ethics, policies, procedures, and personal cultural backgrounds. As a result, uncomfortable cultural situations may challenge an individual's unique cultural paradigms. The theory of communication and information, according to Sharma (2014), states that individuals usually avoid uncomfortable situations. Since organisational members' cultural intelligence differs in accordance with their cultural paradigms, decision making during cross-cultural exchanges

may lead to different degrees of cognitive dissonance and expectancy violation and inappropriate deployment of communication styles.

The management initiatives of several past decades have circulated a widespread confidence in structured rationality and the idea that intellectual analysis and theoretical brilliance can thrust an organisation to the zeniths of success. This pure intellectual leaning is true to some extent and has had its pay off but not without some identifiable costs which are felt daily by individuals in organisations. These include declining trust, jarring uncertainty, festering cynicism, stifled creativity, increasingly unpredictable anger, waning loyalty and commitment, and a widening gap between management and employees (Gudykunst, 2005; Stys & Brown, 2004). This unpleasant outcome shows that effective communication entails more than Intelligence Quotient (IQ) which appears to be the conventional measure of intelligence. Consequently, other forms of intelligence have been identified. Emotional Intelligence (EI) was conceived by Salovey and Mayer in 1990 and was further developed by Bar-On and Daniel Goleman in 1991 and 1995 respectively. Emotional intelligence is defined as the ability to acknowledge and comprehend feelings and the expertise to apply the consciousness to handle the emotional state of self and other people. The four unique skills of EI comprises self-awareness, self-regulation, empathy, and social skills.

In another instance, Earley and Ang (2003) developed the concept of Cultural Intelligence (CI) with a view to addressing intelligence and the ability to solve cross-cultural problems. According to Ng and Earley (2006), globalisation affects how people interact socially with one another. Cultural intelligence is people's capability to employ their hearts, bodies, and souls when engaged in social interactions characterised by cultural differences. CI is unlike the conventional 'g' factor measured by IQ tests. It is a person's expertise in functioning successfully in multicultural settings in manners that can optimise productivity or job performance. CI also refers to the extent to which an individual can acclimatise to and relate with persons from other cultures, and the person's ability to comprehend and construe the nuances of a culture, with a view to building successful relationships. Today's employers are clamouring to hire employees who rapidly adapt to numerous cultures and function effectively in cosmopolitan environments (Earley & Peterson, 2004). To establish relationships and overcome challenges of cultural diversity, employees need cultural intelligence capabilities for interpersonal communication in multicultural work settings.

The concept of cultural intelligence originally had application to individuals in international businesses who worked on global assignments (Earley, 2002; Earley & Ang, 2003). However, subsequent studies show applications of CI to areas of work in general and not only to work in global assignments (Livermore, 2011; Ang & Van Dyne, 2008). Cultural intelligence originated as a response to an awareness of the inconsistency between individuals who demonstrate success at home-based workplaces but struggle in foreign work environments. Earley and Ang noted how certain employees who do not perform well in home-based workplaces are successful in cross-cultural settings.

The theoretical constructs of CI include elements common to social intelligence (Sternberg, 2003) and emotional intelligence (Goleman, 2004). As Gardner (2006) noted, emotional intelligence and social intelligence share some qualities with CI in the sense that it posits that intelligence is fundamentally multidimensional comprising behavioural and cognitive sides. Through research, scholars have also emphasised the importance of emotional intelligence and social intelligence (Salovey & Mayer, 1990; Bar-On, 1991; Sternberg, 2003; Goleman, 2004). Nevertheless, CI complements IQ (cognitive intelligence) in that it focuses on exact skills that are vital for premium personal relationships and success in culturally heterogeneous contexts as much as the other intelligence forms.

Emotional intelligence is vital in interpersonal relationships in the workplace. However, its emphasis favours the overall capability to observe and deal with feelings without paying attention to cultural context. Since emotional signs are characteristically created and historically communicated within culture, the skill to understand and express feelings in a person's cultural setting does not inevitably transfer to foreign settings. Therefore, an employee that is emotionally intelligent in his or her cultural environment may not be so in a different culture. However, Earley and Ang (2003) conceptualise Cultural Intelligence (CI) as the capability to relate effectively in different cultural situations.

Applying Gardner's theory of Multiple Intelligence (MIT), Earley and Ang (2003) theorise CI as encompassing cognitive, metacognitive, motivational and behavioural factors, with precise application to operating in multicultural settings. The cognitive dimension of CI, otherwise known as cultural knowledge, comprises knowledge of the customs, operations and conventions in diverse cultures which individuals acquire through

personal experiences and education. Metacognitive CI, also referred to as cultural awareness, consists of mental procedures that people apply to obtain and comprehend knowledge of cultures such as ability to understand and regulate individual thought processes concerning knowing about and operating in circumstances characterised by cultural diversity. Motivational CI, alternatively known as strategy, is the ability to direct energy and willingness to persevere in cross cultural situations at all costs. Behavioural CI, otherwise expressed as action deals with the expertise in exhibiting suitable verbal and nonverbal behaviours during interaction with individuals of diverse cultural orientations.

Emotional intelligence, social intelligence, and conventional intelligence, signified by ‘g,’ characteristically refer to individual’s trait-like rather than state-like attributes as measures of intelligence. The theory of CI incorporates a multidimensional four-factor model: (a) cognitive and (b) metacognitive strategic thinking, (c) purposeful motivation, and (d) appropriate situational behaviours as essential to effective cultural adaptation (Ang & Van Dyne, 2008). Three features vital to CI are the head, the heart, and the body. An individual’s head, heart, and body must work interdependently to achieve effective adaptation in diversity situations. The “interactive abilities,” while working in synergy with one another, provide assistance in adaptation and shaping of the “cross-cultural situation” (Thomas, 2006: 80).

Having analysed competency models from large and global companies, Livermore (2011) arrives at the conclusion that, in calculating the proportion of cultural intelligence (CI), emotional intelligence (EI) and Intelligence Quotient (IQ) as ingredients of outstanding performance, he found cultural intelligence to be more important than the others for jobs at all levels. Similarly, Earley, Ang and Tan (2006) have posited that in terms of success and happiness in life’s endeavours, Cultural Intelligence is as significant as intelligent quotient (IQ) and Emotional Intelligence (EI).

Moreover, researchers have found that even more than intelligent quotient and emotional awareness, enhanced cultural intelligence offers the inspiration, understanding, and approach for coping with daily communication related issues in a workplace (Krammer & Hess, 2012; Livermore, 2011). This probably explains why Earley and Ang (2003) maintain that a traditional measure of intelligence is too narrow; that there are other skills which dictate how successful people are when communicating with others across diverse

cultural context within the organisation. Early and Peterson (2004) expanded on this view with their opinion that people should be cognisant of the fact that a strong relationship exists between cognitive and non-cognitive abilities. Contemporary theories of intelligence acknowledge that intelligence is beyond cognitive ability (Livermore, 2011; Goleman, 2004).

The non-cognitive abilities indicate that high educational qualifications do not automatically translate to high competence in cultural intelligence. In other words, an employee with a lower professional qualification may be more culturally intelligent than the superior officer with a higher degree. Since cultural knowledge is gained mainly through experience and training, it is possible for a subordinate, by virtue of cross-cultural experience to be more knowledgeable about the cultures of his or her co-workers than a higher-level officer. The motivational dimension of CI also suggests that the energy and the willingness to succeed in multicultural environments is essential for an employee to reflect on his or her knowledge of co-workers' cultures and display of culturally intelligent behaviours. This indicates that cultural intelligence ability varies from one individual to the other and it will be vital to examine whether or not gender, age, years of work experience, or educational qualification have a role to play.

According to Livermore (2011), a significant challenge for organisations is having the key to employees' integration into multicultural environments. The four factors of cultural intelligence according to him have an essential role to play in the integration. Also, with the increase in multicultural work environments in organisations, especially in Nigeria, the need for understanding CI and its relevance is paramount.

Several Studies on CI have been conducted in America, Asia, Europe and South Africa (Mukherji, Jain & Sharma, 2016; Bender, 2014; Mullinax, 2014; Groves & Feyerherm's, 2011; Sims, 2011; Imai & Gelfand, 2010; Chua & Morris, 2009; Kim, 2009; Oolders, Chernysheva & Stark, 2008; Rockstuhl & Ng, 2008; Ang, Van Dyne, Koh, Ng, Templer, Tay & Chandrasekar, 2007; Templer, Tay & Chandrasekar, 2006). These studies revealed that CI positively influenced employee engagement, cultural adaptation, and leadership styles. Findings also showed that statistically, a significant positive correlation exists between CI and job satisfaction. However, little attention has been given to how

cultural intelligence influences interpersonal communication competence in multinational corporations, especially in Nigeria.

It is against this background that Cultural Intelligence as a concept was explored to verify how it influences employees' interpersonal communication competence. Specifically, the study looked at how demographic variables such as gender, educational qualification, age and years of work experience influence Cultural Intelligence. It questioned if and examined how the four factors of Cultural Intelligence, namely cognitive CI, metacognitive CI, motivational CI, and behavioural CI can enable employees to handle expectancy violations and cognitive dissonance and deploy appropriate communication styles during interpersonal communication in a multicultural setting within an organisation.

1.2 Statement of the Problem

Globalisation has resulted in an upsurge in the number of multicultural work groups in many organisations in Nigeria. Thus, creating diversity within the organisations. The benefits of this development include: growing productivity and innovations, increasing customer satisfaction, and eventual upsurge in organisational profits. However, it also poses significant challenges in relations to cultural adjustment. Besides, Falola & Genova (2009) say, the cosmopolitan nature of Nigeria makes it more susceptible to conflicts in communication arising from poor understanding of cultural diversity. According to their estimate, Nigeria consists of about 371 tribal groups and 527 spoken languages.

Furthermore, in multinational corporations, especially in Nigeria, it is common for employees, when communicating to create expectations founded on the rules, practices and traditions of their cultural backgrounds. When such expectations do not match realities, it negatively affects interpersonal relationships. Cognitive dissonance also occurs when workers are faced with two or more contradictory beliefs and this affects their behaviours with their colleagues in the organisations. Some of the issues that spring up, as a result, include stereotypical assumptions, ethnocentrism, lack of understanding of other cultures' communication customs and etiquette, difference in perceptions, attitude clashes, and superiority/inferiority complex. These challenges cannot be ignored if corporate organisations are to function effectively.

It has also been discovered by Krammer & Hess (2012) that while majority of employees within organisations spend a lot of time honing their technical skills, a considerable number of them pay little or no attention to soft skills. Yet, in today's global business world, technical skills are no longer sufficient to achieve optimum performance. There is need for other interpersonal skills that will enable employees to communicate successfully with co-workers of different cultural backgrounds so as to minimise misunderstandings arising from cross-cultural representations in the workplace. Cultural intelligence has been identified as a paramount skill that enables employees to relate successfully in multicultural settings.

This research work, therefore, sought to find out how Cultural intelligence influences interpersonal communication competence in organisations filled with people of diverse national/ethnic cultural backgrounds in Lagos, Nigeria. The study specifically examined cultural intelligence competence level of the employees in order to discover whether or not the four factors of CI can enhance ability to deal with expectancy violations and cognitive dissonance and deploy appropriate communication styles during interpersonal communication. It also sought to know whether demographic factors such as age, gender, years of work experience and educational qualification influence cultural intelligence and interpersonal communication. It further found out whether or not there exists significant correlation between Cultural Intelligence.

1.3 Research Questions

The study sought to provide answers to the following research questions:

1. What is the level of Interpersonal Communication Competence among employees?
2. What is the level of employees' knowledge of the culture of their co-workers?
3. What is employees' level of metacognitive Cultural Intelligence and how does this influence interpersonal communication competence?
4. What is the level of employees' motivational Cultural Intelligence and what is the influence on interpersonal communication competence?
5. To what extent do employees' display behavioural Cultural Intelligence in interpersonal communication?

6. To what extent do demographic factors influence employees' Cultural intelligence?

1.4 Research Hypothesis

1. There is no significant relationship between CI factors (Cognitive, metacognitive, Motivation and Behaviour) and Interpersonal Communication Competence among employees.

1.5 Purpose of the Study

The overall purpose of this study was to establish the influence of cultural intelligence on interpersonal communication competence among employees in multicultural settings. Specifically, the study identified the four dimensions of cultural intelligence and examined employees' competence level. The study also investigated the extent to which the four factors of CI namely: cultural knowledge, metacognitive CI, Motivational CI and behavioural CI influenced Interpersonal communication competence among the employees. It also examined the influence of demographic factors on cultural intelligence. The study further proposed a hypothesis to find out if there is a relationship between cultural intelligence and interpersonal communication competence among employees.

1.6 Significance of the Study

There is a great need to generate empirical data on whether or not Cultural Intelligence, among other factors of interpersonal communication skills, is a vital tool for effective communication within organisations in Nigeria. According to Livermore (2009), the first step in promoting productivity is achieving good interpersonal relationship in the workplace. Since effective interpersonal communication among employees is critical in any organisation, this study is topical in placing cultural intelligence in its proper perspective within the organisational setting.

Social interactions in organisations occur within the framework of multiple cultural backgrounds and as a result, uncomfortable cultural situations may challenge an individual's unique cultural paradigms. Since employees' cultural intelligence varies in accordance with their cultural paradigms, different degrees of violations of expectancies and cognitive dissonance may occur during interaction. Theoretical and practical results of this study provide suggestions for employees who seek to manage and/or reduce these variables in their daily communication activities.

The study of cross-cultural effectiveness is pertinent in the new millennium because, as globalisation makes the world become smaller, the relative success of interactions among employees of various nationalities, cultural backgrounds and experiences will be the basis of an organisation's cutting edge. The findings are of significance to companies that intend to gain successful accomplishment in growing across the confines of their own geographical locations.

The need for evaluation of communication is paramount in any organisation. This is imperative in order to avoid and/or manage communication breakdown. Employers who wish to assess their communication status for improved performance will find the results of this study noteworthy.

Today's business world requires employees who possess the capability to operate in situations characterised by cultural diversity because technical skills are no longer sufficient to achieve optimum performance. The findings of this study offer an understanding into how individual employees can take advantage of cultural intelligent skills as a road map to having a successful career and building fulfilling interpersonal relationships.

One of the challenges of diversity in the workplace is conflict emanating from lack of proper presentation and interpretation of messages. The results of this study positively reflect on interpersonal relationship due to reduction in workplace crisis as people will relate better when they are culturally intelligent.

Findings have practical implication to the academic community by drawing attention to the need to include teaching of cultural intelligence in the curriculum for communication studies alongside other technical skills both at undergraduate and postgraduate levels. The study fills the knowledge gap that currently exists by supplying data on the influence of cultural intelligence on interpersonal communication competence, especially from the Nigerian perspective. Individuals or groups working on related projects can access results documented in this study to either build upon what has been done or contest the validity of the findings of the study.

1.7 Scope of the Study

The study comprised both male and female employees who work in multinational organisations, have spent a minimum of one year in a workgroup and come from diverse nations or cultures. The study area, Lagos was selected based on the prevalence of organisations with employees of multinational origins. The city was equally favoured for its cosmopolitan nature, which afforded the researcher the privilege to select a cross section of Nigerian and non-Nigerians. Lagos is the commercial nerve centre of Nigeria, situated in the western part of the country and acclaimed to be the second largest urban agglomeration in Africa (UN-HABITAT, 2010). The study was carried out among employees in Chevron Nigeria Limited, British American Tobacco Company and America International School.

1.8 Limitations to the Study

One of the limitations of this research study is that it is a self-report survey. The use of a self-report scale assumes that respondents will provide accurate assessment of their cultural intelligence level and interpersonal communication competence. However, the issue of respondents' overconfidence when self-rating their capabilities has been reported (Dunning, Heath & Suls, 2004). This may be due to the respondents' inability to recall information about themselves or their activities. It may also be due to prestige bias, in which case a respondent would fake knowledge, by pretending to know a lot about a topic of which he knows little or nothing.

The sample size for the in-depth interviews was limited to 20 participants because of the numbers of employees at the senior management cadre willing to participate in the study was few. Also, the researcher had to interview more employees of Nigerian descent than other nationalities because there were more Nigerians at the senior management cadre.

In some cases, some employees who had earlier indicated interest in the interview later declined and the researcher had to seek substitutes, reschedule interview sessions and make repeated visits.

1.9 Operational Definition of Terms

Behavioural CI: This is the ability of employees to know and display suitable verbal and nonverbal behaviours (such as language, greetings, and social conduct) when communicating across cultures.

Cognitive CI: It is employees' knowledge of the rules, operations and traditions of various cultural settings gained through individual experiences and education.

Cognitive Dissonance: It is the uncomfortable feelings experienced by employees when faced with conflicting ideas emanating from cultural differences.

Cultural Intelligence: This is an employee's capability to adjust to novel cultural situations and ability to relate effectively with other colleagues with whom s/he does not share similar cultural knowledge and orientations.

Expectancy Violation: It is the reaction following a situation in interpersonal communication whereby an employee expects certain display of behaviour from his or her counterpart and s/he exhibits the opposite.

Interpersonal Communication Competence: This is the ability of employees to perform appropriate and effective actions when engaged in interpersonal communication.

Interpersonal Communication: It is a face-to-face engagement between at least two employees within an organisation, which involves transmission of information and ideas to one another with the messages being understood by the receiver.

Metacognitive CI: It is the flexibility and ability of an employee to adapt his or her view to complement a new situation through reflection and clarification of certain cultural situations.

Motivational CI: It is the ability to channel energy and willingness of employees to persevere in unfamiliar cultural circumstances in spite of the likelihood of failure.

CHAPTER TWO

LITERATURE REVIEW

This chapter examines some existing literary works on key components of this study. These are Interpersonal Communication and communication in the Workplace, Diversity and Communication in the Workplace and Interpersonal Communication Competence. This is followed by the review of literature on Cultural Intelligence, as a general concept, and in its precise dimensions of metacognitive, cognitive, motivational, and behavioural. It also includes a review of the theoretical underpinnings for the study: Multiple Intelligence theory, Expectancy Violation Theory and Cognitive Dissonance Theory. This chapter concludes with an empirical review of studies on Cultural Intelligence.

2.1 Interpersonal Communication

Interpersonal communications according to DeVito (2004) can be defined as “communication that takes place between two persons who have an established relationship; the people are in some way ‘connected’” (p. 4). It forms a crucial part of everyday life and it is the factor that connects people together in any human organisation. Interpersonal communication was traditionally defined as a communication process whereby a person sends and receives message from another mostly in a face-to-face interaction involving verbal and non-verbal modes of communication with immediate feedback. This description has been extended beyond face-to-face context but like Aina (2006: 88) submits, “While some believe it is essentially face to face communication, others believe it is not”. The emphasis by those do not limit the scope to face-to-face context alone is that only communication that is warm, open and supportive is interpersonal”. The argument here is that physical proximity can be less significant than the nature of the relationship between communicators. Intimacy between the communicators is more important than the distance between them. In other words, the nature of the communication determines whether it is interpersonal or not hence, the crucial features of interpersonal communication are not context-bound. Asamu (2014) further explains that the process of interpersonal communication can be viewed from the straightforward format which comprises the sender, the message, the channel, and the receiver. Another factor that can be regarded as an additional element is noise.

As Itodo (2007) explains, the sender rationally creates a message to convey to another individual, bearing in mind the purpose, or motive, for relaying the message which may probably be meant to influence, or notify. The process of changing this message from thought to words is called encoding. Sethi and Seth (2009) state that besides the words spoken or messages relayed, the non-verbal cues like gestures, facial expressions, and tone of voice exchanged during the interaction are parts of the message. Similarly, Ting-Toomey (2012) opines that, non-verbal behaviour can relay additional insight about the message vocalised. Non-verbal cues mostly have the capacity to reveal more about cultural bias among other issues which may underlie the substance of discourse.

The channel refers to the method of communication employed by the sender to convey the message. In this context, face-to-face interaction is the channel wherein messages are transmitted via verbal communication at a setting. Hartley (1999) categorises communication channels as direct and indirect communication channels. Those communication activities which are visible, can be effortlessly understood by the communication partner and are likewise under express regulation of the sender are referred to as direct channels. The verbal and non-verbal channels of communication fall under this category. Channels such as spoken words and written communication constitute verbal communication channels, while those that require no words, such as bodily gestures, colour, sound, and facial expressions are referred to as non-verbal communication. When people engage in face-to-face interactions, it is less probable to gain access to each other's hidden motivation, views, or feelings. They can only depend on their perception and what is heard in the other party's gestures, facial and vocal expressions. On the other hand, those channels that are not under the express regulation of the sender which are deciphered spontaneously and inadvertently by the receiver constitute indirect channels. This consists of bodily gestures that discloses the deep feelings and motivations as opposed to the message conveyed in words.

The receiver is the one with the responsibility to decode the message from the sender. The result of this process, according to Kramer and Hess (2012), is that the receiver assigns meaning to the message. Gudykunst (2005) states that, the process described is a fundamental element of communication between the people involved. As soon as the individual at the receiving end interprets the message and assigns meanings to it, he or she can create another message and convey it to the sender. This feedback aids the

clarification or enhancement of the original message. The result is a reversal of roles whereby the original receiver then takes up the position of the sender, while the initial sender assumes the role of the receiver. This exchange exercise can continue repeatedly, producing a discourse between the two individuals.

Noise is the supplementary element influencing the communication process in the above described model. In communication, noise has a distinct implication: it connotes whatsoever hinders the relaying of the message from one end to the other. As explained by Owoeye and Dahunsi (2014), anything that distorts the message, in a manner that makes it to be unrelated to the intention of the speaker is considered as noise. This can be traceable to several sources which include physical incidents such as a knock on the door when the message was being relayed to the receiver, or if the receiver was listening to the sender speak while working on the computer. In addition, according to Ting-Toomey (2012), cultural differences can equally meddle with communication thus, it can be referred to as noise in the context of interpersonal communication.

2.1.1 Interpersonal Communication in the workplace

Building on Buber's (1970) description of communication, Wood (2010:21) defines the concept of interpersonal communication in the workplace as "selective, systemic, unique, processual transactions that allow people to reflect and build personal knowledge of one another and create shared meanings to achieve personal and organisational goals". It can be selective because individuals naturally are averse to intimate communication with most of acquaintances, especially people with whom they share no similar cultural values. In several situations, workers are reluctant to communicate with co-workers even at the I-You level (Wood, 2010). If an employee receives a phone call from a colleague of a different cultural orientation in another department, he or she may choose to be impersonal in responding. While most people communicate on I-It level, few choose to relate on I-You level. Greene and Burleson (2003), attribute this to the demanding nature of I-You relationships. In other words, I-You level takes more energy, courage and time, than what is available to devote to everyone. However, Greene & Burleson are of the position that employees need to invest efforts and take the risks of opening up themselves to individuals in their workgroup for the sake of effectively carrying out tasks in the organisation.

Interpersonal communication in the workplace is systemic. The transactional model notes that communication happens in circumstances that impact events and the senses we attribute to them. According to Rothwell (2004), communication in organisations is embedded in multiple systems each of which influences our expectations of one another. Akintayo (2001) stated that a vital component of the multiple systems is cultural orientation which makes the manner in which employees communicate to vary from one culture to the other. For instance, North Americans have the tendency to be assertive and maintain eye contact when communicating but in some African communities, communicating assertively and looking at one another are considered impolite (Falola & Genova, 2009; Edoho, 2001; Hofstede, 2001). Furthermore, other factors such as, personal histories, situation, time and people interact to affect meanings. As maintained by Wood (2010), the various parts of a system cannot just be added up to understand their influence on communication. Rather, interaction of all parts of a system must be recognised because each part affects all others. That is to say, each element of communication systems is tied to another; all elements are interdependent. It is pertinent to also mention that noise is inevitable in all systems, thus communicators should in awareness of its presence endeavour to compensate for the attendant difficulties.

In an organisation, interpersonal communication is also considered unique. Numerous kinds of relationships exist in organisations and because every organisational member is unique, their relationships sometimes can be irreplaceable. Tubbs & Moss (2003) buttress this by explaining that when people lose associates, they find new intimates but the latter are not interchangeable with the former. Duck and McMahan (2011) further assert that just as every person is unique, so is every relationship. While building relationships, people in organisations figure out personal responsibilities and guidelines for communication, and these may differ from overall social responsibilities and guidelines. An employee might possibly attend athletic events in the company of a colleague, while s/he might discuss openly about feelings with another equally close associate.

According to Dainton (2006), interpersonal communication in the workplace can be a continuous process that becomes more personal as people interact because it develops over time. This makes time a determining factor which can either cause friendships and relationships to advance in depth and significance or decline in quality. Wood (2014) shares similar view and further states that relationships on the job also changes over time.

For instance, a superior officer may mentor an employee when he or she begins to work at the organisation, but over time, both of them may become contemporaries. Wood explains that these relationships are dynamic; they are not static but constantly change just as people do. Ogunola and Akporaro (2015) also posit that time is a dynamic changing factor in this uniqueness of interpersonal communication such that the beginning and the end of the communication cannot be ascertained.

In organisations, interpersonal communication is also a transaction process among people. When one speaks to a colleague, the fellow responds with smiles and if a superior officer explains an idea, the subordinate nods to express that he or she understands. People communicate continually and simultaneously in interpersonal experiences. As suggested by Akintayo (2001), the transactional feature of interpersonal communication suggests that interactants share responsibility for effectiveness. Ting-Toomey (2012) further supported this view by stating that the key to successful communication does not lie in the hand of one person, and misunderstandings cannot be solely ascribed to a person. In other words, since it is unlikely that the communicators have similar cultural values, everyone is required to ensure successful outcome in an interaction. Responsibility for effective communication must, therefore, be shared by the participants.

From Buber's submission on communication, as cited in Wood (2010), interpersonal communication entails interacting with others as individuals who are incomparable in I-Thou level. This is achievable if all parties study one another and appreciate the uniqueness of each person. It enables everyone to recognise the reservations, concerns, challenges, hopes, joys, needs, and abilities of people. As people continually build trust, they reveal personal information that allows others to understand their unique selves.

As Kramer and Hess (2012) suggest, in communication, words are not merely exchanged; meanings are created through the words and behaviours of the communicators. Meanings emanate from histories of interaction between unique persons. According to Ogunola & Akporaro (2015), communication in the workplace involves two levels of meaning. The first level, referred to as content meaning, relates to literal, or denotative meaning. When a supervisor tells a junior colleague, "Come to my office now," the content meaning demands that s/he needs to come instantly. The relationship meaning is the second level and it connotes what is clarified in communication as the kind of associations between the

interactants. Hence, the relationship meaning of “Come to my office now” is that the supervisor has the authority to order the junior colleague because an unequal power relationship exists between them. However, if the supervisor says, “How about you coming over to my office?” the relationship meaning reflects a more equal relationship. This lends credence to the view of Rogers (2008) that the core of interpersonal communication is common understandings.

Examining the key terms in Wood’s definition of interpersonal communication in the workplace, we discover the interplay of culture in every description. As a system, it is shaped by the cultures of all the individuals involved in the process. Individual cultures will also account for the many kinds of unique relationships that will exist within the system, making the communication continuous and ultimately transactional. People’s ability and willingness to understand the diversity in cultures will enable them to process issues in their hearts, gain personal knowledge of others and thereby share common understandings. This supports Anedo’s (2011)’ position that interpersonal communication processes enable people to constitute and create culture when they employ verbal and non-verbal signs to interact and create common understandings in specific manners.

The superior–subordinate communication is the main interpersonal interaction designed by the organisation. The relationship between employees and their supervisors remains a significant communication aspect of their workplace life because it may govern not only their opinions about the organisation, but their perception about their work can also be impacted. The revenue and productivity measures of the overall organisation have been mainly linked to efficient supervisory communication. As observed by Ayatse (2005), the goals and objectives of the business must be established and disseminated through superior-subordinate communication. The competencies and skills organisational members acquire through such will empower them to exhibit appropriate and relevant work ethics in their performance on the job. Superior– subordinate relationships among employees typically exist in most organisations.

Several studies in superior– subordinate interpersonal communication focus on the flow of information among organisational associates, at least one of whom possesses official authority, approved by the organisational structure, to oversee and appraise the functions of other associates (Ogunola & Akporaro, 2015; Anderson & Afifi, 2011; Sethi & Seth,

2009; Ayatse, 2005; Gudykunst, 2005; Shockley-Zalabak, 2002). Thus, Ogunola and Akporaro (2015) suggest that superior-subordinate communication usually borders on instructions concerning procedures and operations in the organisations such as job instructions and rationale, indoctrination of goals or performance appraisal. It also centres on clarifications about responsibilities, insights about their co-workers and subordinates themselves, and their personal issues or job-related issues (Conrad & Pool, 2012; Kramer & Hess, 2012).

Subordinates' satisfaction in their work is derived from effective communication between them and their supervisor(s). According to Ayatse (2005), the superior's listening skill, empathy, understanding, sensitivity and ability to respond swiftly to messages, is a strong determinant of subordinate satisfaction. Wood (2014) further posits that subordinates who enjoy good working climate with their superior officers are more likely to have unofficial relationships with their supervisors. They are also more likely to adapt to official and unofficial requirements and accept criticisms from supervisors than employees who report lower-quality relationships.

Peer communication, otherwise referred to as horizontal communication, is a significant interpersonal aspect in daily organisational life which focuses on co-worker's interaction within their teams and among other work groups. Ayatse posits that peer communication is salient because it varies from superior-subordinate communication with regard to rules of relationship and choices of message strategy. In a similar view, Asamu (2014) observes that, because the engagement of teams to achieve work goals in organisations is on the increase, horizontal communication is pertinent. It has also been regarded by McComas (2015) and Duck and McMahan (2011) as a support mechanism for friendship, job satisfaction and commitment. Peers offer social support for one another, and are readily able to provide counsel without formally assessing performance. Sethi and Seth (2009) argue that peers may equally assist one another to handle organisational challenges and employ the best approaches to take with supervisors. However, as observed by Kramer and Hess (2012), peer communication has its own peculiar issues. According to these scholars, to accomplish individual and group goals sometimes may be difficult because peers sometimes withhold information from one another.

In organisations, numerous factors contribute to the interpersonal communication process. Cultural diversity has been recognised as one of the foremost issues that cannot be neglected at all levels of communication within an organisation (Wood, 2014; Ting-Toomey, 2012; Conrad & Pool, 2012; Livermore, 2009; Brislin, Worthley & Macnab, 2006; Burgoon & Hubbard, 2005; Smart & Barnum, 2000). Consequently, both at the superior-subordinate and peer levels, being able to communicate across cultures is paramount in order to achieve personal and organisational goals. Livermore (2011) suggests that Cultural Intelligence will enhance employees' ability to function effectively when they engage in interpersonal communication with colleagues of diverse cultural orientations.

2.1.2 Diversity and Communication in the Workplace

Diversity is regarded as the situation whereby individuals from numerous socio-cultural experiences co-exist within the corporation. In their compositional approach, also referred to as Surface-level diversity (SLD), Fajana, Owoyemi, Elegbede and Gbajumo-Sheriff (2011) described diversity as an organisation's heterogeneity level on features such as gender, ethnicity, religion, and age. The wider meaning of diversity also comprises national origin, disability, sexual orientation, values, education, lifestyle, physical appearance and economic status (Wentling & Palma- Rivas, 2000). On the other hand, to Van Knippenberg, De Dreu and Homan (2004), diversity is entrenched in the distinctiveness and multiplicity of the characteristics of the people and communities that constitute humanity. They posit that Cultural diversity broadens the variety of choices open to every person. To them, it is one of the origins of development, deciphered not merely in terms of economic growth, but also as an avenue to attain a more acceptable rational, emotional, moral and spiritual reality. That is to say, diversity can be viewed as the all noticeable and imperceptible features of the person, where each distinctive characteristic is vital and good.

Workforce diversity according to Daft (2008) refers to a workgroup that consists of people with diverse human abilities or who belong to several cultural groups. He is of the view that individual diversity includes persons distinct from themselves along the aspect such as social background. Robbins and Judge (2011), acknowledge workforce as a phenomenon which comprise women and men with variety of physical or psychological abilities. Workforce diversity requires a type of atmosphere wherein each employee can follow his

or her dream on the job without being hindered by nationality, race, religion, gender, or other reasons that are immaterial to performance. Managing diversity through effective interpersonal communication therefore, will enable the various workgroups to realise their full potential in an impartial work atmosphere where no one group has an advantage or drawback.

According to Ongori and Agolla (2007), the workforce diversity arose primarily to advocate the need for equal opportunities in the workplace. The purpose of the equal opportunity advocacy is to ensure that organisations harness the advantage of the distinctiveness of a diverse workforce rather than losing potentials which might aid the organisation to be more efficient and effective. The growing rise in migration and interaction of employees from various backgrounds as a result of globalisation and economic advancement and political systems has made it imperative for organisations to embrace diversity in their various establishments. Fajana, et al. (2011) submit that, accompanied with diversity is the heterogeneity that requires to be encouraged, cultivated and cherished as means of enhancing organisational efficiency in this world of global competition.

In the corporate and political worlds, diversity has gradually become a significant issue. Ugwuzor (2014) observes that handling workforce diversity is one of the arduous and challenging tasks of modern organisations. Several studies reveal demographic factors such as race, gender, and age as being significantly related to team level outcomes (Myrtle, 2012; Fajana, et al. 2011; Robbins & Judge 2011; Oparanma, 2010). This suggests that salient in teams are the dynamics of diversity thus, it becomes paramount that organisations and individual employee recognise, foresee and handle this interesting nature of the different workforce.

Further, the awareness of the bottom-line benefits of diversity has become prevalent among many organisation leaders. Diverse workforce provides opportunity to showcase different viewpoints which can facilitate creative and exceptional approaches to problem-solving, thereby boosting creativity and innovation, which ultimately results in improved organisational performance (Afolabi & Omole, 2011; Wokoma, & Iheriohanma, 2010; Allen, Dawson, Wheatley & White, 2004). Nigeria as a nation is multicultural, it comprises of 371 tribes and 527 spoken languages and has increasing population of

migrant of other national entities across the globe (Falola & Genova, 2009). This provides innovative prospects for development of businesses and it is an asset that can help ensure that the best talents are hired. If well managed, diversity can thus create a competitive advantage.

In addition, diversity teaches tolerance and respect for people and encourages concern for equity, thereby creating opportunities for character development (Hybels & Weaver, 2007). Ongori and Agolla (2007) are of the opinion that a culturally diverse alliance that appreciates and encourages employees from all orientations is worthy of active membership. According to them, such an organisation will blossom and possess competitive advantage. According to Myrtle (2012), the close relationship among individuals from diverse racial, national, regional and ethnic, extractions has become the norm in the process of globalisation and is considered a good symbol of integration and social diversity.

Organisations with employees of diverse cultural backgrounds can provide exceptional services because they can better appreciate customers' needs. Ongori and Agolla (2007) reiterate this by stating that, hiring personnel of different ethnicity will help organisations to gain access into the needs of the markets and achieve diversified market segments. It also means that having diverse workforce will enable the organisation to adjust faster to new market changes and embrace organisational flexibility. Afolabi and Omole (2011) further state that because all members of the society have a role to play in the advancement and prosperity of society as a whole, establishing and dealing with a diverse workforce should be considered a social and moral imperative.

One of the disadvantages of diversity is an inevitable increase in conflicts. Odeyemi (2014), states that cultural diversity can be an obstacle to the overall development of any organisation. He stressed further that it is the most definitive cause of negative outcomes such as, culture clashes, injustice, inequality, fears and tension, ethnocentrism and stereotypical views. Conflicts arise when individuals do not share a similar position on a particular situation, largely due to lack of knowledge of the cultures of the various members of the organisation. Ayatse and Akuva (2013) argue that when these issues come up, they may have negative impact on employee's turnover and ultimately it may be tough to retain highly motivated personnel who are contented with their works in such

organisations. Therefore, it is paramount to look for ways whereby the technical knowhow of culturally different employees can be harnessed in order to create an effective and proactive environment. However, Ongori and Agolla (2007) suggests that diversity is not negotiable for any organisation to be considered successful in today's work environment but managing adverse effect of diversity is not the sole responsibility of organisations, employees have their roles to play as well.

The subjective culture approach proposes that the understanding people possess about the world and their expectations about the manner in which they should relate in that world affect their behaviour. Triandis (1994) defines subjective culture as a social group's peculiar manner of seeing the artificial part of its surrounding. The discernment of guidelines and the group's standards, roles and ethics are features of subjective culture. This method according to Triandis stresses that culture is a common set of concepts, practices, and conventions that reside in people's thoughts and this shared set of insights in turn directs their actions. Similarly, Ayatse and Akuva (2013:180) perceptive work observed that ethnicity is “the intentional and conscious mapping of one’s individuality to a specific ethnic group and letting such sense to dictate the way one interacts with people and things”. In other words, ethnicity produces the feeling of ‘we’ ‘they’ ‘ours’, and ‘theirs’.

Studies have revealed that interpersonal communication helps to shape self-concepts, confirm experiences, assist people in comprehending who they are and their relationship with others (Triandis, 2006; Hartel, 2004; Hartley, 1999; Berko, Wolvin & Wolvin, 1998). Moreover, Chua and Morris (2009) describe cultural differences in communication style as a major source of conflict. Thus, the place of interpersonal communication in the survival of diversity in organisations cannot be over emphasised. Communication style among organisational members in a multicultural setting can be viewed from the perspectives of high and low context.

The high and low context pattern was developed by Hall to specify what observations to watch out for in the interactive process and how to construe them. In high-context messages, the major part of the meaning is either presumed to be part of the person's internalised norms, values, and beliefs or implied by the physical situation. African, Chinese and Latino cultures are examples of high context cultures. Anedo (2011) explains

that individuals in high context cultures uphold their traditions and the dictates of their cultural traditions guide their pattern of communication, making them to be seen as indirect and excessively polite in their interactions. Ting Toomey (2012) further argues that employees from high-context cultures are much less confrontational as well because they attach importance to face-saving behaviour. They choose to preserve harmony; hence they endeavour to avoid argument and are reluctant to say “no” directly to another person for fear the other person might lose face. This explains why Gudykunst (2005) posits that employees of low-context cultures may find it difficult to decide when a high-context cultured counterpart’s “yes” really means yes.

In the low context cultures, members choose to employ a style in which a majority of the information in the messages is vested in the unambiguous code. Some examples of low context cultures are Germany, Sweden and English societies. Phillip and Loyd (2006) posit that these cultures rarely communicate under assumptions or hidden messages rather, they clearly express ideas and feelings and their messages are usually crafted in a manner that misinterpretation is almost impossible. In other words, a more direct communication style which is verbally explicit is a prominent characteristic of high context culture, while their counterparts from low-context cultures will often prefer to interact indirectly and leave much unstated.

Another prominent issue during interaction is the usage and perception of social and personal space by different groups of people. Every employee feels he or she is encircled by a psychological "bubble" of space which reduces and increases depending on his or her cultural backgrounds. According to Burgoon and Hubbard (2005), there are four different categories of personal space: intimate, personal, social and public spaces. The two levels of space that usually constitute a bone of contention amongst employees of diverse cultural orientations are personal and social distance. A space of eighteen inches to four feet, typically reserved for the conversation of close friends is considered personal distance, while a span of four to twelve feet zone, usually used during business transactions and casual social interactions among colleagues constitutes social distance. Americans and northern Europeans such as the English and Germans usually uphold a bigger span of personal space. In contrast, Africans, Asians, and southern European like French, Italians, and the Russians are favourably disposed toward closer personal contact. For instance, an English or American employee may feel that his or her personal space is

being invaded by the Nigerian counterpart who tends to be more relaxed about physical space.

Another factor that can affect interpersonal communication in diversity is the way time is handled and structured by people. Burgoon and Walther (2013) noted that precise time is of great importance or significance only within certain societies. They stated that some cultures consider time as a circular phenomenon where pressure or anxiety about the future should not be entertained. Hence, in such societies, necessity is not laid upon any member to accomplish or produce more than absolutely required to live and people from circular time have been brought up with this cultural mindset toward the passing of time. For instance, Americans and Asians operate on linear time, and that probably explains why they consider punctuality a major aspect of civility and good conduct and lateness as a sign of aggression, procrastination and a laissez-faire attitude toward obligation. Meanwhile, one is not expected to arrive punctually for an appointment in Latin America, and is considered impolite if he or she arrives early or promptly. There is also a concept of 'African Time' in Nigeria which is almost similar to what is termed 'Coloured People's Time' or "C.P. Time" in America which provides much flexibility for arrival times and deliverables. These different approaches to time can create misunderstandings in communication.

Another significant dimension of interpersonal communication in an organisation filled with employees of diverse cultures is how touch is used to communicate. According to Sethi and Seth (2009), various meanings such as urgency, hostility, and playfulness can be communicated through touch. The amount of touching deemed normal and civil among family members, friends and casual acquaintances differs from one culture to another. Imai and Gelfand (2010) stated that as a norm, people from German or English culture seldom use touch, they rather allow the physical atmosphere to set the tone of every scenario. However, employees of African, Asian, or Italian descent allow a much bigger measure of touch into their communications, employing elaborate, extended handshakes, or embraces to express warmth and appreciation. When employees from the two different cultures of touch are together many misinterpretations and much discomfort may arise.

In interpersonal communication, the use of body movements is another vital tool that can be employed to decipher the meanings and intentions of people. Communication through

gestures and facial expressions are used to initiate or end conversations. However, it is pertinent to note that all cultures have their distinct sets of recognised symbols and gestures that express various emotions and meanings. When a person extends two fingers and motion toward his or herself to summon a colleague in Nigeria, it is considered rude, while the same symbol is appropriate in some parts of the United States.

According to Ting-Toomey (2012), cultural differences may be a huge hindrance to effective interpersonal communication. She noted that, based on people's various cultural backgrounds, they differently interpret similar communication acts, which can result in misinterpretation of the actual meaning of what they are both making effort to communicate through such a sense. Once there are interpretive differences, violations of expectations occur from either or both ends which according to Burgoon and Hubbard (2005) can prompt a change in arousal that intensifies the prominence of cognitions about the communicator and behaviour. This is unavoidable because expectancy is a veritable tool in communication and Burgoon and Walther (2013) posit that expectancies are mostly a function of socio-cultural rules and regulations and known habits of the individuals.

Cognitive dissonance is another issue that arises during interpersonal communication. This occurs when two individuals with dissimilar cultures interact because they usually do not understand each other's cultures. This lack of familiarity with the culture of the sender makes the receiver experience dissonance when confronted with a message that is incongruent with what is obtainable in his or her own culture. O'Keefe (2002) argues that issues that consist of highly valued opinions, ideas, or beliefs typically result in stronger dissonance. Cognitive dissonance also occurs during periods of doubt or when employees wish to avoid circumstances with the potential to cause stress caused by cultural diversity (Case, et al. 2005). As noted by Littlejohn & Foss (2007:78), dissonance is psychologically uncomfortable and "people will be forced to seek consonance and prevent circumstances that might heighten the dissonance".

According to Itodo (2007), the aim of communication in organisations is to equip all levels of workers with necessary ingredients needed for sustaining group efforts and realisation of organisational goals and objectives. However, distortions or disagreements that might erupt during interaction, as a result of various cultural backgrounds of the communicators, are capable of putting such aim in jeopardy in interpersonal communication. When

employees endeavour to understand cultural differences, that may not only smoothen communication, but can also prevent potentially embarrassing circumstances (Hybels & Weaver, 2007). Therefore, understanding cultural differences in organisations can help employees connect better with one another when communicating and this will in turn enhance productivity. This resonates with the view expressed by Chovwen and Ogunsakin (2013:163) that, “employees demonstrate greater role performance when they experience a strong connection to their organisation”.

2.1.3 Interpersonal Communication Competence

Interpersonal communication (IPC) is considered the most essential kind of communication which occurs when two people are close to each other, and are able to offer immediate feedback to each other. IPC is the manner in which thoughts, feelings, and ideas are expressed to the people. Interpersonal communication competence is an expertise with which individuals should be equipped for it cuts across many facets of human life. It is also an ability that can be enhanced through knowledge and training.

Spitzberg and Cupach (1984) identify six various dimensions to interpersonal communication competence: fundamental, social, interpersonal, linguistic, communicative, and relational. The underpinning for this review will be the relational approach, which examines the relationship between appropriate and effective behaviours and the capabilities and sensitivity required to "realise goals in a prosocial style" (Spitzberg & Cupach, 1984: 68). Interpersonal communication competence (IPCC) is an impression formed or verdict passed about someone's ability to handle interpersonal relationships in communication settings. It is regarded as the capacity to interact effectively and appropriately (Gudykunst, 2005; Rubin, 1994; Ting-Toomey, 2012; Wood, 2010).

When communication realises a goal, it is adjudged effective. According to Wood (2010), flexibility and ability to function in different ways is required to perform appropriate and effective actions. A communication exercise is effective when it achieves the goals set for the specific interaction. In some situations, employees' goals might be to explain a concept, to counsel a colleague, to defend their rights, to request for a raise, or to influence someone to change behaviours. If employees communicate more effectively, they are more likely to be competent in accomplishing their goals.

Competence refers to the appropriateness or suitability of the communication actions individuals put up when interacting with others. Thus, competent communication adjusts to specific circumstances and people. A person's behaviour is judged by its suitability, that is, how well the act conforms to situational rules. If an employee's action is not appropriate, he or she is believed to be either deliberately rebelling against social rules governing the interaction or inadvertently breaking misconstrued rules. A statement that is fit at a function with associates may not be suitable in a workplace. It may equally be suitable for a subordinate to hug his or her boss in a social gathering but such may not be welcome in the office.

Several skills have been identified to be crucial to impressions of competence during communication in interpersonal settings. Burgoon and Hubbard (2005) identify ability to reduce violation of expectations during interaction as an integral factor of interpersonal communication competence. Likewise, Littlejohn and Foss (2007) assert that dissonance reduction in interpersonal communication is a vital interpersonal communication competence skill. In addition, Spitzberg & Cupach (1984), point out that interpersonal communication competence skills include communication styles such as self-disclosure, social relaxation, supportiveness, expressiveness, empathy, assertiveness, environmental control, interaction management, altercentrism and immediacy.

Expectancy violation occurs when an employee holds a preconceived notion of how a fellow worker would behave when communicating and the latter behaves contrary to expectation. Expectancies wield immense impact on people's communication styles, their perceptions of one another, and the results of their communications. Violations of expectancies in turn may stimulate and confuse a receiver, moving greater attention to the one who violates and the meaning of the action that constitutes the violation. According to Guerrero, Anderson and Afifi (2011), individuals who are able to give fellow interactants benefit of the doubt during interaction, experience fewer violations in their communication activities. Burgoon & Walther (2013) further posit that, people should understand that violations can occur both at the sender and receiver's ends. Those who are competent in interpersonal relationships appreciate that due to diversity in employees' cultures, expectancy violation is inevitable and they work towards reducing it to the barest minimum. It is also pertinent to mention that violations can be positive or negative. Employees who usually manage negative violations and embrace positive violations when

communicating with co-workers in their organisations are considered competent. Such people are adept at not only recognising the violations in others' interactions but also engage in self-analysis.

Cognitive dissonance is the kind of behaviour exhibited by employees when they are exposed to information and messages that are not consistent with their beliefs or opinions. Once there is inconsistency between beliefs and behaviours, there must be an alteration in order to remove or decrease the dissonance. O'Keefe (2002) identified different ways in which employees can reduce dissonance. They include: changing the relevance of the matter or the subjects involved, altering one or more of the information/messages, introducing new ideas to one side of the pressure or the other, looking for information that support their own position on the matter, and distorting or misinterpreting the dissonant information. Due to workforce diversity employees have to seek ways to minimise dissonance so as to function effectively with their culturally diverse co-workers. According to Sharma (2014), cognitive dissonance functions significantly in several value judgments, choices and assessments. Thus, employees must be aware of how conflicting opinions influence the decision-making process in order to enhance their capability to make more accurate decisions. In interpersonal communication encounters, competent employees are able to apply cognitive dissonance to analyse stereotypical views and reduce prejudice. They are enabled to build trust and tolerate one another and exhibit conciliatory attitudes which in turns translate into peaceful coexistence.

Ability to reveal personality elements to others during interpersonal communication encounters is referred to as self-disclosure. Keith and Frese (2005) posit that interpersonal relationships can be established through self-disclosure. Self-disclosure must be suitable for the person and situation. According to Johnson and Lewis (2012), disclosure can only be effective if some goal is accomplished. This could be relationship development, trust building or self-expression. Self-disclosure has been described as a critical element of IPCC (Gudykunst, 2005; Ting-Toomey, 2012). It is pertinent to state that disclosure rises with increased relational intimacy. According to Imai & Gelfand (2010), competent communicators are discreet about disclosing information, being mindful of the positive and adverse effects of such action. In other words, a competent communicator uses self-disclosure selectively because of the impact of disclosure on the growth and well-being of a relationship. Further, employees may consider the effect of learning personal

information about themselves on another person in view of receptivity and trustworthiness of the person to whom the information is disclosed.

Empathy, which is the ability to sense or even experience what another person is feeling or experiencing, is another relevant skill in interpersonal communication. It is an element of identification, that is, sharing the in the emotion. It means reaching into the other person's emotional state of mind in order to understand the other's perspective (Goleman, 1995; Earley & Peterson, 2004). Livermore (2011) is also of the view that empathy in interpersonal communication involves responding from the other's point of view as opposed to maintaining one's own position on the issue. As identified by Greene & Burlinson (2003), there are three guiding principles that can enhance empathy. These are, being conscious of and striving to resist the predisposition to perceive issues only from one's own viewpoint; closely observing how others present their opinions and feelings; and seeking others opinion and feelings on a matter. This suggests that empathic communicators are flexible, watch out for cues from their fellow communicators when interacting and they respond encouragingly to the central message.

Social Relaxation is an individual's display of a feeling of comfort and low anxiety in daily social interactions. It is also an ability to manage negative reactions or criticism without undue stress. Kramer and Hess (2012) explain that it is the ability to exhibit little apprehension in communication. Further, Karma & Vedina, (2009) state that the indicators of social anxiety include incoherent speech, rocking movements, stiff posture, excessive perspiration, reluctances and slow response. Thus, effective communicators must know themselves well and work toward overcoming such stumbling blocks.

Assertiveness is neither passive nor aggressive, but rather a balanced behaviour. According to Helmer and Eddy (2003), assertive behaviour is not only readiness to interact and enjoyment of communication but also entails rights and the willingness to demand them. In other words, assertiveness is the appropriate expression of feelings, wants, and desires. It also implies respecting the thoughts and beliefs of others, while we defend our own. Similarly, Wood (2010) explained that being assertive enables individuals to demand for personal rights without denying the rights of others. Thus, it can be inferred that assertive communication promotes impartiality and equality in human interactions because it operates from the principle of mutual respect. In any teamwork, if one is too

passive, s/he may have trouble getting others to do what is needed to be accomplished. On the other hand, if one is too aggressive, it may turn people off. Thus, accomplishing one's goal in the workplace requires a balance of assertiveness without aggressiveness.

Interaction Management is the ability of a person to manage formal procedures in day to day conversation. It is otherwise referred to as competence in controlling an interaction. It includes skills such as generating and developing topics to be discussed, taking turns, and anchoring conversations (Goleman, 2006; Gudykunst, 2005; Greene & Burleson, 2003). It therefore means that one must ensure that co-communicators do not feel neglected or ignored. This also implies that, to be competent in this skill, one must maintain roles (both speaking and listening), keep the conversation flowing, and help others feel they are appreciated as contributors during the interaction.

Another key competency skill is altercentrism, otherwise referred to as other-oriented. This entails showing interest in others by paying close attention to what is said, how it is said and what is not said. It also includes being responsive to co-communicators' views, and adjusting when necessary during conversation. Communicators who tend toward other-orientation rather than self-centeredness are considered more interpersonally competent (Lee, Masuda & Cardona, 2010; Livermore, 2009; Gudykunst, 2005; Kim, 2001). Altercentrism is essential because lack of it can negatively impact on the communication experience on both sides. In some cases, failure to monitor, respond and adapt to others' needs results from getting caught up in what scholars refer to as the dynamics of interaction (Ting Toomey, 2012; Wood, 2010; Gudykunst, 2005). Competence in altercentrism involves knowledge of handling feedback from others and monitoring the influence of one's communication as one interacts with them.

Expressiveness is the ability to employ nonverbal behaviours such as expressive gestures, facial expressions, proper vocal intonation, and posture shifts to communicate feelings. Livermore (2011) is of the position that expressiveness also entails verbal communication of opinions and emotions and ability to find and use the right words to express one's self. Pederson, Laucella and Edward (2016) further posit that "being appropriately expressive in interpersonal communication requires one to provide honest and direct feedback, encourage others to be expressive and open, state disagreements directly, and accept responsibility" (p. 129). This implies therefore that it requires that ability to respond in a

non-defensive and constructive manner when one is criticised by others. Livermore (2011) suggests positive ways to embrace constructive criticism include objectively evaluating validity of the criticism and demanding more information for clarity.

In interpersonal communication, Supportive communication has been described as a style of communication that does not evaluate but confirms and is descriptive, not premeditated but spontaneous, not certain but provisional, not controlling but geared towards resolving an issue, and not superior but egalitarian (McComas, 2015; Owens, 2004). The key to supportiveness is equality and owned feelings. An air of parity reduces the imbalance of power in countless situations. When co-workers have a feeling of equality and they take responsibility for their feelings rather than attributing them to the behaviour of others, communication atmosphere becomes much relaxed.

Effective interpersonal communication requires the ability to establish immediacy, which brings both parties together through an expression of interest. In other words, the communicator shows a liking of or attraction to the topic being discussed, and this immediacy joins the parties involved in the discussion. Employees who are competent in immediacy demonstrate to others that they are approachable and available for communication. According to Lee, Masuda and Cardona (2010), immediacy is usually exhibited through nonverbal behaviours such as maintaining direct eye contact, adopting an open attitude, showing a delightful facial expression, giving a face-to-face position, and leaning forward, as well as nonverbal behaviours that communicate a sense of interpersonal warmth, intimacy, and relationship. Peterson and colleagues also opine that it can be achieved using the name of the person with whom one is interacting, providing relevant feedback, reinforcing, rewarding, complimenting, and being attentive to the other person's remarks.

Environmental control is the ability of a person to achieve predetermined goals and satisfy needs (Helmer & Eddy, 2003). It also involves the ability to gain compliance from others in order to achieve win-win situations in conflict settings, that is, solving problems in a cooperative atmosphere. In other words, controlling the environment in communication requires the ability to preside over a discussion without any party feeling cheated.

Different skills are required for communication in several situations. Although, no single style of communication is most suitable in all situations, with everyone, or for achieving all goals, because what is termed effective in one circumstance differs from another, it is of necessity for people to possess an extensive array of communication manners (Ting-Toomey, 2012; Rubin; 1994). To comfort a colleague, one is expected to be compassionate and empathic. To achieve a win-win negotiation, employees need to be assertive and firm with management. To engage positively in conflict resolution, people need to listen and be supportive in the discussion. To help a colleague who is depressed, it is vital to show an air of equality so as to motivate the colleague to talk about his or her issues. Knowing the appropriate styles of communication to employ in particular situations determines competency, else having a broad repertoire of communication styles becomes fruitless (Spitzberg & Cupach, 1989; Wood, 2010). Therefore, it is pertinent for employees to decipher when each style of communication is suitable.

The primary guidelines for selecting appropriate behaviours are communication goals, context and the co-communicators cultural orientations (Littlejohn & Foss, 2007). If the goal is to win an argument, being assertive may be apt but if the purpose is to resolve conflict in a manner that does not put a relationship in jeopardy, other communication behaviour might be more apt. Context deals with choices of when, how, and about what to communicate. When a co-worker is feeling low is not an appropriate time to criticise, but at another time, criticism might be constructive. It is proper to remind a subordinate about an approaching deadline for a report in the office but to do so when in a social gathering is not appropriate. Abstract communicative goals, such as supporting others, require different behaviours regarding specific people especially in a multicultural setting. What feels supportive to one colleague in his or her culture may not be to another. Put differently, what is effective in talking with people varies. Appropriate communication, therefore, is sensitive to goals, contexts, and most importantly the cultures of other people.

In summary, to build excellent work relationships, especially in a multicultural environment, it is vital for everyone to know how to communicate appropriately. Employees need to understand that, salient to interpersonal communication competence is the ability to handle expectancy violation and cognitive dissonance and appropriate use of communication style. It is essential to know how and when to engage in different styles of communication. Since interpersonal communication competence does not comprise a

single set of skills, employees need to learn a variety of communicative abilities which in turn will enable them achieve their various communication goals both at the personal and organisational levels.

2.2 Cultural Intelligence

Cultural intelligence (CI) was originally defined by Earley and Ang (2003) as a person's capability to adapt effectively to new cultural contexts. This theoretical construct is based on the principle of multiple intelligence theory (Gardner, 2006a; Gardner, 1999). Gardner (1983) posits that the development of human intelligence is not founded on values associated with individual acts and symbols alone but equally predicated on explanatory systems of culture. According to Gardner (1983:298), it is the immersion in the culture's world view that defines the "arena in which the several intelligences will be deployed in combination". Despite the relatively short history of CI research, the utility of this concept has been widely recognised by researchers and business professionals alike. The CI model has been validated across different research domains in various geographies. Studies have also revealed that leaders in global organisations who are CI competent in culturally diverse situations exhibit skills such as better information processing, decision making, and performance (McComas, 2015; Livermore, 2011; Lee, Masuda & Cardona, 2010; Kim, 2009; Alon & Higgs, 2005).

Employing peoples' identified CI competencies, an organization can identify those employees who would be best suited for international assignments (Earley, Ang, & Tan, 2006; Ng & Earley, 2006). The ability to acclimatise successfully to a novel cultural condition, whether doing so involves being in a new business environment or actively diversifying the workforce, requires employees with either high competencies in CI or training in methods to increase their CI levels (Ng & Ang, 2007; Janssens & Brett, 2006). Thus, CI is not only an inherent trait or capability but also a skill that can be taught to an individual and, in some cases, at an organisational level (Ang & Inkpen, 2008; Ang & Van Dyne, 2008b; Hampden-Turner & Trompenaars, 2006; Earley & Mosakowski, 2005; Earley & Ang, 2003). The world's workforce is globalising, diversifying, and increasingly becoming knowledge based, therefore, a high level of cultural intelligence is needed to manage in these environments (Robbins, 2011; Ng, Tan, & Ang, 2009).

Cultural intelligence is posited as a capability used to improve an employee's ability to adapt and operate in new cultural environments through four basic dynamics: cognitive, metacognitive, motivational and behavioural (Van Dyne, Ang, & Livermore, 2010; Ang, Tan, & Van Dyne, 2009; Ang & Van Dyne, 2008a; Van Dyne, Ang, & Nielsen, 2007; Ang & Ng, 2005; Ang, Van Dyne, & Koh, 2005; Earley & Mosakowski, 2005; Earley & Ang, 2003). The cognitive dynamic emanates from ideas inherent to an individual; moreover, this concept describes the ability to learn about and know how to act in another culture (Earley & Ang, 2003). Cognitive elements include those dynamics that pertain to declarative, procedural, analogical, pattern recognition, external scanning, and self-awareness. (Brislin, Worthley, & MacNab, 2006; Van Dyne & Ang, 2006; Earley & Ang, 2003). Metacognitive dimension of CI refers to flexibility and ability to adapt one's view to compliment an unfamiliar cultural situation through reflection and clarification of certain cultural circumstances. The precise three metacognitive self-regulated mental procedures include planning, awareness, and checking (Rocksthul, Tan & Koh, 2012). Elements of motivational factor include efficacy, persistence, goals, success, enhancement/face values, value questioning, and integration (Templer, Tay, & Chandrasekar, 2006; Earley & Ang, 2003). Motivation refers to the emotions experienced with the success and rewards of adapting to the new cultural contexts (Earley & Ang, 2003). Behavioural CI refers to an individual's ability, once the surrounding environment has been processed, to adapt body movements and rhythms to relate with people in a novel culture (Brislin et. al. 2006; Earley & Ang, 2003). Repertoire, practices and rituals, habits, and newly learned elements comprise the behavioural factor (Earley & Ang, 2003).

Cultural intelligence can be improved through cultural training (Earley & Peterson, 2004) as well as through multicultural and international experiences (Takeuchi, Tesluk, Yun, & Lepak, 2005). Since intelligence is the ability to efficiently and effectively proffer solutions to problems, and culture influences the manner in which individuals from a particular background characteristically handle shared problems, the concepts of culture and intelligence are related.

2.2.1 Culture

The wider scope and broad nature of culture makes it an elusive term to define. However, people's values and norms, which make them live in a particular way, readily comes to

mind when culture is mentioned. In other words, it is a lifestyle that defines a particular community. According to Edewor, Aluko & Folarin (2014), culture is a created phenomenon, built through the human activities to transform nature and the environment in order to weather through life and enhance it. Culture becomes established through particular lifestyle as a result of the social nature of human beings. In other words, culture reflects societies or groups where a person shares understanding that form the path to experiencing the world. Some individuals can belong to different cultures based on their birthplaces, family and social statuses, gender, education, religions, jobs, workplaces, and organisational cultures. Culture is, then, the lens through which we view the universe and the collective mapping of the mind that determines the individual's responses to the environment.

Society instils into people behaviours that are perceived to be suitable in given situations. These society-specific behaviours grow into specific coping tools for various circumstances that result from value systems that are generated by the community (Hofstede, 1980). Accordingly, the circumstantial behaviours that people perceive fit is subject, in varying extent, to one's main culture and the degree that the values of their culture are implanted into them by the community (Trompenaars & Hampden-Turner, 2012). Hence, culture assist societal members to make sense of actions and things when trying to comprehend and find expression in their environment (Trompenaars & Hampden-Turner).

Hofstede (2001) identifies a set of universal human concerns known as value dimensions in an attempt to classify some of the fundamental values propelling the behaviours of members of a culture. The set of value dimensions includes individualism–collectivism, masculinity–femininity, power distance and uncertainty avoidance. Through this work, he establishes the value-driven conditions present when societal members consider the universal issues to be in equilibrium. He explains further, that equilibrium is attained when people of a culture crave for neither the abolishment nor the development of an environmental feature. Through his research, Hofstede presented an organised structure for evaluating country cultures based on a set of clearly defined value dimensions which has become a foremost system of its type and was widely employed for empirical studies (Nakata, 2009).

Other value dimensions have been developed by some scholars. These include the contribution of Hall & Hall (1989), Sagiv and Schwartz (2000)'s three value dimensions, House, Javidan, Hanges and Dorfman's (2002) nine value dimensions that aid country culture comparisons, and Trompenaars & Hampden-Turner's (2012) seven value dimensions. The studies established that values vehemently shape culture, and that knowledge of those values is a valuable search for an individual as well as an organisation. Thus, it is paramount for organisations to equip its staff for cross-cultural interactions. Employees' knowledge of the relationship between values and culture enables them to actively seek to understand their home cultures and venture into knowing about other cultures.

According to Smith, Peterson, Schwartz, Ahmad, Akande and Anderseen (2002), concentrating on the values that are cherished by members of a given culture is one avenue to discover the organised conceptual frameworks upheld by a culture. An individual's values drive motivations and hopes for what is followed in life and how it is followed (Smith et al., 2002). Values and beliefs differ in the sense that values deal with what is desirable and beliefs deal with what is presumed to be true. If a social system is characterised by common values and common beliefs, it is then probable that behaviours will be interpreted in similar ways by its members. Moreover, the various elements of a culture will over time all be interacting and patterns of behaviour may cause values or beliefs to change, just as changing values or beliefs may cause behaviours to change. As explained by Steers, Sanchuz-Runde & Nardon (2010), culture frequently sets the restrictions on what is regarded as proper and improper actions and forces its members to embrace and conform to normative behaviour.

It is necessary to take into cognisance that even though the categorisations are expected to assist, it should be understood that cultures are multifaceted and dynamic (Steers et al., 2010). While some features of a culture may remain unchanging over time, others are bound to change due to various phenomena that can affect a society. In addition, there may be alterations in behaviours in a culture, while the beliefs and values long-held by the culture are still reflected (Steers et al., 2010). Hofstede's work served as a motivation for research in cross-cultural understanding and it gave a strong foundation for other studies. Trompenaars elaborated on Hofstede's work and saw beyond the values as directly linked to transactions among the members of the society. House et al. advance cross-cultural

studies with the GLOBE study. All the models of cultural dimensions provide strong frameworks in which individuals can explore and compare cultures.

Therefore, a single model cannot encompass all of the characteristics of a culture. Even Hofstede (2006) as cited in Steers et al. (2010) stresses that the dimensions of culture must be regarded as a concept, and as such the search for how many dimensions of culture exist is irrelevant. Thus, it should be noted that while the models establish a rise in the number of dimensions recognised over time, none can be promoted over the other. Trompenaars (2012) opines that the models complement one another and are valuable for an integrative approach for improved understanding of other cultures and cross-cultural interactions.

2.2.2 Intelligence

The 21st century perspectives of people and organisations on intelligence is quite different from the traditional notions (Wren, 2005). Intelligence was not considered as significant in the workplace by early researchers, because its application was believed to be restricted to academic settings (Stys & Brown, 2004). Psychologists in the 1920s, conceived intelligence to be the mental ability to learn, think, gain experiences, and adapt to novel situations; alertness and quickness of mind; perception, alertness, and quick responses to stimuli; and association, memory, imagination, judgment, and reasoning (Boring, as cited in Peterson, 2004). Gardner (1983) later posited that intelligence is contextual and proposed that individuals with a higher level of intelligence have the ability to identify issues and understand the need to deal with them, describe issues by their context, goals, and hindrances to accomplishment, recognise the tools needed to deal with the issues, reason and put strategy in place to direct the overall process, allocate the resources needed to solve the problem, and monitor progress toward the goal. From their position, it is evident that context is paramount when assessing intelligence, hence, academic, social, and emotional intelligence do not automatically transfer from one setting to another.

The mental functioning aspect of Intelligence is believed to occur in the cognitive domain where scholars emphasise on cognition, the process of getting knowledge through thinking, experiencing, and sensing and metacognition, the process of studying the knowledge acquired (Earley & Ang, 2003). The motivational theory of intelligence is concerned with the individual's drive to acquire knowledge. The proponents of

motivational theory are of the view that motivation is the mental energy that propels an individual toward thought, feeling, and action. With regard to sociological concept of intelligence, it signifies the role of culture and society as values and what is believed govern the nature of intelligence. In other words, the interface between a person and the community control the model of intelligence and what intelligent actions mean in various cultural backgrounds. The behavioural theory of intelligence presupposes that it exists in the individual's action as in the mental functioning (Earley & Ang, 2003).

As mentioned earlier, intelligent behaviour was believed to be encountered solely in academic situations and assessable linguistic and logical-mathematical assignments. But, with the onset of globalisation and the growing relevance of dynamism in organisations, it became clear that success in the workplace requires other types of intelligence besides the traditional measure of intelligence (Livermore, 2011; Earley & Ang, 2003; Goleman, 1995). This increasing interest in real-world intelligence has encouraged researchers to recognise other categories of intelligences (Van Dyne & Ang, 2008a; Earley & Ang, 2003). Gardner (2006) in his own analysis, proposed that people possess various types of intelligences and that each one is controlled by different areas of the human brain.

Gardner's theory of Multiple Intelligences, suggests that what constitutes intelligence is much more than the features of intelligence assessed in an IQ test (Peterson, 2004). As a matter of fact, the theory defines nine categories of intelligence: linguistic, logical-mathematical, spatial, musical, body/kinesthetic, interpersonal, and intrapersonal. These forms of intelligence are independent of each other and are not developed simultaneously or in the same measure in every individual.

2.2.3 Conceptual Distinctiveness of Cultural Intelligence

Cultural Intelligence (CI) is a new concept in the area of communication studies, and it is a further development on earlier concepts of intelligence, namely Intelligent Quotient (IQ) and Emotional Intelligence (EI) (Thomas & Inkson, 2004). It portrays an individual's capacity to adjust to novel cultural situations and his or her dexterity to deal successfully with other individuals with whom he or she does not share a mutual cultural orientation and understanding (Livermore, 2011; Earley & Ang, 2006; Earley, Ang & Tan, 2006; Earley & Mosakowski, 2004; Earley & Peterson, 2004; Thomas & Inkson, 2004).

The rising attention on real world intelligence comprises intelligence that concentrates on precise content areas such as emotional intelligence, social intelligence, and practical intelligence. The distinctiveness of CI from these other types of intelligence is hinged on the requirement of the individual to change between one cultural situation to another (Alon & Higgins, 2005; Earley & Ang, 2003). CI accepts the prevalence of globalisation (Earley and Ang, 2003) and concentrates on an exact domain, that is, intercultural situations. Therefore, based on Schmidt and Hunter's (2000) definition of general intelligence, CI can be defined as a precise type of intelligence concerned with competences to comprehend, reason and act effectively in circumstances characterised by cultural differences.

Although cultural intelligence is founded in the theory of Multiple Intelligences and it shares similar features with other forms of intelligence such as General Mental Ability and Emotional Intelligence, it is however distinct from them. These two forms of intelligence are mostly explored in management research and used to explain this point. Since CI is a set of capabilities, as opposed to preferred ways of acting, it can be referred to as similar to other intelligences. Nevertheless, the constructs are not identical in the nature of the skills. General mental ability deals with cognitive skills, is not context bound (Schmidt and Hunter, 2000) such as culturally diverse contexts, and does not contain motivational or behavioural characteristics of intelligence.

Emotional intelligence (EI) is "the ability to observe emotions, to enter into and produce emotions that can support thought, to recognise emotions and emotional knowledge, and to thoughtfully control emotions in order to encourage emotional and intellectual development" (Mayer & Salovey, 1997:5). EI equally goes beyond general mental ability but differs from CI because it deals mainly with the general ability to observe and handle emotions with no attention paid to cultural context. Since emotional signs are symbolically created and historically communicated within cultures, the skill to produce and interpret emotions in an individual culture does not automatically transfer to foreign cultures. In other words, the chances that a fellow who is competent in Emotional Intelligence in a given cultural context will be emotionally intelligent in another culture are slim. In addition, emotional intelligence's preoccupation is on the regulation of passion (Mayer & Salovey, 1997), while CI focuses on the cognitive, metacognitive, motivational, and behavioural aspects that enable effective intercultural communications (Earley & Ang, 2003). Thus, Livermore (2011) concludes that emotional intelligence is a solid

determinant of success when operating with people of similar culture, but an individual's cultural intelligence is a much better determinant of achievement when dealing with individuals from different cultural backgrounds.

Cultural Intelligence focuses specifically on one's ability to successfully recognise and familiarise with numerous cultural situations as an indispensable expertise required to relate excellently across cultures. It is essentially the ability to operate effectively in various settings where norms, values, and traditions of one's background are not homogeneously upheld by the individuals with whom one needs to interact. In other words, CI is the ability to leave behind the many intelligent behaviours acquired from one cultural setting when what is considered intelligent in another cultural setting varies.

Cultural intelligence, unlike personality, is a competence that can be developed Tan and Chua (as cited in Early & Ang, 2003), are of the opinion that prominent academic and mental intelligence proponents such as Brand, Goddard, Terman, Herrnstein & Murray proposed that a substantial part of human intelligence is ascribed to genetic heredity. However, CI has revealed that the competence can be improved upon over time, hence, it is not completely genetic (Ang & Van Dyne, 2008; Earley & Ang, 2003).

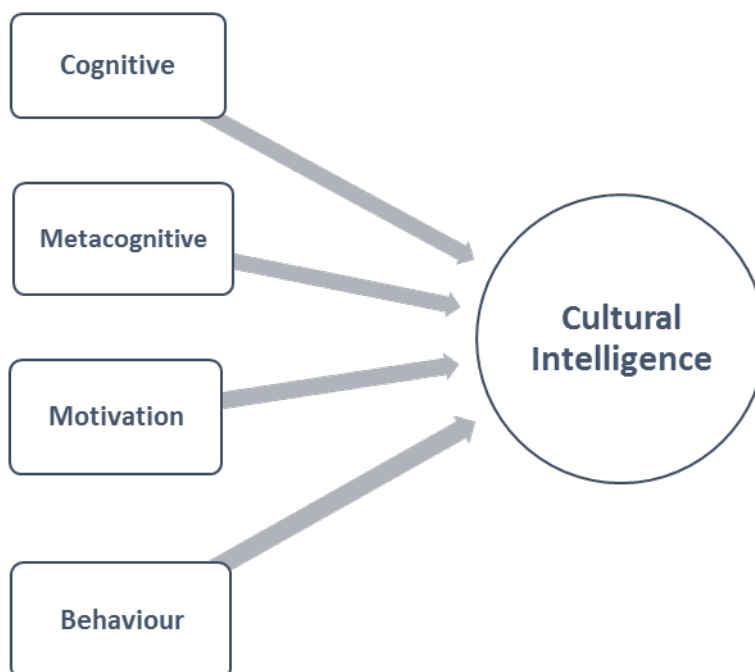


Figure 2.2.1: Cultural intelligence model

2.2.4 Factors of Cultural Intelligence

Applying Gardner's multiple intelligence theory, Earley and Ang (2003) conceptualised cultural intelligence as including cognitive, metacognitive, motivational and behavioural dimensions with precise application to working in multicultural situations. The cognitive aspect, also known as cultural knowledge, is the nearest to general mental intelligence and in cultural intelligence context, deals with the understanding and operation of a person within a cultural environment. Framed from the diverse backgrounds of self-theory, social cognition, and analogical reasoning, the cognitive dimension is explained through self-knowledge and social setting and the management of information. According to Earley and Mosakowski (2004), the self-concept filters social information and connects intrapersonal (cognition and motivation) and interpersonal (interaction with social environment) procedures in creating people's self-concept of character, social roles, and individualities. Earley, Ang & Tan (2006) support this view and posit that self-concept relies on personal opinions and social situations and is a significant component that governs how people comprehend the signs appropriate in social environments. The information from the social situation is then grasped, construed, and kept through the process of social cognition.

Individuals also recognise their own cognitive processes as they process the information stored. Ang and Van Dyne (2008) further explain that this recognition enables the self-concept to comprehend and construe social circumstances such that the person can regulate his or her conduct, if wanted, by personally monitoring the behaviours, assessing the discrepancies between the conduct and the norm, and responding so as to regulate the conduct through motivations. Self-concept aids the individual by acting as a filter helping him or her to interpret and understand the different social circumstances encountered in a novel culture (Ang & Van Dyne, 2008; Earley et al., 2006). In this case, the cognitive component now represents the person's knowledge of practices, norms, and values of the new cultural surrounding and the different systems related with the economy, law, and society (Ang, et al. 2007; Earley, et al. 2006).

The cognitive education of the various manner in which people behave in a diverse culture is still not enough. Earley & Ang (2003) advocate a flexible self-concept and self-assessment that would enable the person to understand what is encountered and observed and thus alter his or her actions. That is to say, analogical and inductive reasoning are

equally essential to comprehend and adjust to a novel cultural situation because they enable the person to suspend former understandings and views about the encountered culture. Those with high cognitive CI recognise similarities and variances across cultures (Brislin, et al. 2006).

The cognitive dimension of CI is a significant component because knowledge of culture affects people's views and behaviours. Individuals are able to appreciate the structures that form and cause specific patterns of interpersonal communication within a multi-cultural setting when they understand various societal cultures. Van Dyne, Ang and Livermore (2010) opine that a precise understanding eliminates incorrect decisions often made about people from a different cultural background, and allows one to build an open mindset and global attitude to acquire knowledge from people of diverse cultures. Thus, people with high cognitive CI are expected to communicate better with people from a culturally diverse society.

According to Briñol and DeMarree (2011), metacognitive CI, otherwise referred to as cultural awareness, is based on high-level information processing that enables people to fashion out procedures for communal interaction across cultural settings. This includes being conscious, watchful, and mindful of the suitable time to speak when in attendance at meetings comprising counterparts of other cultural orientations. Briñol and DeMarree are of the view that people competent in metacognitive CI would naturally pay attention to the communication styles of their culturally different colleagues and would reflect on what is considered proper behaviour before responding.

As Triandis (2006) points out, Employees with high metacognitive CQ have heightened awareness of the influence of their own culture on their behaviour and their interpretation of intercultural circumstances. They are also knowledgeable about the necessity of planning for intercultural relations by familiarising themselves with various cultural values. This they plan by exposing themselves to cross-cultural training programs before getting involved in intercultural interactions. Such people intentionally clarify if their interpretations are in consonance with the purposes of others. Triandis refers to this as isomorphic attributions. Keen awareness and checking stimulate self-regulated mental procedures that people employ to obtain and understand knowledge concerning culture.

This includes self-awareness, other-awareness, and contextual awareness (Triandis, 2006; Endsley, 1995).

Since CI has been conceptualised as a flexible individual difference, Van Dyne, Ang, Ng, Rockstuhl, Tan and Koh (2012) concentrated on three exact metacognitive self-regulated mental procedures. They include planning, awareness, and checking. According to Bell and Kozlowski (2008), planning is the art of ideas of how to operate before a culturally diverse meeting which comprises early groundwork such as rationalising cautiously about immediate and lasting objectives. Planning nudges employees to perceive issues from the viewpoint of colleagues from other cultures before the intercultural occasion and foresee their possible response to diverse approaches. It equally involves preparing program of action for precise steps to take in specific cultural situations. Planning involves deep thinking about a culture and being proactive in advance of the interaction. Planning can relate to the self (What can I do to achieve what I want?), others (What might they do to achieve what they want?), and the resulting interdependence (How might our actions affect what we can achieve in this situation?). Being proactive and conscious about the behaviours of others and the specific cultural situation increase understanding, particularly in new environments (Schmidt & Ford, 2003).

As stated by Sitzmann and Ely (2011), awareness is being cognisant of cultural thinking and consciousness of self and others in real time. While planning is centred on foresightedness, awareness focuses on the extent of people's immediate consciousness of the influence of culture on their own thinking and actions, the thinking and actions of other participants in the intercultural communications, and the intercultural context. Awareness comprises an individual's consciousness of his or her own cultural conducts and how he or she employs knowledge of other cultures when communicating with other individuals from dissimilar cultural upbringings. Sitzmann, Bell, Kraiger and Kanar (2009) likewise stated that awareness comprises deliberately deferring judgments pending when adequate information is available to make meaning out of intercultural interactions, bearing in mind that cultural angles of the circumstances might be affecting personal action and the actions of others. This means that one should anticipate and perceive issues from the point of view of culturally diverse others. Thus, awareness consists of the skill to understand self, others, and the circumstance in specific cultural settings.

As defined by Bell and Kozlowski (2008), checking is studying assumptions about cultures and regulating mental models when actual occurrences vary from expectations. This element of metacognitive CI includes reflecting upon and questioning profound assumptions and correcting mental maps based on new information. Checking also entails comparing expectations and real experiences when interacting in different cultural situations. As suggested by Keith & Frese (2005), checking can be a function of mindful reflection and/or unknowing associative learning. Bubic, von Cramon & Schubotz (2010) explained that checking involves assessing the degree to which one's mental models and expectations are in consonance with the behaviours of others in actual circumstances and regulating knowledge structures accordingly. They opined that this regulation process entails checking assumptions from one's personal culture, checking assumptions made about people from other cultures, and checking one's understandings after the interaction.

According to Brislin, et al. (2006) and Triandis (2006), when planning awareness and checking sub-elements are deployed, individuals who possess higher metacognitive CI deliberately query the assumptions of their own cultures and regulate their mental schemas when interacting with people and thereafter. They are also intentionally mindful of the cultural penchants of others before and during interactions. Put differently, metacognitive CQ enables employees to employ their information about cultures to devise a suitable strategy, precisely construe actions in a cross-cultural setting, and check to clarify whether or not their expectations are correct or their mental map of that particular individual and/or culture should be reviewed.

Earley and Ang (2003) departed from traditional intelligence research by including this dynamic of motivation they believed essential for CI because cross-cultural circumstances require the capability to acclimate and adjust in any sense. Both abilities require not only intelligent actions but motivated ones because these dynamics cannot act independently of each other but must be in harmony. The authors argued further that the motivation factor, also referred to as CI Strategy, is essential because the general knowledge of processes, norms, or beliefs will not guarantee success in cross-cultural situations. Instead, some level of desire must exist on the part of the individual for the metacognitive and cognitive information to be processed and implemented for successful outcomes. Ang and Van Dyne (2008a) posit that motivational CI is vital to the construct because motivation is the basis of energy and an individual in cross-cultural situations with low motivational drive would

be less productive than a highly motivated person. In other words, Motivational CI activates effort and energy is focused on working successfully in different cultural backgrounds. For example, an employee who enjoys relating with people from other cultures would be eager to begin a conversation with a culturally different colleague.

Motivational cultural intelligence derives its foundation from expectancy theory and its ideas of internal and external motivation (DeNisi & Pritchard, 2006; Eccles & Wigfield, 2002). The theory specifies that a person's confidence in his or her ability to effectively complete a duty will determine the degree of effort directed at the specific task (Earley & Ang, 2003; Templer, Tay & Chandrasekar, 2006). In the cultural intelligence situation, individuals confident in their capability to conduct effective intercultural interactions naturally make the efforts required for success. Self-efficacy is the term that represents "a judgment of one's capability to accomplish a certain level of performance" (Bandura, 1986:391). Thus, Bandura conclude that persons having high degree of self-efficacy are more enthusiastic to participate in new intercultural interactions and will naturally be unwavering in their efforts to achieve meaningful cross-cultural communications, for these individuals are prepared to bury themselves in novel cultures without any desire for external benefits.

The ideas of internal and external motivation of expectancy theory is the framework for motivational cultural intelligence (DeNisi & Pritchard, 2006; Eccles & Wigfield, 2002). Ang and Van Dyne, (2008) states that, extrinsic motivation is a valid form of inspiration that heightens the degree of motivational cultural intelligence and it denotes the physical advantages that a person derives from engaging in effective intercultural interactions. These may comprise the growth of personal networks, career development, and economic improvement (Van Dyne, Ang & Livermore, 2010). However, intrinsic motivation is a product of the internal fulfilment individuals gain from being culturally intelligent. The intrinsic part of motivational cultural intelligence requires people to combine knowledge of cultures and metacognitive tactics to produce behaviours that enable successful intercultural relationships in order to have personal satisfaction (Van Dyne, et al. 2010; Ang & Van Dyne, 2008; Templer, et al. 2006).

Based on intrinsic interest and their self-efficacy, those with high motivational CI focus attention and direct energy toward cross-cultural situations. According to Bandura (2002),

this longing is tied to the individual's social situation and social history. That is, the past, present, and future social engagements that have, are, or will form his or her values and norms and, consequently, the person's experiences and goals. Briñol and DeMarree (2011) also argue that, without motivation, employees may probably throw in the towel easily in the face of difficulties, or evade future cross-cultural encounters. One can conclude from this argument that a motivated employee is more resilient to impediments and challenges, hence, more likely to learn from the experiences to hone his/her cross-cultural interactional skills. However, Van Dyne, et al. (2010) cautioned that motivational CI must be mixed with the other factors of cultural intelligence to achieve meaningful intercultural engagements.

Behavioural cultural intelligence, otherwise known as CI action, is a person's "capability to exhibit appropriate verbal and non-verbal actions when interacting with people from different cultures" (Ang, et al. 2007:338). Behavioural CQ is rooted in the theories of self-presentation and impression management, which suggests that a fundamental purpose of people in social circumstances is to give a favourable presentation of themselves to others (Earley & Ang, 2003). Impression awareness happens at one point where an individual is unaware of the impression projected and oblivious to being watched, while impression focus occurs at the opposite end and this can cause him or her to generate dysfunctional behaviours because it permeates his or her thinking (Livermore, 2010; Peterson, 2004). Earley and Ang (2003) state that, people who possess behavioural CI typically operates at the impression awareness level.

Scholars are of the position that persons competent in behavioural cultural intelligence adjust their nonverbal behaviours when they find themselves in diverse cultural settings (Van Dyne, Ang & Livermore, 2010; Earley & Peterson, 2004). Triandis (2006) further suggests that people who wish to achieve a favourable impression in novel environments should be cognisant that nonverbal actions differ in meanings, and are determined by the culture of those who interpret the gestures. Such important nonverbal actions comprise facial expressions, kinesics, and physical appearance.

In addition, Ting-Toomey (2012) and Earley, Ang and Tan (2006) posit that behavioural cultural intelligence includes the skill to adjust one's verbal style to enable effective intercultural communication. Verbal behaviours that can be changed consist of the words

utilised, ability to speak foreign language, and one's accent. Words play a vital role in communication and it must be noted that the same words employed in one cultural context might have completely different meanings in another setting. According to Morrison and Conway (2006), the African culture uses suggestion as a powerful tool to initiate a request, while Americans prefer to engage in direct inquiries. Another verbal behaviour that may be modified to encourage fruitful intercultural engagements is silence. For instance, in a low-context culture, silence signifies the absence of communication and can be really uncomfortable, but in high-context cultures, silence denotes a symbol of reverence, observation or contemplation. Verbal behaviour's modification also comprises speech acts such as compliments, appreciation, requests, refusals, responses, apologies, and complaints. In addition, the intricacies and details that provide insight into a culture are contained in and conveyed through language. Ishihara (2007) concludes that a person's inability to speak local language may hinder the possibility for successful interpersonal relationships when in a foreign culture. It was further stated by Earley, et.al. (2006), that, inadequate proficiency in the language of a culture produces less than optimal levels of behavioural cultural intelligence.

Cognitive skills for understanding cultures and motivation must be accompanied with an extensive and adaptable range of behaviours. Gudykunst (2005) noted that individuals who possess high behavioural CI display suitable behaviours based on their wide repertoire of verbal and nonverbal competences such as displaying culturally apt words, tone, facial expressions and gestures. Behavioural flexibility is essential when engaged in interpersonal communication in multicultural situations as people based their judgement on what they see, hear, and infer from other non-verbal actions because they are unable reach thoughts, feelings, and motivations of others.

Table 2.2.1: Summary of CI factors

Component	Description
1. Cognitive CI	Information about the customs, practices and conventions in various cultures obtained through education and personal experiences.
2. Metacognitive CI	Adaptability and aptitude to yield one's opinion to match a new circumstance. Reflection and understanding of certain cultural settings.
3. Motivational CI	Strength and readiness to endure in cross cultural situations notwithstanding the likelihood of failure. Self-efficacy and self-confidence
4. Behavioural CI	The capacity to recognise and display suitable verbal and nonverbal behaviours when relating with people from diverse cultural backgrounds.

In conclusion, it is pertinent to mention that Cultural intelligence is not a type of traditional intelligence which refers to the comparative intelligence of various cultures. Thus, it will be erroneous to refer to cultural intelligence as if some cultural groups, societies, or nations are more culturally intelligent. Further, CI is not context bound because it does not emphasise the utilisation of particular knowledge or actions fashioned out to conduct successful intercultural interaction in a specific country or culture. It is rather focused on creating an extensive framework of knowledge, capabilities, and actions necessary to sail through numerous culturally diverse situations. It is equally essential to note that cultural intelligence skills can be achieved through learning. The competences connected to each of its four dimensions may be improved on/upon through training and experience. In other words, CI is not personality traits but a malleable range of capabilities that can be acquired and deployed for interpersonal communication in a multicultural setting.

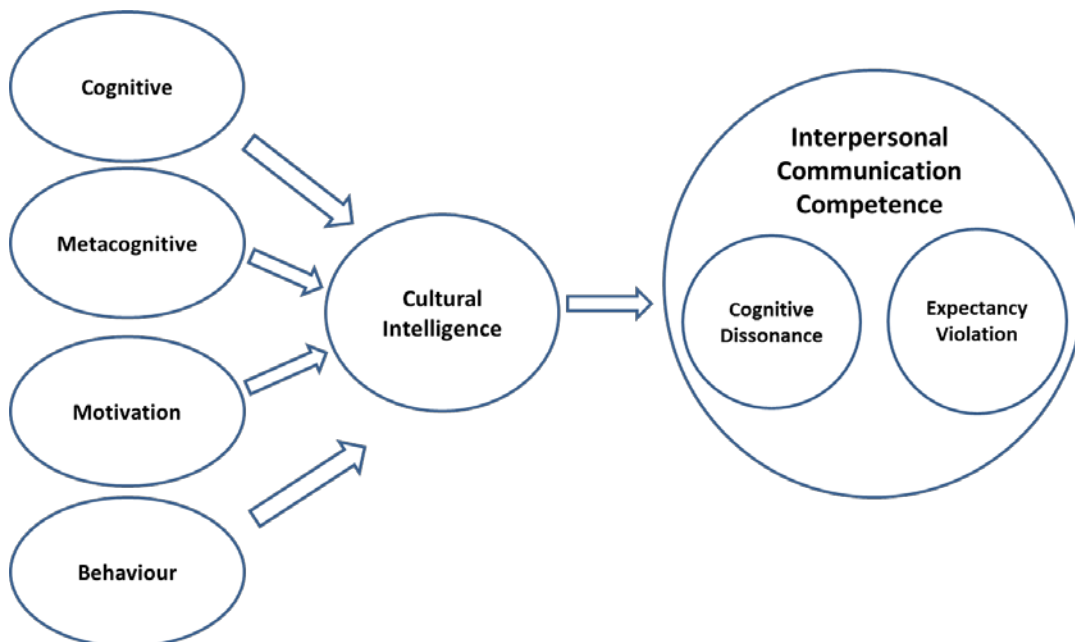


Figure 2.2.2: Conceptual Model of Cultural Intelligence and Interpersonal Communication Competence

2.3 Theoretical Framework

This section reviews the theories of Multiple Intelligence, Expectancy Violation and Cognitive Dissonance.

2.3.1 Multiple Intelligence Theory

Multiple Intelligence Theory was propounded by Gardner in 1983 on the premise that intrapersonal and interpersonal intelligences are as vital as the form of intelligence particularly assessed by Intelligent Quotient and associated tests. The notion that intelligence is a single entity, resulting from a single factor which can be measured simply through IQ tests has been questioned by Gardner. His Multiple Intelligence theory suggests that human intellect should be regarded not as a separate measurement at a certain point in time but instead as a profile of individual abilities and flaws. Gardner further defined intelligence as the capacity to resolve issues or to create products that are treasured in one or more cultural background (Gardner, 2006). Every individual has a distinct and diverse mix of intelligence types, and usually the persons with the slightest traditional intelligence (as assessed by the conventional criteria) really possess tremendous aptitude - frequently under-estimated, undiscovered and under-developed. In his effort to differentiate traditional ideas of intellect and emotion, Gardner developed seven types of intelligence which include bodily-kinesthetic, musical, logical-mathematical, special, linguistic, interpersonal, and intrapersonal. He further added two types of intelligence to the compendium to make nine intelligences.

Linguistic Intelligence is the ability of a person to employ language to articulate his or her thoughts and to understand others. It includes understanding of spoken and written words, the skill to learn languages, and the ability to make proper use language to realise specific goals. Linguistic intelligence comprises the ability to successfully employ language for rhetorical or poetical expression and recollect information. The theory suggests that, through their linguistic skills employees are able to learn and speak co-worker's languages which assists in building intercultural relationships. This will ultimately enhance interpersonal communication and positively affect productivity. Employees with great linguistic intelligence are good communicators as they leverage on their work tool, that is, language skills. Linguistic intelligence is one of the capabilities required in cultural intelligent behaviours.

Logical/Mathematical Intelligence reflects the capacity to evaluate problems, rationally execute actions, and examine issues systematically. Employees possessing this type of intelligence, are able to recognise patterns, process information deductively and think reasonably. This kind of intelligence is required in metacognitive CQ otherwise referred to as cultural awareness. According to Livermore (2011), individuals with this type of intelligence possess the expertise to comprehend the basic principles of some kind of fundamental system when interacting with people of other cultural orientations.

Intrapersonal Intelligence is an individual's understanding of his or herself; deciphering his or her personality, what such a person can do, what he or she intends to do, his or her response to issues, which issues or things to avoid, and which issues or things to embrace. Employees who possess intrapersonal intelligence have an in-depth understanding of themselves. They do know what they are able or unable to do, and know where to go if they need help. Intrapersonal Intelligence is an ability to recognise one's emotional state, uncertainties and inspirations. Gardner is of the view that this type of intelligence includes possessing a functioning model of ourselves, and being able to use such knowledge to control our lives. This is a vital skill in interpersonal communication because self-knowledge is paramount in human relationships. The theory posits that when employees understand themselves, they are able to process information dispassionately and understand others better, especially when relating with people with whom they share no common cultural understanding.

Interpersonal Intelligence is the knowledge and understanding of other people in relationships. It involves employees' capacity to comprehend the purposes, motivations and needs of fellow workers. This enables them to work successfully with one another. According to Earley & Peterson (2004), it is a skill all must acquire and a prerequisite for anybody whose business involves human interaction. Employees who possess interpersonal intelligence will be eager to know about other people's cultures, think about how it shapes the people's way of life and how such awareness can guide their own behaviours when interacting with them. A well-developed interpersonal intelligence according to Gardner is an essential skill in relationships.

In spite of the increasing acceptance of multiple intelligence theory, it has not escaped the lenses of criticism. As a matter of fact, MI theory has been criticised for lack of sufficient

acknowledgment of the critical literature on what MI advocates. Willingham (2004:24), for example, observes: "Textbooks [on MI theory] for teachers in training generally offer extensive coverage of the theory, with little or no criticism".

The nine intelligences have been criticised as being not essentially separate, but simply subcategories of a general intelligence popularly referred to as "g". A battery of 16 tests apparently covering the nine intelligences was conducted by Visser, Ashton & Vernon (2006) and they discovered the existence of g running through most of the tests. These researchers thus argue that, what Gardner refers to as intelligences are skills that are secondary or even tertiary to the "g" factor. Put differently, the intelligences exist but are submissive to "g".

Multiple intelligence theory admits that the "g" factor exists but disagrees that "g" is superior to other forms of human cognition. The theory stipulates that, "g" has its place, especially in logical-mathematical intelligence, vis-à-vis the other seven intelligences. The bone of contention in the argument appears to be a matter of semantics. That the intelligences in Gardner's model exist and are supported by testing is not contestable. What most critics in the psychometric community disagree about is whether or not they should be called "intelligences." They are of the position that the word "intelligence" should be reserved for the "g" factor, while the other seven intelligences should be regarded as talents, abilities, capacities, or faculties. Gardner (2006) has however challenged the sacred nature of "intelligence" as a singular phenomenon and encouraged people to think more profoundly about what it means to be intelligent. In addition, Posner (2004) observes that fresh neuroimaging research validates Gardner's concept of separate parts of the brain being connected to different intelligences.

Gardner's theory has been commonly criticised for being a product of his own intuitions and reasoning and not from a comprehensive and full grounding in empirical research. However, subsequent studies by other researchers have presented complete set of tests to categorise and measure the various intelligences (Ferrando, 2010; Livermore, 2009; Goleman, 2006; Earley & Ang, 2003; Kornhaber, Fierros & Veenema, 2003; Hoerr, 2000). Therefore, Goleman (2006) posits that, to discard MI theory as not research-based merely because there are no specific research studies that endeavour to duplicate research

from the core sciences is to deny a treasure of constructive developments that can open new doors to the world of knowledge.

The significant questions and issues around Howard Gardner's notion of multiple intelligences notwithstanding, the theory has assisted a notable number of educators to query their work and to inspire them to look beyond the narrow boundaries of the foremost discourses of skilling, curriculum, and testing. For example, Kornhaber, et al. (2003) at the Project SUMIT (Schools Using Multiple Intelligences Theory) have surveyed the performance of a number of schools and resolved that there have been substantial improvements as regards SATs scores, parental input, and discipline. They reported that the schools themselves ascribed the gains to the theory. If multiple intelligences theory has assisted educators to review their operation, and provided them a reason to widen their horizon and to attend to what might enable students to achieve a life of fulfilment, then it has to be considered a valuable addition.

Gardner's theory of multiple intelligences has produced a new meaning of intelligence. The theory equally underscores the significance of recognising the real meaning of intelligence and it seems to be interrogating the manner in which intelligence is perceived. Multiple Intelligences theory is a unique viewpoint that expands the understanding of persons to be considered intelligent so that the talents and contributions of people in all walks of life may be wholly appreciated. The theory allows the ingenious sculptor, creative musician or insightful storyteller to be valued as much as the doctor, accountant or engineer (Goleman, Boyatzis & McKee, 2002). Each adds value to the wellbeing of the community in his or her own way. We can argue therefore, that, by departing from the limits of traditional cognitive intelligence, multiple intelligence theory presents a wider outlook and improved appreciation for all the manners in which individuals can create value. It reveals the treasured attributes of every individual and offers practical ways for everyone to have accomplishment in his or her world.

Intelligence is regarded as the ability to learn, reason and understand, and the demonstration of such capacity. Exploring the multiple intelligence theory, Earley & Ang (2003) conceptualise CQ as encompassing, metacognitive, cognitive, motivational and behavioural dimensions with precise application to functioning in culturally different environments. It can thus be explained that at the cognitive dimension, an individual

learns; reasons at metacognitive, endeavours to decide at the motivational CQ; while at the behavioural level which is the final stage he or she engages in demonstration of the knowledge when operating in diverse cultural environments. In this study therefore, multiple intelligence theory serves as the foundation on which cultural intelligence as a construct is examined as a form of intelligence needed in the selected multinational corporations in Lagos, Nigeria. It reveals how the knowledge and application can enhance employees' communication skills in order to function effectively as team members working for overall corporate objectives of their various organisations.

The theory of Multiple Intelligence has sufficiently conceptualised Cultural Intelligence (C.I) as a form of interpersonal intelligence but has not addressed the dynamics of individuals' expectations in interpersonal communication especially in a multicultural context. Expectancy is a veritable factor in any communicative experience (Ting-Toomey, 2012, Burgoon & Walther, 2013; Raphael, 2005). In other words, individuals while communicating create expectations of the behaviours of the other communicators. However, in reality, there are violations to these expectations which can work to the detriment or advantage of those who violate the expectations. Expectancy Violation Theory suggests that the verbal and nonverbal behaviours of people are considered in communication by both senders and receivers with certain expectancy.

2.3.2 Expectancy Violation Theory

The communication study that gave birth to Expectancy Violation Theory (EVT) was carried out by Judee K. Burgoon in 1976 from her Nonverbal Expectancy Violations Model. The theory explores problems of personal space and how communicative functions could be viewed from the lenses of expectations and expectation violations. The theory initially emphasised the nature of people' reaction to violations of personal space. However, it was later extended to include all forms of behaviour violations, including verbal and nonverbal behaviours and afterward to other manners of communication, and is currently regarded as Expectation Violation Theory. EVT is referred to as a theory of communication processes, and more precisely, a theory of discourse and interaction.

Expectancy Violations Theory posits that expectation of people's behaviour will act as perceptual filters, significantly manipulating the processing of social information (Burgoon & Hubbard, 2005; Guerrero, Anderson & Afifi, 2011). Burgoon & Hubbard

(2005) opine that violations of these expectations can prompt an alteration in arousal, which intensifies the salience of perceptions about the communicator and behaviour. According to EVT, some of the elements that constitute expectancies may include cognitive, affective, and conative components and are mainly a product of socio-cultural norms and identified peculiarities of the other (Burgoon & Walther, 2013). In other words, expectancies may be peculiar for an individual or general to a community subgroup or language. General expectancies are communication acts based on cultural norms for behaviour. An instance of a general expectancy is that it is a norm for people to say, “thank you” after receiving a complement from another person. The second form of expectancy is the level at which certain behaviour by an individual is considered as acceptable, suitable, wanted, or favoured (Burgoon & Walther, 2013). Jane always begins conversations with, “It is well” is an instance of a particularised expectancy. The two forms of expectancy are referred to as predictive and prescriptive expectations.

In the event of violations, attention is shifted from the conversation to the violation, frequently leading to social evaluations of the violator (Guerrero, et al. 2011). Johnson and Lewis observe that, “expectancies are created based on: communicator, relationship and context characteristics” (2012:107). Some of the things considered as communicator’s characteristics comprise cultural upbringing, personality traits or demographics, while individuals’ position in a social hierarchy or assessments of familiar and stranger relationships may constitute relationship characteristics. Issues exclusive to a specific set of interactions such as the presence of third parties or contextual formality are referred to as context characteristics. Even though EVT frequently pays attention to pre-interaction expectations, Burgoon and Walther (2013) stress that violations equally emanate from specific messages encountered within interaction. Two primary propositions of EVT are Communicator reward valence and Violation valence.

The communicator reward valence occurs when assessing vague expectancy violations. It refers to how individuals view the person committing the violation and can range from low to high. If the violator is a person that is held in high esteem, an ambiguous violation from him or her may be viewed positively because of the high communicator reward level. Guerrero, Afifi and Andersen (2011) explain that ambiguous violations by a superior officer in an organisation may be viewed positively by his or her subordinate. This is because the supervisor possesses the power to offer rewards to the less powerful, that is,

the subordinate. However, ambiguous violations by the subordinate can be viewed negatively because less powerful individuals tend to possess less rewards to provide and are thus unfavourably perceived when committing violations. EVT posits that a grave violation, if committed by a high reward communicator, can be positively perceived, creating mutual communication styles and positive results such as higher integrity, attraction and admiration (Burgoon & Walther, 2013; Guerrero, et al. 2011). Consequently, if a subordinate perceives his superior to be very reliable, when a violation happens, it is likely to be positive and boost their relationship.

The positive or negative value devoted to the unanticipated behaviour displayed by communicators during interaction is referred to as violation valence (Burgoon & Hubbard, 2005). Normally, a violation of an expectation is construed as negative because expectancy violations drive people to realise that their assumptions were inaccurate and may lead to some uncertainty. Nonetheless, individuals can possibly respond positively to a violation (Burgoon & Walther, 2013). For example, an employee would have a positive violation of expectations if he or she was unexpectedly acknowledged by an overbearing supervisor for doing a good job. Put differently, if the result of the violation is pleasant, a positive valence is attached but, if the result is unpleasant, a negative valence is attached (Burgoon & Walther, 2013). This supports Burgoon & Hubbard position (2005) that the communicator can evaluate and construe the value of their violation in two manners.

It is possible to make some specific predictions about whether or not the individual who views the violation will return or compensate the behaviour in question after evaluating expectancy, violation valence, and communicator reward valence of a given circumstance. When reward valence and violation valence are simultaneously considered, predictable patterns develop (Guerrero & Floyd, 2006; Guerrero, et al. 2011). If the violation valence is precisely viewed as positive and the communicator reward valence is also seen as positive, the theory predicts that the person whose expectancy is violated will return the positive behaviour. Similarly, if he or she sees the violation valence as negative and views the communicator reward valence as negative, the theory also predicts that he or she reciprocates the negative action. Conversely, if an individual sees a negative violation valence but perceives the communicator reward valence as positive, he or she is likely to compensate for the partner's negative action. However, it is more difficult to predict the outcome of the situation in which someone who is considered to possess a negative reward

valence violates the other with a positive action. The behaviour may be reciprocated in such a situation, giving the person the benefit of the doubt.

Criticism on the expectancy violations theory found that a large amount of attention has shown violations to be highly consequential acts, negative in nature, and uncertainty increasing. Afifi and Metts (1998) demonstrate that expectancy violations differ in occurrence, gravity and valence apparent through literature and anecdotal. It has equally been discovered to be true that although the expectancy violations theory conveys a negative valence, several are positive and really decrease uncertainty for they offer further information within the limits of the particular relationship, context and communicators. Other critics of EVT are of the belief that most communication between people is multifaceted and there are many contingency situations to contemplate within the theory, thereby making the prediction of behavioural outcomes of a specific circumstance almost impossible.

Burgoon's methods have also been taken up and debated by scholars. Sparks and Greene (1992) observe that self-perceptions of arousal are not effective measures. They specifically note that Burgoon and her associates (1989) did not succeed in establishing valid guides for observers' ratings, and to this end the claim about the validity of any nonverbal index should not be accepted until that validity has been verified (Sparks & Greene, 1992). Although, the intellectual debate may seem trivial, it is noteworthy because arousal is a significant element of EVT. Nevertheless, in response to the criticism, Burgoon's position is that Sparks and Greene did not equitably review the objectives of Burgoon's research, (Burgoon & LaPoire, 1992). In addition, Burgoon and LaPoire argue that because arousal is such a complex and layered concept, their approach to defining arousal remains especially valid.

Expectancy Violation Theory focuses on a person's observation of the communication in a given circumstance. Individuals while interacting, will anticipate the reaction of the other persons. Violation to the anticipated behaviour can lead to a perception that will be positive or negative. Individuals act differently based on the values of the cultures in which they were raised and this affects their response considerably. The theory is relevant to this study because it provides a technique to connect behaviour and thoughts. It provides one with an improved understanding of the need for both personal space and

another people's space. The theory is appropriate because it concentrates on expectancy violations, evaluates the supposed worth of both the violation and the relationship between the communicators, and declares that these violations possess an array of influences from positive to negative.

Further, Burgoon's portrayal of expectancies as cultural guiding principles for expecting behaviour made the theory primarily suitable for studying how cultural intelligence influences in interpersonal communication competence within a multicultural setting. This requires employees to recognise a violation in their own lives, applying the EVT model to map it out, and in retrospect, clarify the origins of their expectations. The information can then be employed to consider the possible ways in which they could have acted better in that particular situation and generally in their communication engagements. Also, the knowledge of negative and positive violations can be applied to enhance interpersonal communication competence. For instance, negative violations can be avoided and or managed, while positive violations can be successfully used in many departments in the organisations which could in turn yield increased profit and productivity.

Expectancy Violations Theory can be used to inspire employees to objectively examine the intricacies of interpersonal/intercultural communication, particularly in conflict, and consequently will enable them to detect likely problems in communications. Employees are likely to be particularly proficient in identifying these connections in others' patterns of interactions instead of their own. As suggested in multiple intelligence theory, engaging in self-analysis and applying it to interpersonal communication can prepare them for more effective communication exchanges, both among their co-workers and superior officers within the organisations.

The theory has clarified how expectancies wield important influence on individuals' communication styles, their opinions of one another, and the results of their communications. It further explains that violations of expectations in turn may stimulate and confuse their receivers, transferring more attention to the violator and the sense of the violation. As Burgoon and Hale assert, "violations of these expectations are posited to trigger a change in arousal, which heightens the salience of cognitions about the communicator and behaviour" (Burgoon & Hale, 1988:59). However, EVT has not sufficiently addressed the cognitive process experienced by individuals when there is

arousal as a result of violation in their expectations. Thus, this study explored Cognitive Dissonance Theory to bridge the gap.

2.3.3 Cognitive Dissonance Theory

Cognitive Dissonance Theory (CDT) posits that contradiction between two understandings produces an aversive condition comparable to thirst or hunger that necessitates an impetus to decrease the contradiction. This aversive condition is naturally reduced by altering one of the contradictory elements, or creating additional ones, pending when mental harmony is attained. O'Keefe (2002), in his submission states that the dominant position of Leon Festinger's postulation is that if an individual is presented with two cognitions that are not consistent with each other, the fellow will feel the tension of an aversive motivational condition referred to as cognitive dissonance, a tension which such a person will endeavour to eliminate, among other ways, by changing either of the two contradictory cognitions. A cognition, otherwise referred to as cognitive element, may be generally defined as "any belief, opinion, attitude, perception, or piece of knowledge about anything - about other persons, objects, issues, oneself, and so on (Aronson, 2004:146; Littlejohn & Foss, 2007:77). Littlejohn & Foss (2007:81) define a cognitive system as "a complex, interacting set of beliefs, attitudes, and values that affect and are affected by behaviour".

Cognitive dissonance is the mental battle one experiences when having two or more mismatched opinions concurrently. This theory of social psychology has been widely accepted in various disciplines including communication. It has been traded for preceding conditioning or reinforcement theories by considering people as more focused decision makers who struggle for equilibrium in their opinions. When faced with information or choices that generates dissonance, they employ dissonance-reduction approaches to achieve balance, particularly if the contradiction bothers on their self-esteem. CDT proposes that, dissonance is mentally painful enough to propel one to desire harmony, and in a condition of discord, individuals tend to circumvent circumstances and information that could give rise to the discord.

In explaining the theory, three possible relationships have been found to occur between any two cognitive elements. The first type is called irrelevant relationship which means neither of the cognitive information affects the other, the second is consonant relationship which states that the two elements are in unity, and the third relationship is dissonant that

indicates disagreement between the two. If the reverse of one information or knowledge follows from the other, then the two are regarded as being in a dissonant relationship. In addition, two factors determine the level of dissonance experienced by individuals in communication. These are: the comparative magnitudes of consonant and dissonant cognitions and the relevance of the cognitions or issue (Littlejohn & Foss, 2007:77; O'Keefe, 2002: 78). In other words, the relevance of the elements equally has its role. Matters that comprises extremely revered opinions, ideas, or beliefs naturally lead to stronger dissonance. The degree of feelings of dissonance can also be determined by the proportion between dissonant opinions and consonant opinions. That is to say, that the bigger the strength of the dissonance, the more force there is to ease off the feelings of discomfort.

According to Festinger, cognitive dissonance can be dealt with in a number of methods: (1) changing the relevance of the elements or the issue involved, (2) altering one or more of the thoughts or information, (3) providing additional thoughts to one side of the dissonance or the other, (4) seeking information that will be in agreement with the cognitive elements, and (5) twisting or misconstruing dissonant signal (Littlejohn & Foss, 2007; O'Keefe, 2002). According to Sharma (2014), as soon as the decision has been taken, the individual mind begins to evaluate the merits and demerits of the position taken. He explains further that this activity gives birth to production of many contradictory thoughts in the mind of the individual. In other words, the constructive parts of a choice forgone and the adverse effects of the choice made generate rising tension in the heart, resulting in the person's having a second thought about the position taken.

Cognitive dissonance can happen in sundry areas of life, but it is predominantly apparent in conditions where a person's behaviour battles with principles that are fundamental to his or her self-identity. A situation in which a man who, for instance, places a cultural value on absolute abstinence from alcohol just landed a new job as a brand manager of an intoxicating beverage. The conflict in that decision is that, it is important for him to uphold his cultural value while at the same time he must be supportive of his brand. To reduce this conflict between belief and behaviour, there are few choices. The man can reject the offer and look for another job which does not require marketing alcohol or he can decrease his focus on abstinence from alcohol. Concerning the second choice, he could further

reduce his dissonance by participating in actions that minimise the impact of his value, such as seeing the health benefits of alcohol or advocating drinking responsibly.

The theory of cognitive dissonance can be used to reasonably explain and predict human behaviour, even though its prospects have occasionally received weak confirmation and unforeseen findings have occurred (O'Keefe, 2002). It has been criticised for not being falsifiable. Griffin (2012:238) maintains that, "there is no way it could be proved wrong because Festinger never specified a reliable way to detect the degree of dissonance experienced by a person". The theory has further been criticised for lacking enough utility (Sanderson, 2009). The critic notes that the theory fails to offer a comprehensive clarification on the manner and circumstances in which people will make effort to minimise dissonance. This challenge is likewise evident in the inability of the theory to address the problem of human differences. Individuals differ with respect to tolerance for dissonance, and the theory does not stipulate how this plays out in its explanation.

However, other scholars are of the position that Cognitive Dissonance Theory is fundamentally valuable and clarifying but requires some improvements. Wicklund & Brehm (2013) in their argument stress that, the theory is not sufficiently clear concerning the circumstances under which dissonance produces an alteration in behaviours. They are of the view that the missing concept in the theory is choice. They thus hypothesise that the more convinced they are of a choice concerning the conflicting relationship, the more people will be driven to alter that relationship. If individuals believe they possess less power, then the dissonance will not be much of an issue to them, and they possibly will not change.

The work of Cooper and Stone (2000) suggested another enhancement. They revealed that the group membership of the person facing dissonance has seldom been considered in the over 1,000 research works using Cognitive Dissonance Theory. Cooper and Stone assert that group membership occupies a significant position in determining how individuals experience and minimise dissonance. They discovered, for instance, that social identity resulting from political and religious associations wielded an influence on people's response to dissonance.

The shortcomings of the theory notwithstanding, it recommends road maps to persuasion and attitudinal change. Many of the concepts from CDT are still being used by communication scholars. As Littlejohn (2002) notes, besides Festinger's theory being the most significant consistency theory, it represents one of the most important theories in interpersonal communication. The theory has been the basis for more than a thousand research studies (Perloff, 2010), most of which have reinforced the theory. According to Harmon-Jones (2000), continuous refinement of the theory by exploring cognitions more precisely, for example, will produce interesting theoretical perceptions. The concept of dissonance constitutes a powerful phenomenon in the research literature, prompting studies in communication, and other related disciplines.

Despite individual's longing to circumvent it, the appropriate application of cognitive dissonance can be a valuable instrument in building interpersonal relationship in organisations. Generating dissonance can encourage change in behaviour or attitude. By producing cognitive dissonance, that is, pointing out the contradiction between what people know and do, individuals are forced to react. Put differently, an employee can be motivated to learn by revealing dissonance between what he or she knows and the behaviour or attitude being exhibited toward such knowledge. An example is drawing attention to the fact that he or she knows prejudice is wrong and yet passes a disparaging comment about a co-worker of a different culture. The employee is left with no choice but to either change his or her behaviours or reconsider the opinions to account for this new information.

Cognitive dissonance can also be generated to disarm behaviours among employees in the office. This can be achieved by simply inquiring about the impression or expectation of the other side of you, and then acting contrary to that. For example, if an employee is perceived by the colleague to be hard-hearted and harsh, a small gesture that reveals care about the colleagues' feelings or condition can be demonstrated and this will produce cognitive dissonance. Although taking such a step once may not be sufficient to generate change in anyone's attitudes or behaviour, because the dissonant information is likely to be ignored. Nevertheless, if it is repeated severally, or if the behaviour is undeniably visible to be ignored, the outcomes are often striking. This can work both for interpersonal communication between superior and subordinates as well as among co-workers.

The mishandling of cognitive dissonance is the genesis of myriad of issues in the workplace, particularly in cross-cultural relationships, (Littlejohn & Foss, 2007). People's thoughts and actions when faced with two or more dissonant beliefs determine behaviours within the organisations. Cognitive Dissonance Theory can thus be applied in interpersonal communication to break down stereotypes and reduce prejudice. It will enable employees to start building trust where none existed before. They are also able to tolerate one another and substitute aggressive attitudes for attitudes that are likely to be more pacifying and open to peaceful coexistence which ultimately has positive impact on productivity.

In summary, multiple intelligence theory is relevant to this study because it explains how different components of CI (as opposed to the traditional cognitive intelligence) can be deployed by employees for effective interpersonal communication within the organisations. On the other hand, expectancy violation theory in this study serves as the framework for understanding expectations as part of individual employee's perceptual filters when engaged in interpersonal communication while cognitive dissonance theory offers insight into the relationship between employees' behaviours or attitudes and cognitions.

2.3 Review of Empirical Studies

Cultural Intelligence has been primarily deployed in a few intersecting areas such as Intercultural Interaction (Romania, Brancu, Munteanua & Golet, 2016; Bender 2014; Rockstuhl and Ng, 2008); Leadership Styles (Solomon and Steyn (2017; Mullinax, 2014; Yang, 2012; Groves & Feyerherm's, 2011; Dhaliwal, 2010); Global Leadership (Mukherji, Jain & Sharma, 2016; Ramsey, Aad, Jian, Barakat and Drummond, 2016); Employee Engagement (Kodwani, 2012); Job Performance (Jyoti & Kuor, 2017; Barakat, Lorenz, Ramsey and Cretoiu, 2016; Sexton 2013; Chen, Liu & Portnoy, 2011; Imai & Gelfand, 2010). CI has also been applied to Mindfulness (Yang and Chang, 2017; Tuleja, 2014) and Personality Traits (Yeke and Semerciöz, 2016; Nel, Alewyn, Adams & De Beer, 2015).

Several research studies were carried out to check the four-concept structure of Cultural intelligence which consists of the instrument, the final scale, the generalisation across samples, time, countries, methods and discriminant and incremental validities. Concerning

the generalisation across samples, a study on 447 undergraduate students in Singapore was carried out by Van Dyne, et al. (2008). The study was conducted to further prove the appropriateness of the 20-item four-factor model and the strong relationship between the items and the scales. Revised item-to-total correlations for each subscale (0.46–0.66) showed strong relationships between items and their scales, confirming internal consistency. Reliabilities exceeded 0.70 (metacognitive, CI = 0.77; cognitive, CI = 0.84; motivational, CI = 0.77; behavioural, CI = 0.84).

In the next study undertaken by Van Dyne, et al. (2012), 204 students from Singapore filled the 20-item four-factor model questionnaire after four months to demonstrate generalisation across time. The results established that the model is precise across time. With regards to the generalisation across countries, 337 students from the United States also completed the model and their results were compared with their Singaporean counterparts from the previous study mentioned above. Diverse tests of variance confirmed that the model is precise across both countries. To assess the generalisation across methods, Van Dyne, et al. conducted a multi-trait multimethod study. The study showed the “convergent, discriminant, and criterion validity” (Van Dyne, et al. 2012: 16) of the model across both methods.

These studies generally confirmed the reliability and validity of the instrument to assess cultural intelligence. The instrument makes use of a seven-point Likert scale from 1 to 7, 1 signifying strongly disagree and 7 signifying strongly agree. The first four items related to the metacognitive factor (CI Awareness). These are followed by six items related to the cognitive factor (CI-Knowledge), five items correspond to motivational factor (CI-Strategy), and finally five items related to the behavioural factor (CI-Action).

2.4.1 Cultural Intelligence and Intercultural Interaction

Examining cultural intelligence factors among business students in Romania, Brancu, Munteanua and Golet (2016) conducted a questionnaire-based survey to collect data among bachelor management students (2nd and 3rd academic year) gathering a number of 113 valid questionnaires. They used the CI concept as an efficient analysis framework for studying the extent to which business students hold the necessary intercultural intelligence to face future intercultural interactions. After the analysis, the researchers observed that CI

was defined, in the first place, through the motivational dimension and through the strategic, metacognitive dimension. The result led to the conclusion that, for business students, the inductive and stimulative mechanisms and processes of the educational act were the most relevant ones. Thus, the target group was, on one side, aware of the cultural knowledge used when interacting with people from different cultural environments and, on the other side, accepted and desired intercultural interaction. However, the CI was poorly defined by the behavioural and cognitive dimension. The members of the target group having little knowledge about other cultures (values, norms, customs, traditions), also had a behaviour which was poorly adapted to the need for intercultural interaction. The result highlighted the need for improving the concrete baggage of intercultural knowledge (possibly guiding the curriculum towards comparative cultural studies) and directly stimulating the intercultural interaction which can determine behavioural changes (abroad internships and studies, international summer schools, workshops...). Students who had studied abroad had a behavioural dimension score significantly higher than those who had not. Although from a cultural exposure point of view, the personal travels for touristic purposes were the most significant ones, in terms of percentage of students, following the poor interaction during those visits, their impact on the CI was insignificant on all dimensions. Indirect cultural exposure, through parents, did not represent a mending factor of the CI. The scores of students whose parents had international experience through professional missions or jobs in multinational corporations, were not significantly different from that of other students. The gender affiliation represented, at the level of the social group, a differentiation factor in the behavioural dimension of the CI, showed that male students obtained a significantly higher score in terms of the dimension.

Another study was conducted by Bender (2014) to determine whether or not relationships abound between CI factors (cognitive, metacognitive, behavioural, and motivational) and key project manager competencies (communicating, leading, managing, cognitive ability, effectiveness, and professionalism). The study was conducted among two hundred and sixteen (216) organisational leaders comprising project managers registered with the Project Management Institute (PMI) in the United States of America. In this quantitative correlational study, Cultural Intelligence was measured with the Earley and Ang's (2003) 20-item scale, while the second variable, project manager competencies, was measured by PMI Standards Committee (2007) instrument called Project Manager Competency Development Framework (PMCD). Data was analysed using descriptive statistics,

correlation, and two sample t test statistical analyses. The findings indicated a statistically significant relationship exists between CI dimensions and project manager personal competencies. The results indicated a weak strength in Pearson's correlation coefficient implicating further research should be performed. Additionally, the findings indicated a statistically significant difference when comparing the CI scores competency scores of project managers between those who had experience in multicultural workplace environments and those who did not.

In a study of dyads within multicultural teams, Rockstuhl and Ng (2008) discovered that focal persons were more likely to trust their partners when (a) focal persons had higher metacognitive CI and cognitive CI; (b) partners had higher behavioural CI; and, it is important to note, (c) when both parties were from different cultural backgrounds. Data were collected from 259 participants from 40 project teams from a large business school in Singapore. The researchers coded for the cultural diversity of every pair of group members. A dyad was coded 1 when the two members had different ethnic backgrounds and 0 when they had the same ethnic background. In total, 32 percent (199) of the dyads were cross-cultural. They also used Blau's (1977) index to compute the cultural diversity of the 40 groups based on four ethnic categories: Chinese, Caucasian, Malay, and Indian. They measured cultural intelligence with Ang & Colleagues' (2007) 20 item cultural intelligence scale, while focal members' trust in their group members was assessed with three items from McAllister's (1995) affect-based trust measure. The effects of CI on interpersonal trust were obvious only in culturally diverse dyads and not in culturally homogeneous dyads, thereby revealing that CI matters only in culturally diverse situations.

2.4.2 Cultural Intelligence and Leadership Style

In a survey by Dhaliwal (2010), the relationship between leadership styles and cultural intelligence among education managers and teachers in the public schools in western Canada was examined. The research methodology was based on a quantitative descriptive correlational design with the intention to (a) acquire knowledge about perceptions of cultural intelligence from participants, and (b) compare education managers and teachers' perceptions about cultural intelligence and the various leadership styles. The study used the third edition of the Multifactor Leadership Questionnaire (MLQ) developed by Bass & Avolio (2004) to measure the various leadership styles and CI was measured with the Van

Dyne's (2005) Cultural Intelligence Scale (CQS). Simple linear regression analyses were carried out and the analyses revealed adequate proof existed to reject the null hypotheses for the four research questions. Both transactional and transformational leadership styles recorded p-levels < 0.05 for all the cultural intelligence variables included, signifying a significant relationship. Contingent reward leadership recorded p-levels of < 0.05 for all cultural intelligence variables included with the exception of behavioural CI. Laissez-faire leadership recorded p-levels of < 0.05 for all the cultural intelligence variables included except cognitive CI. The results of the simple linear regression analyses carried out were consistent with the results of the Pearson correlation analysis.

Another quantitative study exploring the relationship between cultural intelligence and leadership was carried out by Yang (2012) among 65 managers from the United States and 100 managers from China. The research reported one of the first empirical studies examining the relationship between cultural intelligence competencies and effective leadership. The statistical analysis process (SPSS) was used in this study to get the results while hypotheses were tested using a multiple regression analysis. In general, the hypothesis of the research was expected to predict there would be a positive relationship between cultural intelligence and effective leadership. However, analysis based on the data of the United States sample revealed that there was not any significant or positive relationship between each dimension of the Cultural Intelligence Scale (CQS) and each dimension of the Leadership Behaviour Inventory. That is to say, the cultural intelligence competencies of the leaders in the United States did not relate to effective leadership. On the other hand, the analysis revealed many different relationships based on the data of the Chinese sample. Metacognitive dimension of the Cultural Intelligence Scale (CQS) had strong relationships with each dimension of the Leadership Behaviour Inventory. Cognitive CI had significant relationship with Visualizing Greatness and Communicating for Meaning. Yet, no significant relationship was detected between Cognitive CI and Empowering We; Cognitive CI and Managing Oneself; Cognitive CI and Care and Recognition. In addition, Motivational dimension of the Cultural Intelligence Scale (CQS) had significant relationships with each dimension of the Leadership Behaviour Inventory. Behavioural dimension of the Cultural Intelligence Scale (CQS) had a significant relationship with Visualizing Greatness and Empowering We. On the other hand, no significant relationships were revealed between Behavioural CI and Communicating for Meaning; Behavioural CI and Managing Oneself; Behavioural dimension and Care and

Recognition. This led to the conclusion that the cultural intelligence competencies of leaders in Zhengzhou had strong relationships with their effective leadership.

Examining the relationship between cultural intelligence and its different factors with transformational leadership style, Mullinax (2013) carried out a study among eighty-five (85) indigenous Indian organisational leaders employed by a global business in India. The study employed the Cultural Intelligence Scale (CQS) to assess cultural intelligence and the Multifactor Leadership Questionnaire version 5 (MLQ 5X) to measure transformational leadership style levels. The research methodology was correlational quantitative research design and standard regression analysis. The analysis confirmed a significant positive relationship between the two factors that independently contribute to organisational success. The cognitive and motivational dimensions of cultural intelligence were particularly demonstrated to possess a significant positive relationship with transformational leadership style.

Having observed that most of the studies on leader cultural intelligence and leadership styles have concentrated on the transformational leadership style, Solomon and Steyn (2017) examined how leader cultural intelligence relates to other leadership styles. They explored the relationship between leader cultural intelligence and the empowering and directive styles of leadership, as perceived by subordinates. The study was quantitative and made use of a cross-sectional survey design. Data were collected from 1140 staff members spread across 19 diverse organisations carrying on business activities in South Africa. Correlation and regression techniques were performed to identify relationships. Leader cultural intelligence was found to have a stronger relationship with empowering leadership than it had with directive leadership. With empowering leadership, leader metacognitive and motivational cultural intelligence acted as important antecedents, whilst for directive leadership, leader's motivational, cognitive and metacognitive cultural intelligence played a predictive part that carried a medium effect. The study added to the cultural intelligence and leadership literature by offering empirical evidence of the relationship between leader cultural intelligence and the empowering and directive leadership styles.

2.4.3 Cultural Intelligence and Global Leadership

Examining the relevance of cultural intelligence and communication Effectiveness for Global Leadership preparedness, Mukherji, Jain and Sharma (2016) conducted a survey of managers working in the IT industries located in the National Capital Region of Delhi (NCR), comprising Delhi and 22 districts in the surrounding states of Haryana, Rajasthan and Uttar Pradesh, India. Questionnaires were given to 550 managers out of which 406 (95%) were found acceptable for analysis. Van Dyne, Ang and Koh (2008)'s Cultural Intelligence Scale (CQS), was used to measure cultural intelligence, while Communication Effectiveness was measured by an instrument developed by the researchers and its validity confirmed through a Confirmatory Factor Analysis. An adapted version of The Global Leadership Scale (Black, Morrison & Gregersen, 2008) was used to measure the dependent variable, Global Leadership Preparedness. The results demonstrated a significant positive relationship ($r = .716, p \leq .05$) between the independent variable Cultural Intelligence and the dependent variable Global Leadership Preparedness. Findings also revealed that a significant positive relationship ($r = .719, p \leq .05$) exists between Communication Effectiveness and Global Leadership Preparedness. Further, the t-test failed to reveal a statistically significant difference between the managers based in the home country and managers based outside the home country with regard to cultural intelligence. However, with regard to communication effectiveness and global leadership preparedness, the differences were significant. The t-test also revealed a statistically significant difference between the managers interacting with multicultural teams and managers not interacting with multicultural teams with regard to all three constructs. Overall, the study revealed a strong positive relationship between Cultural Intelligence and Global Leadership Preparedness.

A conceptual study with a multilevel model was also carried out by Ramsey, Aad, Jian, Barakat and Drummond (2016) to establish under which conditions researchers should use the constructs cultural intelligence (CI) and global mindset (GM). They sought to understand the process through which these constructs emerge to a higher level, and link unit-level knowledge, skills, and abilities (KSAs) capital to pertinent firm-level outcomes. The study differentiated two similar lines of research occurring concordantly on the CI and GM constructs. A multilevel model was developed to better understand the process through which CQ and GM emerge at higher levels and their underlying mechanisms. The

study added meaning to the firm-level KSAs by linking firm-level KSAs capital to pertinent firm-level outcomes. The conclusion implied that researchers should use CI when the context is focused on interpersonal outcomes and GM when focused on strategic outcomes. The multilevel model is a useful tool for scholars to select which rubric to use in future studies that have international managers as the subjects. They argued that if the scholar is interested in an individual's ability to craft policy and implement strategy, then GM may be more parsimonious than CQ. On the other hand, if the focus is on leadership, human resources, or any other relationship dependent outcome, then CI will provide a more robust measure.

2.4.4 Cultural Intelligence and Employee Engagement

Examining the relationship between Cultural intelligence and employee engagement, Kodwani (2012) conducted a study among 470 managerial level personnel in National Capital Region of India who have embarked on international assignment in the recent past. The total sample comprises 282 males (60 percent) and 188 females (40 percent). Cultural Intelligence was measured with Earley and Mosakowski's (2004) 12-item scale, while Employee engagement was measured by 17 item Utrecht Work Engagement Scale (UWES) developed by Schaufeli, et al. 2002). Employees in the study rated their agreement with each of the items on a Likert-type scale which ranges from 1 ("totally/strongly disagree") to 5 ("totally/strongly agree"). The data was analysed using multiple regressions analysis and Pearson's product moment correlation. The result demonstrated significant and positive relationship between several factors of CI and engagement. While there was no significant difference between male and female respondents on their engagement score, the result revealed that female employees scored higher in their motivational, cognitive and behavioural CI levels. Regression analysis demonstrates that out of all the three factors of CI, motivational CI contributes more in engagement relative to cognitive CI and behavioural CI.

2.4.5 Cultural Intelligence and Job Performance

A multilevel study focusing on real estate sales performance, Chen, Liu & Portnoy (2011) demonstrated a positive relationship between motivational CI and agents' cultural sales, defined as the number of sales transactions involving a client from a different culture.

Specifically, results based on 305 agents from 26 real estate firms, demonstrated that individuals' motivational CI was positively related to their cultural sales, and this relationship was enhanced by high firm-level motivational CI and diversity climate. Individual Motivational CI was measured with a four-item scale adapted from Ang, et al.'s (2007) five-item motivational CI scale. Individual assessment of firm Motivational CI was averaged based on Ang, et al.'s (2007) five-item motivational CI within each firm to create a firm motivational score. In accordance with the referent-shift model logic (Chan, 1998) and the 15 items from Robertson (2006), a firm diversity climate score was created by averaging all surveyed agents' evaluations on firm diversity within a firm. People who are happy in their position and feel a sense of worth and accomplishment are less likely to seek other opportunities.

Motivating language (ML) is a technique used by managers to motivate subordinates using a three-part method aimed at reducing uncertainty, creating meaning, and establishing empathy. A study by Sexton (2013) posited that a supervisor's use of ML will significantly improve a subordinate's cultural intelligence (CI) which was further examined against the same worker outcome variables as ML, which will help practitioners identify whether CI development will result in meaningful financial figures and benchmarks. Thus, an examination of the employee outcome variables was conducted to help identify and confirm existing relationships in the literature. The study examined a market leader in the motorcoach transportation industry in the United states of America by surveying employees from one of its largest divisions. Of the returned surveys, 257 were usable, with responses from all departments and each level of the organizational hierarchy. Hypotheses were examined using a linear model initially. However, an exploratory nonlinear test was also conducted to identify relationships that may have the shape of a U and J curve. Initial results indicated significant relationships between ML and the employee outcome variables, CI and the employee outcome variables, and interrelationships among the employee outcome variables. Results of tests on the ML and CI relationship, CI as a mediator, and model differences were non-significant. Further examination of the scatter plots revealed the presence of a few select outliers possibly skewing the model results in a negative way. Thus, outliers were then controlled for by ranking the data. The results for the ML and CI relationship and CI as a mediator both proved to be significant and positive.

To investigate the mediation effect of job satisfaction on the CI-job performance relationship, Barakat, Lorenz, Ramsey and Cretoiu (2016) conducted a study where they introduced job satisfaction as a possible outcome variable of CI. The work was the first empirical study to test the effect of CI on the job satisfaction of managers working in cross-cultural settings. They posited that job satisfaction mediates the relationship between CI and job performance. A survey with global managers from multinational firms operating in Brazil was conducted in order to test the hypotheses. Seventy-one multinational companies were selected to participate in the study. Results demonstrated that the job performance of global managers was higher for those with greater levels of CI. Individuals who were able to recognize, understand, and adjust to cross cultural differences outperformed those that could not (lower CI). The study was the first to test the relationship among global managers in Brazil, which increased the generalizability of other studies that have looked at CI and job performance around the globe. Findings suggested that CI is positively related to job satisfaction after controlling for age, gender, and tenure. High CI was linked to a positive self-concept and self-efficacy in global managers. The study suggested that the positive self-concept as a prominent tenant of CI might influence how global managers feel about their work. Hence, global managers that are knowledgeable of and able to understand and adjust to cultural differences might develop a more positive attitude about their job, leading to increased job satisfaction.

In another study by Jyoti and Kuor (2017), the concept of cultural intelligence was generalised as a key competency in Indian context due to its diverse cultures. The purpose of the study was to examine the mediating role of cross-cultural adaptability (CCA) in between CI and the job performance relationship and the moderating role played by work experience and language proficiency in between CI and CCA relationship. The data for the study were collected from 342 managers of nationalized banks in Jammu and Kashmir (India). Exploratory factor analysis and confirmatory factor analysis were conducted to explore and validate the factor of different constructs. Hypotheses were tested through structural equation modelling. The study revealed that CCA mediates the relationship between CQ and job performance. Further, previous work experience and language ability acted as moderators between the CQ and CCA relationship. Further, moderated mediation analysis also confirmed significant indirect effect.

2.4.6 Cultural Intelligence and Mindfulness

In order to test the notion of mindfulness and its critical link between knowledge and behaviour, Tuleja (2014) examined the cultural intelligence of a group of MBA students before and after a cross-cultural immersion experience in China. The study analysed the mindfulness, or reflective practice, of their pre-writing and post-writing essays in order to assess their level of change. The objective of the immersion experience was to go beyond merely learning about what businesses do in China by offering pertinent cultural information as the foundation for why people do what they do. It was important to plant the seeds for a mindful experience—one where the students would be alert, receptive, and responsive to the external stimuli; where students would move beyond accepting the status quo; and where students would be encouraged to step outside of their ethnocentric viewpoints in order to gain a deeper understanding about the intersection of culture with business. Through the predeparture lectures, discussions, and readings, the attempt was to foster a more holistic world view that used elements of culture as the foundation for doing business in China; and the goal was for students to have a basic understanding of China's history, society, philosophy, and politics so that when they met with their business contacts, they could put "doing business in China" into context. In order to demonstrate their understanding of intercultural competence, student papers were analysed using a coding scheme for reflection. Data showed that, overall, students increased their level of "mindfulness" and became more reflective, and more culturally sensitive as a result of the cross-cultural immersion program. The researcher thus concluded that the study can be used for teaching international business and improving study abroad assignments through reflection.

Exploring the relationship between cultural intelligence and psychological well-being with the Moderating Effects of Mindfulness, Yang and Chang (2017) conducted another survey among 110 international students studying in Taiwan. In this study, cultural intelligence (CI) was seen as a potential predictor for psychological well-being. Mindfulness was also examined as a moderator in the relationship between cultural intelligence and psychological well-being. Quantitative approach was applied in this study. The self-report questionnaire composed by Ryff's 18-item scale, Cultural Intelligence Scale and Mindful Attention Awareness Scale was distributed on-line. The collected data went through descriptive analysis, correlation analysis and regression analysis. Results showed that

metacognitive CI and psychological well-being had a significant relationship with an R2 of .231. Besides, motivational CI positively related to psychological well-being with an R2 of .142. Based on the statistic result of the study, the researcher suggested that future research can put efforts on how to enhance metacognitive and motivational CI, like designing related cultural program courses before students' departure, in order to better international students' psychological well-being.

2.4.7 Cultural Intelligence and Personality Traits

In a quantitative research design, Nel, Alewyn, Adams & De Beer (2015) embarked on a study to determine the relationship between personality, identity and CI amongst young Afrikaans-speaking South Africans. This study was cross-sectional in nature. A sample of young South African university students (N = 252) was used. The personal identity subscale from the Erickson Psychosocial Stage Inventory, the Multi-Ethnic Identity Measure, the Religious Identity Short Scale, the South African Personality Inventory questionnaire and the Four Factor Model of Cultural Intelligence Scale were applied as the measuring instruments. Findings revealed that religious identity and ethnic identity had a relationship with cognitive CI. Soft-heartedness and conscientiousness had a relationship with behavioural CI. Also, soft-heartedness, facilitating, extroversion and religious identity had a relationship with motivational CI.

Another qualitative study by Yeke and Semerciöz (2016) focused on the relationship between personality traits, cultural intelligence and intercultural communication competence. The study was conducted on four senior employees of two firms operating in automotive industry in Turkey: three senior employees working in German origin firm and one senior employee working in South Korean origin firm. Interview methods were used to obtain data from the managers and interviews were evaluated through the depth examination. Findings revealed that the cognitive, meta-cognitive, motivational and behavioural intelligence had positive influence on intercultural communication competence. When cultural intelligence was clearly considered, influence of personality traits might have been ignored for understanding attitude and behaviour of individuals having various cultures. Regardless of personality traits, effort and desire of individuals for adapting to foreign cultures manifested their intercultural communication competence. The researchers however, cautioned that the investigation was implemented on South

Korean and German automotive firms in Turkey, thus findings might not be transferable to all organisations having various cultures. That is to say, different results can emerge in other organisations that have managers and employees having various cultures.

Each one of the different issues in the reviewed studies requires a staunch support of interpersonal communication. For instance, there cannot be successful Employee Engagement without effective interpersonal relationship between management and employees. Likewise, leadership styles as well as interpersonal trust in organisations cannot be achieved without good interpersonal communication skills on the part of the employees. Therefore, this study fills the gap by studying the influence of cultural intelligence on interpersonal communication competence amongst employees.

Conclusion

This chapter explores relevant literature on concepts, theories and empirical studies that are foundational to this study. The literature review provides a background for a better understanding of the necessity to understand the association between cultural intelligence and interpersonal communication competence. The operating environment in organisation today is multicultural because its foundation comprises the same wide interconnectivity of people that is generally regarded as the global marketplace. Hence, today's employees need to navigate the global marketplace with the competitive advantage of cultural intelligence. Consequently, organisations striving to optimise operating results will leverage on employees who are competent in conducting effective intercultural communication.

CHAPTER THREE

RESEARCH METHODOLOGY

This chapter provides details about the research design and its appropriateness, a description of the population and sample, and the method for gathering data. In addition, the instruments for acquiring data about cultural intelligence and interpersonal communication competence are described. The rationale for selecting quantitative and qualitative method is addressed. The focus of the discussion is to show why and how the selected design accomplished the study goals and was the optimum choice for this specific research.

3.1 Research Design

Descriptive and interpretive designs were used for the study. They are survey and in-depth interview (IDI). This study employed a combination of qualitative and quantitative methodologies in gathering data from respondents because quantitative methodology makes it possible for variables to be surveyed in their natural state thus enabling the researcher to achieve a data-driven analysis of the relationships between the variables. The in-depth interview was also adopted to enable the researcher to be unrestrictive in examining the subject from interviewees' view point by exploring the interviewees' backgrounds and the revelation of their experience on the research subject. This gave a better insight into interviewees' perceptions and enabled new important issues to arise during the interview. The combination of questionnaire and IDI yielded richer and more useful data.

3.2 Study Population

Corporate organisations that have workforce comprising multi-national groups form the population of this study. This consists of male and female employees of different national/ethnic cultures who work in Chevron Nigeria Limited with a population of one thousand, one hundred and fifty-eight (1158) employees, British American Tobacco Company with three hundred and forty-eight (348) staff strength and America International School which has three hundred and nineteen (319) employees. The specific criteria for employees to be qualified to partake in the study are: the participating employee must be in a work unit filled with people of diverse cultures; the work unit

consists of not less than five members; minimum of three different national cultures exist in the work unit; and the work unit has been established for more than one year.

3.3 Sampling Technique

The sample was selected by the purposive sampling method. Since the primary objective of purposive sampling is to concentrate on specific features of a population that are of interest, and are capable of providing answers to the research questions, the researcher selected the sample based on her knowledge about the study and population. Thus, in this study, the researcher selected employees in Oil and Gas, Consumer goods, and Educational sectors based on the knowledge that the organisations within the sectors comprise individuals of different national and ethnic cultural orientations. These are Chevron Nigeria Limited, British American Tobacco Company and American International School in Lagos, Nigeria. The researcher also used purposive sampling technique to choose participating employees at the junior management cadre for the survey and employees at the senior management cadre for the in-depth interview. The senior management employees were selected for the in-depth interview based on their years of experience in working across various national cultures.

3.4 Sample Size

The employees in this study were engaged 345 staff at the junior management cadre for the survey and 20 at the senior management cadre for the in-depth interview. According to Wimmer and Dominick (2011:102), “no single sample size formula or method is available for every research method or statistical procedure”. These scholars however, outline “a few general principles in determining an acceptable sample size” (p. 103) and one of the principles this study adopted was the use of “available information in published research” (p. 104). They argue that if a sample size used in “a similar research indicates that a representative sample of” a certain figure “has been used regularly with reliable results” (p. 104), then a larger sample than that figure is needless. Therefore, this study took 20% of the population of employees in the sampled organisations because they are representative of the populations based on Wimmer & Dominick’s principles as regards sampling size. The decision to select 20 participants for the in-depth interview was as a result of the fewer number of employees at the top management cadre. There were 10 Nigerians and 10 non-Nigerians (3 Americans, 2 British, 1 Canadian, 1 Chinese 1 Congolese, 1 Indian, and 1 South African) in the sample for the interview. More Nigerians

were selected because they constituted a larger proportion of the sample available as there were fewer nationals represented at the management cadre in the organisations under study.

Table 3.4.1: Sample size for the study

No	Organisation	Total no of Employees	Sample for Questionnaire	Sample for IDI
1.	Chevron Nigeria Ltd.	1,158	220	12
2	British American Tobacco Co.	348	65	4
3.	American International Sch.	319	60	4

3.5 Research Instruments

Data were collected using a combination of two research instruments that employed the Likert scale. Likert scale which provides a uniformed method for gathering and unifying survey data. It is frequently accepted without hesitation by research subjects, who perceive it convenient because they are familiar with the constraints of response options. In addition, each participant completed a short demographic study to ascertain that the conditions for participation were met so that the data were useable for this study. The questionnaire was adapted from two standardised instruments.

The first instrument adapted for this study is the Cultural Intelligence Scale (CQS). This scale was developed by Ang and Van Dyne to examine cultural intelligence via a 20-item, four-factor model (Ang, Van Dyne, Koh & Ng, 2004). The scale comprises of four items for metacognitive cultural intelligence, six for cognitive cultural intelligence, five each for both motivational and behavioural cultural intelligence (Ang, et al. 2006). The scale has been proven to be reliable and has been validated across samples, time, and countries (Moon, 2010; Ang, et al. 2007; Spinelli, 2006).

The adapted instrument consists of a 23-item scale. All items have four-point scale. Some of the expressions in the original instruments were rephrased for clarity. Items that contain more than one element were split into two or more in order to measure them separately. For instance, in Ang & Van Dyne CQS, one of the questions on cognitive cultural intelligence says: “I have the knowledge of other people’s religious and cultural values”. This was recast as “How well do you know about these cultures in terms of cultural values” and “How well do you know about these cultures in terms of religious beliefs”.

The adapted instrument assessed four dimensions of CI with 23 items (six items for cognitive cultural intelligence, five items for metacognitive cultural intelligence, four items for motivational cultural intelligence, eight items for behavioural cultural intelligence). To prove that the 23-item, four-factor model was suitable, a confirmatory factor analysis and a model comparison were carried out. Standardised factor loadings for items in the four scales (0.52–0.80) were significantly different from zero (t-values: 9.30–17.51, $p < 0.05$). The four factors had moderate inter-correlations (0.21–0.45) and acceptable variances (0.75–1.03). The corrected item-to-total correlations for each subscale (0.47–0.71) revealed strong relationships between items and their scales, validating internal consistency. Composite reliabilities exceeded 0.70 (cognitive CI = 0.86, metacognitive CI = 0.72, motivational CI = 0.76 and behavioural CI = 0.83).

The second instrument is the Rubin and Martin's Interpersonal Communication Competency Scale (ICCS) developed in 1994. It is a short, universal, self-report assessment of 10 ICC skills with a 30-item unipolar questionnaire employing a Likert scale ranging from 1 to 5. Every of the 10 ICC factors: self-disclosure, social relaxation, supportiveness, expressiveness, empathy, assertiveness, environmental control, interaction management, altercentrism and immediacy, contains three items. The 30-item scale demonstrates internal consistency revealing an overall Cronbach alpha of 0.86 and was discovered to have a relationship with both cognitive and behavioural communication flexibility (Rubin, Martin, Bruning & Powers, 1994).

3.6 Pilot Study

A pilot test was conducted using comparable subjects from the study population who were not part of the sample. They include employees in International Institute for Tropical Agriculture, Stanfrey Engineering Limited and American Christian Academy in Ibadan, Oyo State. The questionnaire was administered to respondents from Nigeria (Yoruba), America, Italy, Togo, Ghana, India, Cameroon and Democratic Republic of Congo. There was equal ratio of male to female respondents with age ranging from 21 to 60 years. The respondents had between five and 28 years of work experience. Co-workers in the respondents' organisations include Lebanese, Indians, British Cameroonians, Pakistanis, Nigerians of Edo, Igbo, Ibibio, Tiv, and Fulani descents.

The Cronbach Alpha reliability test was used to analyze the 43 items directly related to the variables under review. The internal reliability measured using Cronbach alpha exceeded 0.70 which is posited as strongly acceptable. The reliability coefficient of the test was 0.988 which implied that the instrument was reliable. Also, a test retest validation of each item in the questionnaire showed a correlation that ranged between 0.65 and 0.98.

3.7 Methods of Data Collection

The researcher approached the heads of human resources of the three corporations with a letter requesting permission to conduct the study in their organisations. Having been granted the permission, the researcher provided the introduction letter which was sent to the email addresses of participants in the selected organisations via their human resources departments. The objective and nature of the study was explained to participant and voluntary participation was requested. They were also presented with the options of receiving the questionnaire in person and online. Upon consenting to participate in the study, the individuals who preferred the latter option proceeded to the web link to complete the questionnaire, while the other participants were given the paper copies to fill. Detailed instructions were provided with the instrument to ensure a high response rate. Subsequent to the initial communication with participants, a second message was sent to all participants to re-establish the importance of participants' response. Creating two options for employees to partake in the survey further resulted in an encouraging response rate. The in-depth interviews were conducted in a face-to-face setting. It is pertinent to mention here that participants requested to do so under anonymity.

3.8 Methods of Data Analysis

The study provided answers to six research questions and one hypothesis. The study relied on data from the instruments: questionnaire and interviews. Data from the questionnaire were analysed with statistical methods using SPSS software, while the data from the in-depth interview were categorised into themes for analysis and discussion. The questionnaire items were analysed with simple statistical tools of frequency counts, simple percentages, mean and standard deviation. The hypothesis was tested with the statistical tool of Pearson Product Moment Correlation at 0.05% level of significance.

CHAPTER FOUR

DATA ANALYSIS AND DISCUSSION OF FINDINGS

This chapter provides answers to the six research questions raised to explore cultural intelligence and interpersonal communication competence amongst employees in selected multinational organisations in Lagos, Nigeria. Data collected from questionnaires were analysed quantitatively, while data gathered through in-depth interviews with employees were analysed using explanation building technique. In this chapter, the terms Respondents will be used to describe the employees to whom the questionnaire was administered, while Interviewees are the senior cadre employees who were provided questions through the in-depth interview.

4.1 Socio-Demographic Analysis of Respondents

The demographic variables analysed include age, gender, nationality, educational qualification, and duration of work experience of the respondents.

Table 4.1.1: Age of Respondents (Survey)

Description	Frequency	Percent
21-30years	58	16.8
31-40years	83	24.1
41-50years	132	38.3
51-60years	64	18.6
No Response	8	2.3
Total	345	100.0

Table 4.1.1 reveals that out of the 345 survey respondents, 132 (38.3%) were between the ages of 41-50 years; 83 (24.1%) were in the age range of 31-40 years; 64 (18.6%) were 51-60 years old; and 58 (16.8%) were between 21-30 years. However, 8 respondents (2.3%) did not indicate their age range. This indicates that majority of employees were within employable age.

Table 4.1.2: Gender of Respondents (Survey)

Description	Frequency (survey)	Percent
Male	209	60.6
Female	112	32.5
No Response	24	6.9
Total	345	100.0

Out of the 345 respondents to the questionnaire, 224 (61.3%) were males while 117 (32.1%) were females, while 24 (6.9%) did not state their gender.

Table 4.1.3: Nationality of Respondents (Survey)

No	Nationality	Number	Percentage (%)
1	Nigerians	190	55.3
2	Americans	45	13.2
3	British	34	10.3
4	Ghanaians	20	5.9
5	Chinese	15	4.3
6	Indians	13	3.9
7	South Africans	9	2.7
8	Canadians	6	1.9
9	Australians	4	1.2
10	Congolese	4	1.2
	Total	345	100.0

Table 4.1.3 shows that out of 345 respondents to the questionnaire, more than half (58.6%) were Nigerians of various ethnic groups. Respondents of American origin were 48 in number, while 36 respondents were British. Of the remaining 31.5%, twenty were Ghanaians, sixteen Chinese, fourteen Indians and ten South Africans.

Table 4.1.4: Educational qualification of Respondents (Survey)

No	Qualification	Number	Percentage (%)
1	B.A./B.Sc.	151	43.7
2	M.A./M.Sc.	132	38.3
3	H.N.D.	23	6.7
4	O.N.D.	17	4.9
5	Ph.D.	13	3.8
6	No Response	9	2.6
	Total	345	100.0

The data on educational qualification of respondents is illustrated with table 4.1.3. Out of the 345 survey respondents, 151 (43.7%) had Bachelor of Art/Science degrees, 132

(38.3%) possessed Master of Arts/Science degrees, 23 (6.7%) had Higher National Diploma Degree, 17 (4.9%) had Ordinary National Diploma, while 13 (3.8%) had Ph.D. degrees. This indicates a fair distribution of educational qualifications.

Table 4.1.5: Duration of work experience of Respondents (Survey)

No	Duration	Number	Percentage (%)
1	1-10years	156	45.2
2	11- 20years	91	26.4
3	21-30years	80	23.2
4	31-40years	11	3.2
6	No Response	7	2.0
	Total	345	100.0

The data on respondents' length of working experience was coded into year-intervals and expressed in table 4.1.5. Out of 365 respondents, 156 workers (42.7%) had 1-10years experience, 96 employees (26.3%) had 11-20years experience, and 92 workers (25.2%) had 21-30years experience, while 14 workers (3.8%) had 31-40 years working experience. It should be noted that 7 respondents (i.e. 2.0% of the total did not state their years of working experience. This shows that employees had ample years of work experience suitable for the study.

Table 4.1.6: Nationality of Interviewees

No	Nationality	Number	Percentage (%)
1	Nigerians	10	50.0
2	Americans	3	15.0
3	British	2	10.0
4	Ghanaians	-	-
5	Chinese	1	5.0
6	Indians	1	5.0
7	South Africans	1	5.0
8	Canadians	1	5.0
9	Australians	-	-
10	Congolese	1	5.0
	Total	20	100.0

Table 4.1.6 shows that out of 20 interviewees, half (50.0%) were Nigerians of various ethnic groups. Respondents of American origin were 3, 2 interviewees were British, while there was 1 interviewee each of Chinese, Indian, South African, Canadian and Congolese origins.

Table 4.1.7: Gender of Interviewees

Description	Frequency	Percentage (%)
Male	15	75.0
Female	5	25.0
Total	20	100.0

Out of the 20 interviewees, 15 (75.0%) were males while 5 (25.0%) were females.

Table 4.1.8: Duration of Work Experience of Interviewees

No	Duration	Number	Percentage (%)
1	1-10years		
2	11- 20years	5	25.0
3	21-30years	12	60.0
4	31-40years	3	15.0
	Total	20	100.0

The data on interviewees' duration of working experience was recoded into year-intervals and expressed in table 4.1.8. Out of 20 interviewees, 5 (25.0%) had 11-20years experience, 12 (60.0%) had 21-30years experience, while 3 (15.0%) had 31-40 years working experience.

Analysis of Research Questions

The data collected through the questionnaire were analysed with simple statistical tools of frequency counts, simple percentages, mean and standard deviation, and presented in tables. The hypothesis was tested with the statistical tool of Pearson Correlation Coefficient. The data gathered through the interview guide were analysed and discussed to answer the research questions and used to support the findings of the quantitative data.

4.2 Research Question One: What is the level of interpersonal communication competence amongst employees?

Items on Interpersonal Communication Competence were divided into three sub-sections: expectancy violation, cognitive dissonance and communication styles.

Table 4.2.1: Employees' Reactions to Expectancy Violations

SN	Expectancy Violation	Response				Total
		Great Extent	Some Extent	Low Extent	No Extent	
1	When a colleague from another culture falls short of my expectation, I ask myself if his culture or mine is to be blamed.	45 (10.6%)	184 (58.3%)	72 (20.9%)	44 (10.4%)	345 (100%)
2	When I expect my colleague to react negatively and s/he does not, it makes me realise I shouldn't always assume my judgment is always accurate.	233 (67.5%)	88 (25.5%)	15 (4.3%)	9 (2.6%)	345 (100%)
3	When I expect my colleagues from another culture to respond positively to a comment and they don't, I make efforts to know why it is so.	151 (43.2%)	149 (42.6%)	33 (9.6%)	16 (4.6%)	345 (100%)
4	I often imagine how others feel when my behaviours offend them.	281 (81.4%)	40 (11.6%)	8 (2.3%)	16 (4.6%)	345 (100%)

Respondents were asked the extent to which they ask themselves if their culture or their colleague's is to be blamed in the event that s/he falls short of expectation. Over half of the respondents: 184 (58.3%) asserted that, to some extent, they question whether or not their culture is to be blamed. Seventy-two (20.9%) subjects affirm it is to a low extent that they think of whether the cultural differences account for the violation. While 45 (13%) employees stated that to a great extent when faced with violation of expectancies, they question if their culture is to be blamed, 44 (12.8%) individuals expressed a contrary view. Since only 12.8% of the sample responded that they do not question if their culture is to be blamed during interaction with their co-workers, this result therefore, indicates that the employees to some extent ask themselves if their cultures or their fellow employees are to be blamed whenever there is violation of expectancies.

Most of the interviewees also confirmed that they question their cultural assumptions and that of their colleagues whenever a violation occurs. For instance, Ms. E. A. explained that anyone who has had the experience of working in different cultures will not jump to

conclusion when a colleague behaves contrary to his or her expectation. According to her: “your culture determines what you think is an acceptable behaviour however, it may not be so where that person is coming from. Thus, we owe it to ourselves to always give people benefit of the doubt”. According to Trompenaars and Hampden- Turner (2012), culture assists members of the society to make sense of behaviours and things when trying to comprehend and respond to their environment. Respondent’s view that culture determines what is deemed acceptable is a rehash of the scholars’ position. Since culture defines what people deem appropriate, employees should endeavour to check if the seemingly inappropriate behaviour is due to cultural differences before deciding how to respond to such a violation especially when the situation involves a colleague of another cultural background.

The researcher asked respondents if they realise, they should not always assume their judgment is always accurate when their colleagues positively violate their expectancies. As revealed in Table 4.2.1, employees totalling 233 (67.5%) affirmed that, to a great extent, positive violations make them understand that they should not always think their judgment is free of error. Also, a quarter (25.5%) of the sample stated that, to some extent, the violation makes them realise they should not always assume their judgment is constantly accurate. The result shows that virtually all the employees in the sample believe that when they expect colleagues who are of other cultures to react negatively and they do not, they realise that their judgment may not be accurate all the time. This result lends credence to the view of Triandis (2006) that, employees with high metacognitive CI have increased consciousness of the manner in which their own culture impacts on their behaviour and their construal of intercultural circumstances. In essence, employees can to some extent, use this knowledge to manage violations of expectancies in their relationship with co-workers of diverse cultural backgrounds.

To further support this finding, one of the employees interviewed, Mr T. A. stated that if he had a negative expectation of how his colleague should behave and he or she proved otherwise, he would quickly adjust his perception so as to enjoy a good working relationship with the individual. To another interviewee, Ms. F.O said such a situation shows that one is not always right and, in a way, it helps people to realise they need to work more on their cultural knowledge and assumptions. Such consciousness will enable

them to be aware of and make effort to resist the tendency to see things only from their own perspectives. To further support this view, Ms. F.O. had this to say:

In my place of work, that happens a lot. You think you know how people from a certain culture will behave based on your personal experiences with quite a number of them or based on what you hear other people say about them. As for any of my colleagues who positively violate my expectations of them, I openly commend them to show that I can be wrong too.

Findings confirm the need for employees to avoid stereotyping when communicating with co-workers who are of other cultural orientations. Though a culture may be characterised in a specific manner, it is not generally applicable to all members of that culture. Also, there are regional differences amongst cultures that cannot be ignored. An African employee of Nigerian nationality, for instance, has a diverse cultural orientation from a colleague of Ghanaian nationality. Even amongst Nigerians, an employee of Hausa extraction will respond differently from his or her Yoruba counterparts on some issues.

In table 4.2.2, the score of respondents who, to a great extent, try to find out why co-workers behave contrary to their expectation during interaction is 43.2%, while that of employees who, to some extent, find out is 42.6%. Overall, those who respond positively to that question constitute 85.8%. This indicates that employees to an appreciable degree make effort to go the extra mile to discover why their colleagues behave in certain manners contrary to expectations. Violations occur mostly because employees form preconceived notions of how their co-workers will behave based on their own cultural orientations and sometimes the reverse happens. Briñol and DeMarree (2011) argue that, without motivational CI, an employee is likely to be discouraged when confronted with difficulties, or may circumvent cross-cultural circumstances in the future. It can be submitted that workers make extra effort to inquire from their colleagues when they experience violations as a result of their high level of motivational CI. In other words, cultural intelligent motivation enhances the extent to which employees try to know why their co-workers negatively violate their expectations.

Most of the employees interviewed supported the position of respondents in table 4.2.2 by confirming that they make effort to meet with their colleagues who behave contrary to their expectations. This they do because they believe it is essential for them to understand their colleagues to establish good working relationships with them. By going the extra

mile to seek further clarifications from their colleagues, they lend credence to the position of Earley and Ang, (2003), that the general familiarity with processes, norms, or beliefs will not guarantee success in cross-cultural situations rather, some level of desire must exist on the part of the individual for the metacognitive and cognitive information to be processed and implemented for successful outcomes. Consequently, employees should deploy the cultural intelligence strategy to achieve successful interaction amongst themselves in their various organisations.

As a follow-up, the researcher asked the extent to which respondents imagine how others feel when their behaviours offend them. Two hundred and eighty-one (81.4%) individuals asserted that, to a great extent, in their interactions with fellow employees, they try to imagine how others feel when their behaviour is offensive to them. Another forty (11.6%) said they, to some extent try to imagine how others feel when their behaviours offend them. By implication, this means that employees manage violations not only on the part of their colleagues but are also mindful of violations from their own end. This is in consonance with the position of Earley, Ang and Tan (2006) who noted that, once the metacognitive CI sub-elements are deployed, employees that possess higher metacognitive CI intentionally query the assumptions from their own cultures and that of others when communicating.

Table 4.2.2: Descriptive Statistics of Employees’ Reaction to Violations

Descriptive Statistics					
Statement	N	Minimum	Maximum	Mean	Std. Deviation
When a colleague from another culture falls short of my expectation, I ask myself if his culture or mine is to be blamed.	345	1	4	3.33	.90
When I expect my colleague to react negatively and s/he does not, it makes me realise I shouldn’t always assume my judgment is always accurate.	345	1	4	3.06	.89
When I expect my colleagues from another culture to respond positively to a comment and they don’t, I make efforts to know why it is so.	345	1	4	3.04	.66
I often imagine how others feel when my behaviours offend them.	345	1	4	3.77	.45
Average	345	1	4	3.30	0.73

The data on the level of employees' response to violations were analysed using Mean and Standard Deviation as stated in Table 4.2.2. With a minimum value of 0 (No Response), 1 (Not at All), 2 (Rarely), 3 (Occasionally), and a maximum value of 4 (Often), the result (Mean=3.30; SD=0.73) reveals that workers responded positively to expectancy violations during interpersonal communication with colleagues from other cultures. 'I often imagine how others feel when my behaviours offend them' was their highest attribute while 'making effort to know the reason for negative response from colleagues' was the least. By implication, employees used cultural intelligence to manage cognitive dissonance in interpersonal communication.

Data gathered from the in-depth interview confirmed that employees deem it necessary to imagine how others feel when their actions offend their colleagues. In the words of Mr O. I.: "I operate from the principle of he that wants to have friends must himself be friendly. When such violations occur from my end, I try to do soul-searching to ascertain if my cultural background has not influenced my actions". Another interviewee gave an account of when he scolded a junior colleague who came into the office adorning her wrist with a hot red band. The colleague just lost her brother and apparently in her culture, red was a mourning colour and since she could not wear red clothes to the office, she used that as her mourning emblem. She did not take his action lightly, so he had to go to her office to apologise. This experience corroborates the view of another interviewee who stated that misinterpretations of actions are bound to happen as long as individuals from diverse cultures work together as a team. Employees must be sensitive to know when violations occur from their end and make the necessary adjustments to address such issues before they escalate into conflicts.

Another interviewee Mr H.M. opined that sometimes in the course of discharging their duties as stipulated by the company's rules and regulations employees may inadvertently behave contrary to expectation. When such occurs, people should not apportion blame. Therefore, employees need to know that fellow employees are bound to adhere to best practice in their day to day activities and as such situations may demand that they take some actions which can lead to violations. However, Mr J.O. shared from another perspective:

Peaceful is the heart that does not expect. In my years of working with people, I have come to realise that when you are not too

expectant, you are able to manage violations. I expect people to stick to their guns and when they do, I do not react; rather I look for soft spots to make them take ownership.

Thus, employees should learn to handle their expectations in a manner that will leave room for human fallibility, bearing in mind that there is no perfect culture. Since people behave based on their cultural guidelines, there will always be cases of expectancy violations but employees who are mindful of cultural differences will learn to handle it as best as possible to maintain cordial relationships amongst themselves.

Table 4.2.3 examines how employees handle cognitive dissonance arising from having two conflicting opinions during interpersonal communication.

Table 4.2.3: Employees' Response to Cognitive Dissonance

SN	Cognitive Dissonance	Response				Total
		Often	Occasionally	Rarely	Not at All	
1	I find it easy to change my position when presented with two contrary opinions.	178 (51.7%)	90 (26.1%)	60 (17.4%)	17 (4.8%)	345 (100%)
2	I use my cultural knowledge to determine which of the two opposing opinions is more important or relevant; mine or theirs.	127 (36.8%)	147 (42.6%)	53 (15.4%)	18 (5.2%)	345 (100%)
3	I check if my interpretations are in line with that of others before deciding which of the two ideas I should uphold.	193 (55.9%)	105 (30.4%)	18 (5.2%)	29 (8.5%)	345 (100%)
4	I can accept opinions contrary to mine without ill feelings.	269 (77.7)	73 (21.2%)	3 (1.1%)	- -	345 (100%)

Findings reveal that 178 (51.7%) occasionally find it easy to shift grounds when confronted with two opposing views. A little over a quarter (26.1%) also indicated that often times, when faced with the challenge of choosing between two opposing ideas, it is not difficult for them to shift grounds. In all, a total of 76.8% of the sample affirmed that they change position with ease when confronted with two dissonant cognitions. This implies that employees can manage cognitive elements during interpersonal communication. Triandis (2006) proposed that, people with higher metacognitive CI consciously query assumptions from their own cultures and regulate their mental models during interaction and thereafter. The assumption is that employees were able to manage the dissonance because of their high metacognitive CI.

Responses from the in-depth interview also supported the finding. For instance, Mrs F.O. stated that accepting the cultural diversity and other motivating factors for her colleague or for the culture enables her to handle whatever is incongruent with her cultural values. She further explained that since she operates in a culture different from hers and also works with other people with whom she shares no common cultural understanding, some issues she would have found difficult to come to terms with no longer give her sleepless nights. She says: “For instance, I am at the forefront of gender equality campaign in the office yet I worship my husband as a mini god, I didn’t find it difficult to connect. I’m bound by his culture to do that”.

One of the three ways individuals use to reduce dissonance is to the change perception of action or acquire new information (Festinger, 1957). Mrs F.O. stated that by accepting the disparities in cultural practices, she has been able to handle any knowledge, ideas, or belief that runs contrary to hers. In other words, she has changed her perception of gender equality at work and the husband as Lord at home, by attributing it to the influence of culture. Mr C.Y. also shared his thought:

I find it easy to change position when I’m faced with two conflicting ideas because I have worked with people of various national and ethnic cultures. Imagine a situation where you manage a brand that your belief system does not support. However, you can’t force your cultural values on people. I’m sure there are certain elements of my culture that various cultures find repulsive as well.

According to McLeod (2008), people change the magnitude of dissonance by altering the behaviour/cognition, defending the behaviour/cognition by altering the contradictory cognition, defending the behaviour/cognition by providing new cognitions or disregarding/refuting information which contradicts the current beliefs. The respondent seems to justify his behaviour by ignoring the cognition that conflicts with his action. This, he succeeded in doing by explaining that there are other controversial issues that his culture upholds as well. It can then be inferred that the explanation is instrumental to the reason he is able to change his position when presented with the two contrary opinions.

The next item measured was the frequency with which respondents used their cultural knowledge to determine the relevant opinions when communicating. 147 (42.6%) respondents affirmed that occasionally they use cultural knowledge to determine whether

their own view is more important or relevant than their colleagues'. 127 (36.8%) employees reported that they often employ their cultural knowledge to determine which of the opinion is more relevant. What this implies is that employees' cognitive CI helps them in decision making when they are presented with issues contrary to their positions. It also means that employees make decisions on the basis of precision irrespective of their personal opinions.

An interviewee expressed the need to understand people's past experiences, which informs the reason they behave or do not behave in some manners. He observed that having some knowledge of the cultures of the people with whom one works is essential because it aids understanding on why people take certain stands on some matters. By implication, cultural intelligence has a role to play in how employees deal with dissonance in intercultural relationships. Thus, it is crucial to learn about how culture affects cognition, particularly why people reason in certain manners. Employees who work in diverse contexts where norms, standards, traditions and background are diverse will function well by understanding and accepting the nuances of other cultures as part of the determinants of decision making in interactions.

The researcher then inquired about how often respondents check if their interpretations are in line with that of others before deciding which of the two cognitions they should uphold. In response, 193 (55.9%) employees stated that they always check if their interpretations agree with that of others before making up their minds which of the two cognitive elements they should accept. Respondents who indicated that they occasionally check to be sure their interpretations are in consonance with those of others are 105 (30.4%). Overall, 298 (86.3%) respondents affirmed that they check if what they interpret tally with their fellow communicators before taking positions (Table 4.2.3). This implies the employees always process information intrapersonally before taking decisions. The result also supports Bell's and Kozlowski's (2008) position that culturally intelligent individuals review expectations and regulate mental models when real experiences vary from assumptions. It can also be inferred that their metacognitive cultural intelligent skill is instrumental to the position they assume in managing cognitive elements.

To further support the finding, one of the employees interviewed, Ms. H.O. stated that each culture has a unique operating procedure. According to her, "I do not insist on having

my way rather, I check if what I am thinking is what others are thinking. As long as we all want to get the assignment done, it is okay for me. We may not agree but there is always a meeting point". She reiterated the need to check if there is unity of purpose. Strategy may differ because each employee has his or her unique approach to handling issues. A culturally intelligent employee knows how to deploy cultural awareness to process which of the conflicting cognitive elements to uphold in the event of dissonance.

Finally, respondents were asked how often they accept opinions which are contrary to theirs without ill feelings. To that, 269 (77.7%) of the employees under study stated that oftentimes, they accept opinions that do not tally with theirs without reservations, while 73 (21.2%) others responded that they occasionally accept other people's views that are incongruent with theirs without misgivings. Also, 341 (98.9%) respondents said they can accept opinions contrary to theirs without ill feelings. When the employees are open to the views of other co-workers, relating with others in a multicultural environment becomes easier. It also means that they can function effectively in multicultural environments where there are bound to be moments of contradictions.

In her own submission, Mrs F.O., stated that when action/behaviour/opinions of her colleagues contradict her personal beliefs, ideals, and values, she responds by respecting her colleagues' behaviour or opinion while adhering to the company's best practices and standard operating procedure. The interviewee is advocating here that even though dissonance is inevitable in organisations that consist of employees of multiple cultures, it is pertinent to operate by the organisation's guiding principles when handling issues. This is a vital position especially if the dissonance has to do with official matters where there exists standard operating procedure.

On the other hand, Mr O. I. stated that for him, it is not all the time it has to be his way. As long as it is a better decision for the common good of all, he would give in. The resonating point in the view of the interviewee is that as long as the decision taken is for the advancement of the overall goal and objectives of his or her organisation, a culturally intelligent employee should not find it difficult to yield.

Table 4.2.4: Descriptive Statistics of Employees' Response to Dissonance

Descriptive Statistics					
Statement	N	Minimum	Maximum	Mean	Std. Deviation
I find it easy to change my position when presented with two contrary opinions	345	1	4	3.07	.68
I use my cultural knowledge to determine which of the two opposing opinions is more important or relevant; mine or theirs.	345	1	4	3.08	.90
I check if my interpretations are in line with that of others before deciding which of the two ideas I should uphold.	345	1	4	3.34	.91
I can accept opinions contrary to mine without ill feelings	345	2	4	3.77	.45
Average	345	1	4	3.31	0.74

The data on the level of cognitive dissonance were analysed with Mean and Standard Deviation as stated in Table 4.2.4. With a minimum value of 0 (No Response), 1 (Not at All), 2 (Rarely), 3 (Occasionally), and a maximum value of 4 (Often), the result (Mean=3.31; SD=0.74) reveals that workers responded positively to conflicting opinions during interpersonal communication with colleagues from other cultures. 'Accepting contrary opinions without ill feelings' was their highest attribute while 'changing position easily when presented with two contrary opinions' was the least. By implication, employees used cultural intelligence to manage cognitive dissonance in interpersonal communication.

The findings reveal that to an appreciable degree, employees have a high level of cognitive dissonance management. Employees acknowledged that they deploy their cultural knowledge to determine which of the opinions are relevant and at the same time check if their interpretations are in line with that of others before taking decisions. As a result, they find it easy to change position without experiencing ill feelings. Based on the summation of respondents, then the relevance of cultural intelligence in managing dissonance cannot be overemphasised. It is imperative therefore, that employees respect even the unshared values and opinions of others while looking for ways that they can be better managed for effective interpersonal relationships in their organisations.

Table 4.2.5: Frequency of Employees' deployment of Communication Styles

SN	Communication Styles	Response				Total
		Often	Occasionally	Rarely	Not at All	
1	I believe my colleagues will describe me as a good team player and someone who is team-spirited.	236 (68.4%)	82 (23.8%)	27 (7.8%)	- -	345 (100%)
2	When a colleague is sharing issues/concerns with me, I put myself in his or her shoes.	257 (74.5%)	76 (22.0%)	12 (3.5%)	- -	345 (100%)
3	I have difficulty putting my thoughts into words when communicating with my colleagues.	29 (8.4%)	82 (23.8%)	138 (40.0%)	95 (27.5%)	345 (100%)
4	When communicating with others, I usually do most of the talking.	20 (5.8%)	116 (33.6%)	187 (54.2%)	21 (6.1%)	345 (100%)
5	I understand and respect the views of others even if they are different from my views.	264 (76.1%)	79 (22.1%)	2 (0.8%)	- -	345 (100%)
6	I make eye contact when conversing with my colleagues so that they may know I understand them.	238 (69.8%)	88 (25.0%)	18 (5.2%)	- -	345 (100%)
7	I offer verbal signals (e.g. 'go on', 'you mean') when listening to a colleague	187 (54.2%)	120 (34.8%)	25 (7.2%)	13 (3.7%)	345 (100%)
8	I always try to assess my communication behaviour so as not to offend others.	254 (73.5%)	73 (21.2%)	16 (4.6%)	2 (0.7%)	345 (100%)
9	I am able to handle conflict or solve problems involving my colleagues without any party feeling cheated.	223 (63.8%)	117 (33.4%)	3 (1.1%)	2 (0.7%)	345 (100%)

The researcher inquired from respondents whether or not their co-workers perceived them as good team players and team-spirited people. Respondents numbering 236 (68.4%) submitted that their fellow employees often refer to them as good team players, while 82 (23.8%) employees stated that they are occasionally referred to as team players by their colleagues. According to Greene and Burleson (2003), people who are team spirited are good at negotiating topics to be discussed, keeping conversations flowing and helping others feel they are appreciated as contributors during the interaction. Thus, there is need for employees to exhibit the traits of being good team players and being good natured.

Empathy as an interpersonal communication competency skill was the next item measured. Respondents were asked about how empathic they are when relating with co-

workers. They were asked how often they put themselves in their co-workers' shoes whenever they (their colleagues) are sharing issues or concerns with them. Table 4.2.5 reveals that out of 345 respondents, 257 (74.5%) affirmed that they often put themselves in their colleagues' shoes whenever such people approach them with their issues or concerns. Furthermore, 67 (22%) individuals said that when their fellow workers come to them with problems, they occasionally empathise with them. Overall, 96.5% of respondents gave a positive response to the question. If these responses are accurate, this implies that the competency level of the respondents in empathy is high. It means that employees will react to their fellow workers' inner state with due consideration and this will enable them to understand the viewpoints of others.

The researcher then inquired from respondents about the frequency with which they have difficulty putting their thoughts into words when communicating with their colleagues. 138 (40.0%) stated that they rarely have difficulty to express their thoughts during conversations with their colleagues, while 95 (27.5%) respondents affirmed that they never encounter any difficulty putting their thoughts into words when communicating with their fellow employees (Table 4.2.5). However, 82 (23.8%) individuals indicated that they occasionally have problems expressing their thoughts when interacting with their co-workers. Findings show that respondents are assertive in their communication experiences with their colleagues. Hence, they will be able to defend themselves without unnecessary anxiety, communicate truthful feelings easily and demand for their rights not at the expense of the rights of others. Thus, like Helmer and Eddy (2003) observe, assertiveness involves rights to express feelings, wishes, wants and desires and the readiness to demand them. By being assertive, employees will be also able to get their colleagues to do what is needed to be accomplished in their various teams.

Supportive communication requires that one creates equilibrium which reduces power imbalance in numerous circumstances. Furthermore, to measure supportive communication, the researcher asked respondents whether or not they do most of the talking when communicating with others. As shown in Table.4.2.5, respondents who expressed that they rarely do most of the talking are 60.3%, while 33.6% stated that they occasionally do most of the talking while conversing with their colleagues. The result shows that employees' competency level in supportive communication is above average.

Social relaxation is a sense of ease and ability to receive negative opinions or criticism from co-workers without agitation. This item received second highest positive response rate. The data presented in Table 4.2.5 shows that 98.9% of the sampled population affirmed that they appreciate and have regard for other peoples' opinions irrespective of whether the views tally with theirs. This implies that employees possess the skill to manage another colleague's negative reactions or criticism without unnecessary tension. Hence, they will exhibit no anxiety or apprehension in everyday interaction with their co-workers.

In interpersonal communication, immediacy brings the two parties together through an expression of interest. The researcher used two items in the questionnaire to measure this. One item measured verbal cues, while the other question assessed non-verbal cues. The first item inquired about the frequency with which employees make eye contact and use other non-verbal signs when conversing with their colleagues. Out of the 345 respondents, 326 (94%) affirmed that they maintain eye contact (Table 4.2.5). Two hundred and thirty-eight (69%) reported that they often make eye contact and employ other gestures when interacting with their colleagues so that the latter may know they understand them. In addition, 88 (25%) respondents stated that they occasionally use non-verbal signs to assure their co-workers they understand them. This means that the sampled employees show interest and willingness to communicate with their colleagues during interactions.

The item that was used to assess the verbal signals also shows that 88.7% of respondents provided positive answers (Table 4.2.5). A hundred and eighty-seven (53.9%) said they often offer verbal signals such as 'go on', 'you mean' and others when listening to their colleagues, while 120 (34.8%) respondents submitted that they use those verbal signals when conversing with their co-workers. Both results indicate that employees' level of immediacy skill is high. This implies that the employees that made up the sample are approachable and available for communication with their co-workers. Employees' response is thus in consonance with the position of Lee, Masuda and Cardona (2010), which state that immediacy is frequently exhibited through nonverbal behaviours such as giving a pleasing facial expression, leaning forward to face the other directly and maintaining direct eye contact, as well as verbal behaviours that reveal a sense of interpersonal warmth, intimacy, and connection.

The researcher further inquired from respondents about how often they attempt to assess their communication behaviours so as not to offend others. The intention was to measure altercentrism, otherwise referred to as other-orientedness. The survey shows that 254 (73.6%) employees admitted that they often make efforts to scrutinise their communication behaviours so as not to upset others, while 73 (21.2%) others stated that occasionally examine how they behave when interacting with their co-workers so as not to be offensive. By and large, 94.6% of the sampled population affirmed that they attempt to assess their communication behaviours which indicate that respondents' competency level in altercentrism is on the high side. When employees have interest in others and are attentive to what they say and how they say it, they are more interpersonally competent (Gudykunst, 2005).

When respondents were asked how often they handle conflict or solve problems involving their colleagues without any party feeling cheated, the following responses were gathered. Table 4.2.5 reveals that 340 (99.1%) respondents submitted that they can handle conflict or solve problems without any of their colleagues feeling cheated. This question recorded the highest positive response rate. The result then implies that majority of the employees possess the environmental control competency skill. Hence, they can resolve issues and tackle problems in a win-win situation.

Table 4.2.6: Descriptive Statistics of how Employees deploy Communication styles

Descriptive Statistics					
Statement	N	Minimum	Maximum	Mean	Std. Deviation
I believe my colleagues will describe me as a good team player and someone who is team-spirited	345	2	4	3.61	.63
When a colleague is sharing issues/concerns with me, I put myself in his/her shoes	345	2	4	3.71	.53
I have difficulties putting my thoughts into words when communicating with my colleagues	345	0	4	2.12	.92
When communicating with others, I usually do most of the talking	345	0	4	2.39	.70
I understand and respect the views of others even if they are different from my views	345	0	4	3.75	.48
I make eye contact when conversing so that other people may know I understand them.	345	0	4	3.63	.61
I offer verbal signals (e.g. 'go on', 'you mean') when listening to a colleague	345	0	4	3.38	.80
I always try to assess my communication behaviour so as not to offend others	345	0	4	3.67	.62
I am able to handle conflict or solve problems involving my colleagues without any party feeling cheated	345	0	4	3.62	.57
Average	345	0	4	3.32	0.65

The quantitative data on the level of interpersonal communication competence among employees were analysed also with Mean and Standard Deviation as stated in Table 4.2.6. With a minimum value of 0 (No Response), 1 (Not at All), 2 (Rarely), 3 (Occasionally), and a maximum value of 4 (Often), the Mean is equal to 3.32 and the Standard deviation amounts to 0.65 (Mean=3.32; SD=0.65). The result reveals that workers had competency in interpersonal communication. The workers were good team players, they showed empathy, made eye contact, offered verbal signals, assessed their communication behaviours, and were able to solve problems amicably during communication with co-workers of different cultures. By implication, workers had high competency in communication style.

To further gain insights into respondents' communication style, the researcher presented them with three open-ended questions. First, respondents were requested to specify how they typically respond when they receive offensive feedback from their colleagues. The responses brought forth the following themes.

1. I reflect and Evaluate feedback with the view to making amends
2. I seek clarifications from the sender
3. I remain calm and apologise
4. I ignore and pretend it does not happen
5. I avoid confrontation but approach later to resolve
6. I accept in good faith
7. I express my annoyance

The breakdown of these themes is hereby presented. Out of the 345 respondents, over a third (34.7%) expressed that they would reflect, evaluate, and engage in soul-searching to ascertain whether or not their actions warranted the negative feedback and make necessary amends. Almost one third (32.5%) of the sample also stated that they would seek clarifications, and inquire about what could be done differently to avoid subsequent offensive feedback. Forty (11.6%) individuals specified that they would remain calm and apologetic to the person involved. While, 28 (8.1%) respondents preferred to ignore and pretend it never happened, 21 (6.1%) would rather avoid confrontation but speak with the colleagues later. A number of respondents 12 (3.5%) would feel bad but accept in good faith and move on, and the remaining 12 (3.5%) would choose to confront their colleagues to express their dissatisfaction about the offensive comments.

Respondents were further asked to state how they react when they are uncomfortable with any non-verbal behaviour of a particular colleague. The researcher presented them with the options of 'keeping quiet' and 'pointing out what they are doing is wrong'. They were also given an open-ended option of stating their reactions. About half of the sample (165 respondents) specified that they respond by pointing out to their colleagues what they are doing wrong but would do the correction in a polite manner while 126 respondents affirmed that they would keep quiet. Two recurring themes in the open-ended questions are:

1. I remain calm and wait for an appropriate time to talk

2. I politely ask for clarification

Twenty-seven respondents signified that they usually wait for a favourable time to express their dissatisfaction without upsetting their colleagues. The remaining 27 individuals specified that they politely seek clarification to discover whether or not their feelings are unfounded.

Finally, the researcher inquired from employees how they express disagreements in cases where they do not share an opinion with a colleague. Four main themes appeared from respondents' reactions to the open-ended question. They are:

1. I try to reach a compromise
2. I politely disagreeing
3. I keep mute
4. I express disagreement through non-verbal means

The breakdown of these themes is hereby presented. One hundred and eighty-eight (188) respondents stated that they will respect their colleagues' views and at the same time explain their positions with a view to reaching common grounds on the opinions. Meanwhile, 30 respondents upheld that they would politely express their disagreement, while 28 individuals prefer to be silent and not express their disagreement. 19 respondents said they express disagreement through non-verbal cues.

In essence, one can agree with Ting-Toomey (2011) that Interpersonal Communication competence (ICC) is an impression or judgment formed about someone's capability to succeed in achieving effective interpersonal relationships in communication situations. This probably explains why Wood (2010) concludes that to accomplish appropriate and effective interpersonal communication activities requires the skill to be flexible and adaptable when needed. In this study, findings on the level of display of interpersonal communication competency skills suggest that developing such skills is paramount to successful intercultural communication. Results reveal that majority of employees responded positively to expectancy violation, cognitive dissonance and regular use of communication styles with the highest positive response being 99.1% and the lowest

positive response 60.3%. Hence, to a great extent, employees' interpersonal communication competency level can be said to be high.

4.3 Research Question Two: What is the level of employees' knowledge of the culture of their co-workers?

The first factor of the variable Cultural Intelligence is Cognitive CI, otherwise known as cultural knowledge. Thus, this research question was raised to find out the level of respondents' knowledge of the cultures of their colleagues. Responses to questions from the in-depth interviews as well as items from the questionnaire were employed to answer this research question. The first two questions were open-ended, while the others were close-ended.

In an open-ended question, respondents in the survey were asked to name the number of cultural groups that are represented in their organisations. This was done to ensure that the respondents actually worked with employees of different national/ethnic work groups. Out of the 345 respondents, 252 (73%) said that more than four different national/ethnic cultures are represented in their work places. Also, 93 (27%) respondents stated that their organisations comprise people from three different national/ethnic cultures. Overall, the result shows that employees had co-workers of African, American, Arabian, Asian, Canadian, European and Middle Eastern origins in their organisations. Thus, majority of the respondents work in multicultural settings and have the opportunity to engage in cross-cultural interaction.

As a follow-up, respondents were asked to name the cultures they were most familiar with amongst the various cultures that are represented in their organisations. Out of the 345 respondents, about half of them (52%) said they were most familiar with three or more of the cultures, while (45%) stated they were most familiar with two cultures. They mentioned American, British, Indian, Chinese, Saudi Arabian, Chinese, Ghanaian and South African national cultures as those they were most familiar with. They equally pointed out that, among the Nigerian ethnic cultures, they are most familiar with Hausa, Ibo, Yoruba, Edo Tiv, Igala, Urhobo, Itshekiri, Efik, Ibibio, and Kalabari cultures. The in-depth interviews conducted with the employees across the three organisations revealed that employees under study are familiar with many cultures. One of the interviewees, Ms E.A. submitted that:

My understanding of various cultural viewpoints came from the opportunity I've had to travel to different parts of the world for assignments on my job. It exposed me to other people's way of doing things. Initially, it was tough having to work with people

whose approach to handling a task differs from mine. But overtime, I was able to understand and get along better.

The consensus amongst the interviewees is that cross-cultural experiences and training expose employees to different cultures and ultimately, this enhances their level of familiarity with most cultures. This is what Ms E. A. tried to establish in her statement. Employees whose job requirement entails working with people of diverse cultural orientations must of necessity learn to be familiar with cultures of his or her team members. In the words of Mr G.L.:

There is virtually no workplace where you have homogenous cultures. At every level in the office, you will relate with people of other cultures. It is imperative that you familiarise yourself with the nuances of your colleagues' cultures so that you can be at ease working with them. I will be favourably disposed to any of my colleagues who demonstrate a fair knowledge of my culture.

People cherish the cultural norms and values that shape their lives and would not want it trampled upon. With the rapid increase in globalisation today, it is almost impossible to find an organisation that consists of people of one culture. Thus, it is essential for employees to get accustomed to and appreciate other people's cultural norms and values. This according to Fajana, Owoyemi, Elegbede and Gbajumo-Sheriff (2011) will enhance organisational efficiency in this world of global competition. Mutual respect of people's cultures is paramount in any interpersonal relationships and should be encouraged, cultivated and cherished. It can only be achieved when one is familiar with other people's cultures. Mrs F.O seems to support this view when she said:

Until you are familiar with how and why people do things, you will not be able to appreciate why they hold tenaciously to a particular opinion. Getting accustomed to their cultures enables you to work better with them and unlock some hidden potentials that can be beneficial to you and your organisation. Failure to do so will be met with resistance and uncooperative behaviours. I can tell you from personal experience because I have successfully worked with people that some colleagues felt were most difficult to deal with just because I familiarised myself with their cultures.

This implies that getting familiar with co-worker's cultures is mandatory since a number of tasks in an organisation cannot be carried out by sole effort. Employees need the collaboration of their fellow workers either as team members or other group whose cooperation is paramount to their success in the organisation. By implication, employees

under study were familiar with other cultures apart from their own cultures, and this agrees with Ohmae's (2005) position that as the workplace becomes increasingly diverse, and globalisation increases, a greater possibility of cross-cultural interaction becomes inevitable. Consequently, organisations will benefit from employees who possess the ability to perform effective intercultural communication in order to minimise conflicts and eventually optimise productivity.

Cognitive CI demands that employees have an understanding of how cultures vary in their ideals, and how such varieties influence behaviour. The next set of questions measured employees' knowledge as regards these variables.

Table 4.3.1: Employees' Knowledge of Co-workers' Cultures

SN	Cultural Knowledge	Response				Total
		Very Well	Fairly Well	Not So Well	Not at All	
1	How well do you know about these cultures in terms Legal system?	44 (12.8%)	193 (55.9)	59 (17.1%)	49 (14.2%)	345 (100%)
2	How well do you know about these cultures in terms of Business style?	82 (23.8%)	191 (55.4%)	42 (12.7%)	30 (8.7%)	345 (100%)
3	How well do you know about these cultures in terms of Cultural values?	81 (23.5%)	185 (53.6%)	64 (18.6%)	15 (4.3%)	
4	How well do you know about these cultures in terms of Marriage system?	116 (33.6%)	137 (39.7%)	76 (22.1%)	16 (4.6%)	
5	How well do you know about these cultures in terms of Arts and Crafts?	80 (23.2%)	194 (56.2%)	55 (15.9%)	16 (4.6%)	
6	How well do you understand similarities and differences across the cultures?	76 (22.0%)	192 (55.7%)	62 (18.0%)	15 (4.3%)	345 (100%)
7	How well are you aware of the rules of other languages apart from yours?	21 (6.1%)	161 (46.7%)	161 (46.7%)	2 (0.6%)	345 (100%)
8	How well do you know the rules for expressing non-verbal behaviours in other cultures?	11 (3.2%)	159 (46.1%)	160 (46.4%)	15 (4.3%)	345 (100%)

As reported in Table 4.3.1, 337 (68.7%) respondents affirmed that they have good knowledge of the legal system of the cultures of their co-workers which they had earlier said they are familiar with. However, 59 (17.1%) did not know the legal system so well. The result indicates that, on a general note, more than half of the respondents know

something about the legal system of the various cultures of their co-workers. As it should be expected, the knowledge varies in degree, from “very well” to “not so well”

Responses from the interviewees revealed that they have a fair understanding of the legal system of some of their co-workers cultures, Mr H.M. had expressed that as a matter of principle, employees who work in foreign cultures ought to make effort to know what is obtainable in terms of legal requirements of the people because the legal systems of each society differ. He explained thus,

In my culture, when you have issues with anyone, your legal counsel is there to initiate the process for lawsuits if need be. However, in some African cultures, the families and communities mediate and it has been working well for them. Now as a foreigner, you need to keep yourself abreast of how things work, otherwise you cannot operate successfully.

His position reveals that for an employee to relate successfully in a culture different from his or hers, knowledge of the legal system of such a culture is essential. An employee cannot assume that the legal requirements in his or her culture will be similar to what is obtainable in another culture. Also, employees whose organisations have operations across borders will function effectively in a foreign environment when they take into consideration the legal system of their organisations. One of the interviewees, Mr D.A. shared his experience with the researcher on this:

I remember when I was first posted to Nigeria as an expatriate and my organisation was to purchase a landed property. There were so many legal hurdles we had to cross. Several legally recognised interests had to be taken into consideration before the deal was closed. I was taken aback and had to dig further to know why it was so. Then, I was informed that different states under the Federation have their legal requirements and each community has the rules guiding land purchase.

By implication, his narrative shows that non-indigenes who lack knowledge of the legal system of the environment in which they operate will experience difficulty in navigating some legal issues both with the local authority and individuals in the communities involved. However, if they make effort to seek understanding about why some situations are the way they are, they will receive insights which ultimately will result in stress-free operations about such matters and more. The observation of the interviewee’s of the disparity in the legal requirements of land purchase and the effort made to seek knowledge

lends credence to the view of Ang and Van Dyne (2008) who posit that in a new culture, seeking to know how and why things operate enables a person to interpret and comprehend the new social situations s/he encounters in multicultural interactions.

Table 4.3.1 further reveals that over half (55.4%) respondents mentioned that they have a fair knowledge of the business style of their co-workers' cultures and close to a quarter (23.5%) indicated that they know the business style of those cultures with which they are most familiar very well. Notwithstanding, over a tenth (12%) admitted they know little about the business style of others. This result is similar to that of respondents' knowledge of the legal system. Thus, suggesting that respondents have an appreciable knowledge of the business style of their colleagues' culture.

The business style an employee is used to will affect his operations and his attitude to work. Therefore, a poor knowledge of this business background may lead to friction among co-workers from different backgrounds. As a matter of fact, Mr C. Y. supported the view that the business style of an employee's culture can affect operations and attitude to work when he said:

I have been to different countries in Africa, Europe and Asia. The outlook is different. For instance, the French and Francophone countries are relaxed. They have this seemingly laid-back attitude to work. They observe their lunch break regularly and religiously. When I joined the company in Congo as a Nigerian expatriate, they saw me as being too serious to a fault. It took them a while to understand that my aggression had to do with wanting to get the job done and nothing personal.

From the above statement, it is evident that the interviewee's style of operation varies from that of his Congolese counterparts. To his colleagues, he was too aggressive. In a similar situation, Ms. G.L. corroborated this view by sharing her own experience. She gave an account of her encounter outside the work environment. She visited a butchery in Lagos, Nigeria. The butcher mentioned a price and she bargained based on the pricing style of her culture. She was taken aback that the butcher's countenance changed immediately. Fortunately, a colleague of hers who was used to the system later enlightened her that the pricing style used was the exact opposite of how the folks in South-western Nigeria bargain in the retail market. Ms. G.L. then understood and apologised to the butcher.

The interviewee's experience lends credence to the view of Gudykunst (2005) who posits that as long as there are cultural differences, misunderstandings are inevitable in any human interaction. The situation could have been worse but for the presence of her co-workers, who was able to recognise the bone of contention, looked for a way to resolve it and later made efforts to educate the respondent. Her position after being enlightened by her colleague aligns with Earley and Ang's (2003) proposition that, to be high in cognitive CI, individuals need to possess flexible self-evaluation that would enable them to comprehend what they encounter and perceive and thus adjust their behaviours.

Furthermore, respondents were asked how familiar they are with their fellow employees' cultures in terms of Cultural Values. While 185 (53.6) respondents revealed that they had fair knowledge of the cultural values of their colleagues' cultures, 81 (23.5%) indicated that they know the cultural values very well, and 64 (18.6%) stated that they did not know as much about the cultural values of their colleagues'. In all, 77.1% of the sampled employees responded positively. This also indicates that respondents have substantial knowledge of their colleagues' cultural values.

A considerable number of interviewed employees agreed that being familiar with some of the cultural values of co-workers' cultures is vital to effective interpersonal communication. They concurred that being familiar with their colleagues' cultural values assists them in understanding why those co-workers uphold some standards and beliefs. It also guides them in taking decisions on culturally sensitive issues so that their actions are not offensive to their fellow employees. As they process the issues, they recognise their own reasoning processes as well. Mrs B.A. expressed the need to understand and respect people's cultural values even though one may have reservations about some of them. She stated that in her culture, the sanctity of human life is not negotiable and it is a taboo and cowardly act for anyone to commit suicide. As a matter of fact, it is a stigma for members of the deceased's family and such a person is not accorded a befitting burial rite. However, she said when she was privileged to work in another culture, she was informed that, to them, suicide is considered noble and heroic and such a person is celebrated and regarded as an honourable fellow. She had to process it from their point of view and come to terms with the fact that she may not agree with them but it does not mean they are wrong. She changed her initial resentment toward the people so that she could better appreciate them and have good working relationship with them.

The position of Mrs B. A. supports the view of Ang and Van Dyne (2008) who hold that individuals' acknowledgement of their cognitive process enables the concept of self. Individuals are then able to construe and comprehend the environment and evaluate the discrepancies between the behaviours and the societal rule, and react so as to alter the behaviours. It is therefore essential for employees who work in multicultural settings to endeavour to inquire into people's past experiences so as to know why they uphold some cultural values and abhor others.

In the summation of Ms. H.O., being familiar with the cultural values of fellow employees promotes healthy relationships amongst the organisational members and ultimately impacts positively on organisational objectives. This is because cultural values guide behaviour and influence every facet of employees' functioning within the organisation. Thus, knowing those values will enable one to communicate appropriately as and when required. She stated that operating in a team comprising employees of diverse cultural backgrounds, demands familiarisation with different cultural values. She gave the example of a colleague of the Hausa extraction from the Northern part of Nigeria who will not maintain eye contact in face-to-face interactions. She explained that her knowledge of his cultural values enables her to interpret the behaviour as a mark of respect and not of timidity.

The view of Ms. H.O. supports the notion that understanding people's cultural values as a variable in cognitive CI is paramount when communicating across cultures. Smith, Peterson, Schwartz, Ahmad, Akande and Andersen (2002) state that paying attention to the values upheld by members of a culture is one way to examine the organised conceptual frameworks held by a culture. In other words, individual employees are the lenses through which the values shaping their societies are viewed and to communicate effectively with them, it is imperative to be familiar with the cultural values.

As Table 4.3.1 indicates, 137 (39.7%) of those who responded to the question said they have fair knowledge of the Marriage System of fellow employees' cultures. One hundred and sixteen (33.6) respondents know the system very well, while 77 (22.3%) subjects affirmed that they know a little bit of the marriage system of their co-workers' cultures. The result therefore, reveals that respondents have considerable knowledge of the marriage system of fellow employees' cultures.

The researcher asked about employees' knowledge level of Arts and Crafts of the cultures of their colleagues. 329 (95.4%) employees gave a positive response, while 15 (4.6%) individuals have no knowledge of the cultures in terms of Arts and Crafts. This latter group of respondents indicated they knew nothing about the arts and crafts of their colleagues' cultures. Hence, this finding suggests that respondents' knowledge of their co-workers' cultures concerning Arts and Crafts is significant.

Employees' answers to the questions on the nuances of the various cultures indicate that employees' knowledge of these values is well above average. In each of the item, the percentage of subjects who responded in the negative are negligible compared to those who claimed to be knowledgeable about those values. In a situation such as this, cross-cultural interaction is easier to manage. This is because, the information from the social interactions from their colleagues will be comprehended, construed, and kept through the process of social cognition. Earley, Ang and Tan (2006) support this view by saying that cognition is an essential factor that governs the manner in which individuals recognise the relevant signs in social circumstances.

The interviewed personnel also demonstrated that they had a good understanding of the arts and crafts of some of the cultures they are most familiar with. Many of them stated that being familiar in terms of arts and crafts signifies a high level of likeness and appreciation of the cultures. For instance, Ms. H.O. in her own summation stated that being open to new things, accepting other people's values and willingness to identify with people improve chances of success. She further suggested that when workgroups engage in team bonding, it provides an avenue to get to know about one another's arts and crafts.

The issue of being open-minded about arts and crafts of other people's cultures is pivotal to team building in a multicultural work group. Getting interested in how some of their arts and crafts are made shows acceptance which in turn can lead to favourable dispositions by the people involved. This is in consonance with the position of Guerrero, Anderson and Afifi (2011) that when people show interest in the lifestyle of others, it could influence relationships positively. To corroborate this position, one of the interviewees, Mr H.M informed the researcher that he often attends festivals where some of the arts and crafts of the people are showcased. He also stated that he always inquires about the meaning of some of the symbols used in making the artifacts. Apart from that, he eats their foods and

wears their clothes and as a result, the bond is so close that even when the people have issues that are not work related, they share with him and he offers his candid advice.

According to Ting-Toomey (2012) and Imai and Gelfand (2010), disclosure increases with increased relational intimacy. Further in the interview, Mr H.M. disclosed that his show of interest in the arts and crafts of his co-workers' cultures yielded increased intimacy to the level where personal issues are shared with him. In a situation such as that, employees are able to freely communicate with one another to achieve better and improved performance on their assignments.

Cognitive cultural intelligence reflects not only knowledge of universally similar features of different cultures but also on the existing universal differences (Ang & Van Dyne, 2008a). Hence, the study also examined employees' understanding of similarities and differences across cultures. Findings, as reported in Table 4.3.1, show that more than half of the respondents have a fair understanding of similarities and differences across the cultures. A total of 76 (22.0%) said they understand the similarities and differences of the cultures very well. Some respondents, 62 (18.0%) do not understand the similarities and differences across those cultures so well. Brislin, Worthley and Macnab (2006) posit that those who are high in cognitive CI understand similarities and differences across cultures. It can therefore, be inferred from this result, that majority of the employees are high in Cognitive CI.

Responses from the interviewees lend credence to the quantitative result on this variable. A sizeable number of the senior manager interviewed affirmed their knowledge in terms of similarities and differences across cultures. According to Mr J. D:

I have been privileged to work with people of different national/ethnic orientations. In working with them, I have come to know that we all have something good to bring to the table but in different ways. Apart from that, we have similarities except that our manner of expression may differ. We all appreciate respect in our various cultures but expression of such value varies from culture to culture. In the south-western part of Nigeria, for instance the men prostrate to greet the elders, while in the Northern part of the same country, men squat. Meanwhile, neither of the two styles is practised in other parts of the country yet, they have their own way of showing respect.

This supports the position of scholars that, cultural institutions such as marriage, mourning and language across different cultures have been identified as universally similar. However,

the preceding CI paradox illustrates that, although each culture may have each of these institutions, these institutions are inherently different when the underlying details of protocol, rituals, and behavioural aspects are considered (House, Hanges, Javidan, Dorfman & Gupta, 2004; House, Javidan, Hanges & Dorfman, 2002; Hofstede, 2001). It can be inferred from Mr J. D.'s summation that, the value of respect is universal but the manner of expression differs from culture to culture. Hence, there may be a misunderstanding when people from another culture do not express it in the culturally acceptable manner.

The researcher asked the non-Nigerians interviewees to mention some distinctive differences between Nigerian culture and other cultures. Mr H.M. maintained that basically human needs are similar but differ in expressions. His thoughts are in consonance with House, et al.'s (2004) proposition that although most cultures may uphold certain values, these values are fundamentally dissimilar bearing in mind the essential details of procedure, customs, and behaviour. Similarly, one of the interviewees, Mr D.A. was of the view that when an employee is not fixated but open to listening to fellow workers' opinions, he or she will be able to make a head way irrespective of the differences in cultural orientations. Having mutual respect is therefore paramount in any interpersonal communication, especially in situations characterised by cultural diversity. This is further reiterated by Mr J. T. who pointed out that employees working in an environment filled with people of various cultures need to have a repertoire of acceptable behaviours that will facilitate their operation. The stock will include respect for other people's cultural preferences. When employees treat co-workers in a manner they would like to be treated, misunderstandings are reduced to the barest minimum.

Another one of the employees interviewed, Ms. G.L further shared her position on the matter. She stated thus:

I must come to terms with the fact that I am the different one, not the entire workforce. Hence, the need for me to sit back and take time to observe, and learn. As a matter of fact, I don't make hasty decisions or daring moves in the first few weeks. I am usually not scared or worried that it is different. All I have to do is watch, listen, and learn, and be mindful of how I operate for the first little while and then gradually reveal my personality, thoughts and skills when I feel it is right to do so.

It can be deduced from this interviewee's submission that it is expedient for one to assume that s/he is the one different when in an intercultural encounter so as to facilitate one's

understanding of similarities and differences across cultures. Through patience, listening and continuous learning, employees will better understand one another and adjust faster. This supports the position of other managers who were interviewed that certain attitudes in order to quickly adjust and face the task ahead.

When respondents were asked how well they are aware of the rules of other languages apart from theirs, 161 (46.7%) individuals said 'not so well', 161 (46.7%) respondents however affirmed they have fair knowledge of the rules, while 21(6.1%) employees said that they are very knowledgeable about the rules of other languages. Languages have different nuances and these influence employees' choice of words. Knowledge of the language of others helps one to understand communication better and make right the interpretations even when meanings appear to clash.

Knowing the rules for expressing non-verbal behaviours in other cultures is identified as a key point in cultural knowledge. Table 4.3.1 reveals respondents' knowledge on non-verbal rules governing other cultures. Out of 345 respondents, 170 (49.3%) individuals demonstrated a good knowledge, while 160 (46.4%) showed low a level of understanding of the rules governing the expression of non-verbal behaviours in their co-workers' cultures. This result conversely reveals that respondents' level is just on the average as opposed to other variables earlier measured.

Table 4.3.2: Descriptive Statistics of Employees' Knowledge of Co-Workers' Cultures

Descriptive Statistics					
Statement	N	Minimum	Maximum	Mean	Std. Deviation
How well do you know about these cultures (identified in question 2 as the other culture you are most familiar with) in terms of? Legal system	345	0	4	2.66	.89
How well do you know about these cultures (identified in question 2 as the other culture you are most familiar with) in terms of? Business style	345	0	4	2.93	.85
How well do you know about these cultures (identified in question 2 as the other culture you are most familiar with) in terms of? Cultural values	345	0	4	2.96	.78
How well do you know about these cultures (identified in question 2 as the other culture you are most familiar with) in terms of? Marriage System	345	0	4	3.02	.87
How well do you know about these cultures (identified in question 2 as the other culture you are most familiar with) in terms of? Arts and crafts	345	0	4	2.98	.77
How well do you understand similarities and differences across the cultures?	345	1	4	2.95	.76
How well are you aware of the rules of other languages apart from yours?	345	1	4	2.58	.61
How well do you know the rules for expressing non-verbal behaviours in other cultures?	345	1	4	2.48	.63
Average	345	0	4	2.82	0.77

The quantitative data on level of knowledge of co-workers' culture were also analysed with Mean and Standard Deviation as stated in Table 4.3.2. The minimum value being 0 (No Response), 1 (Not at All), 2 (Not so Well), 3 (Fairly Well), and a maximum value represented as 4 (Very Well). The Mean is equal to 2.82 and the Standard deviation comes to 0.77 (Mean=2.82 \approx 3; SD=0.77). This reveals that workers were considerably well familiar with the cultures of their co-workers. 'Marriage system' was the part of culture wherein workers were most knowledgeable, closely followed by 'Arts and Crafts'. However, the 'Rules for expressing non-verbal behaviour in other cultures' was the item in which they were least knowledgeable. By implication, the descriptive statistics indicate that workers had good knowledge of the cultures of their co-workers.

Overall, findings show that a greater percentage of the employees under study are highly knowledgeable about their co-employees' culture. Earley and Peterson (2004) posit that the cognitive factor of CI is a vital factor because knowledge of culture affects people's opinions and actions. It means therefore that employees' understanding of their fellow workers' cultures and their components will allow them to be in a better position to value the systems that form and produce certain patterns of interpersonal communication in a multi-cultural setting.

In an interview with yet another employee, Mr J.O., the following insight came to the fore:

I always operate from the viewpoint of the proverbial dead clock that is always correct twice a day. Meaning that, no one is completely a fool. The key part of the cognitive process is to know that people will always bring their cultural bias, stereotype, orientation, attitude, etc. to the table. Appreciate them for who they are and explore to see the good things you can pick from them.

This view echoes Gardner (2006) that every individual adds value to the wellbeing of the community in his or her own way. This position introduces a bigger perspective and better appreciation for all the ways that people can deliver value. The dead clock approach to the process of acquiring cultural knowledge provides one the opportunity to accept that, no matter how wrong and unknowledgeable a culturally different individual may be, there is every opportunity that he or she can be right a couple of times. And the few times the fellow is right could be valuable in co-workers' relationships both personally and at the organisational level.

Another notable insight emerged from the interview on cultural knowledge. Mr H.M. noted that:

Whether we like it or not, there will always be differences. Even identical twins that share same placenta possess some unique characteristics which differentiate them from each other. The first thing we must do is to take ownership of diversity. We must acknowledge and admit that there are differences. Thereafter, we look for ways to harness the differences to unite us rather than divide us.

This implies that it is not just enough to have knowledge of other people's cultures, it is important to make a deliberate effort to accept the differences as part of the social process and purpose and determine to explore ways in which the differences can be beneficial to

one and ultimately be used for the good of the organisation. The interviewee's opinion in the excerpt above validates Livermore (2011)'s proposition that a flexible self-concept and self-evaluation is needed so that the individual would be able to understand what is experienced and preconceived and therefore modify his or her actions. Taking ownership is therefore critical in Cognitive CI.

In conclusion, the findings of this research question reveal that the respondents are high in cultural knowledge. The employees are equipped with the knowledge of their co-workers cultures. They are fairly familiar with the nuances of other cultures in terms of arts and crafts, business style, legal system, marriage system, and cultural values. They know the rules of languages in other cultures apart from theirs, similarities and differences across cultures, and to some extent, the guidelines for communicating non-verbal behaviours in other cultures. The personal interviews also reveal that cultural knowledge is certainly a product of personal and educational experience. Employees must also make effort to accept diversity in interpersonal relationships in order to realise both personal and organisational goals. When an employee is equipped with accurate understanding of other people's cultures, s/he is able to eliminate erroneous judgments frequently passed on employees from other cultures. S/he is also empowered to have a universal and free mindset to acquire knowledge from colleagues of diverse cultures.

4.4 Research Question three: What is employees' level of metacognitive CI and how does this influence interpersonal communication?

The second factor of Cultural Intelligence is Metacognitive CI, otherwise known as cultural awareness. Respondents were therefore asked certain questions to discover their metacognition level and the role this plays during interpersonal communication.

Table 4.4.1: Employees' level of Metacognitive CI

SN	Metacognitive CI	Response				Total
		Great Extent	Some Extent	Low Extent	No Extent	
1	I am aware that I need to vary my style when communicating with co-workers from different cultural backgrounds.	167 (48.4%)	100 (29.0%)	61 (17.6%)	14 (4.0%)	345 (100%)
2	I check how knowledgeable I am in terms of culture as I interact with colleagues from different cultures.	170 (49.3%)	119 (34.5%)	53 (15.3%)	3 (0.9%)	345 (100%)
3	I think of what is referred to as appropriate behaviour before speaking up in a meeting with my colleagues.	178 (51.6%)	156 (45.2%)	8 (2.3%)	3 (0.9%)	345 (100%)
4	I check if my interpretations are in line with that of others before deciding which of the two ideas I should uphold.	111 (32.2%)	201 (58.3%)	27 (7.8%)	6 (1.7%)	345 (100%)
5	I am aware that my cultural orientation can affect my interpretation when I am communicating with others.	193 (55.9%)	123 (35.8%)	14 (4.0%)	15 (4.3%)	345 (100%)

During interaction, a culturally intelligent person is expected to think about a suitable communication style that will be acceptable to the other party who is of a different cultural orientation. Hence, respondents were asked whether or not they think about varying their communication style when relating with co-workers of diverse cultural backgrounds. Responses as presented in Table 4.4.1 shows that 167 (48.4%) respondents reported that, to a great extent, they think of varying their communication styles when interacting with co-workers of different cultural orientations. Those who vary their communication styles to some extent constitute 29.0%. However, 61 respondents indicated that it is only to a low extent they alter their communication styles when interacting with their fellow workers of different cultural backgrounds. Overall, 270 (78.2%) persons gave positive responses. This indicates that majority of the employees in the sample have thought about and understood that when relating with co-workers of other cultural backgrounds, they

must of necessity employ suitable communication styles because what is obtainable in their culture may not be acceptable in other cultures.

This view is reflected in the response of one of the non-Nigerian interviewees, Mr T.A. who expressed that his experiences working in multicultural teams made him realise that communication styles vary from culture to culture. In his words: “As an American, we are considered upfront in our manner of speaking and this caused a lot of conflicts between me and my Nigerian folks when I came in newly. One cannot afford to be rigid if one wants to last long in the system. It took me a while but I took deliberate effort to change my style”. This manager’s view reiterates the necessity of putting into consideration appropriate communication styles to use when interacting with people of other cultural orientations. His position implies that employees should be flexible and open-minded so as to learn about the different communication styles and how and when to use them. This echoes the view of Triandis (2006) that people who possess high metacognitive CI are observant of cultural preferences of others before and during interactions. To further support this position, another employee, Ms. H.O. stated thus:

Communication here [in Nigeria] starts with polite inquiries into the welfare of your colleague and his family, whereas most Western colleagues go straight to the point. Nigerian communication styles also vary based on ethnic extractions. There are some Nigerians who are really direct communicators. You have to be careful so that your good intention is not misunderstood. I think the best approach is getting to know people’s preferred communication style and making effort to comply.

While it is necessary that employees think about varying their communication styles before engaging in interpersonal communication, they must also remain observant during the interaction proper. People need to be mindful of the culture of others and seek to know more about their nuances and rituals. Although an employee may be from a particular culture, he or she may have been raised in another culture hence, acculturation might have taken place. This corroborates the view of Trompenaars & Hampden-Turner (2012) that the situation-specific behaviours that people think are suitable are dependent upon their main culture and the degree of the cultural values imparted in them by the community.

Respondents were asked if they think it is necessary to check how knowledgeable they are about other people’s cultures before they engage in any interaction with them. As Table

4.4.1 reveals, to 289 (83.8%) respondents, the answer was positive. In addition, 170 (49.3%) respondents stated that, to a great extent, they check how knowledgeable they are about other cultures when interacting with their colleagues, while 119 (34.5%) employees said, to some extent, they think of how much they know about other individuals' cultures before interacting with them. Notwithstanding, 53 (15.3%) indicated that, to a low extent, they reflect on their own level of knowledge of other people's cultural dispositions before relating with them. Overall, majority affirmed that they check how informed they are of co-employees' cultures before interacting with them. During the interview sessions most of the respondents validated the quantitative data.

Most of the managers whose opinions were sought in the in-depth interview agreed that, it is essential to check one's level of knowledge about people's ways of life when communicating across cultures. Mr O.I. opined that because it takes time for foreigners to have a sufficient level of cultural knowledge and understand people, they have to think before making their own judgment on what is or is not appropriate behaviour. He is of the view that an employee must seek knowledge when working in and with people in a foreign setting. This is a rehash of Briñol's & DeMarree's (2011) viewpoint that those who are high in metacognitive CI are aware of the need to prepare or plan for intercultural situations by familiarising themselves with diverse cultural practices. When employees think of how knowledgeable they are about a culture before engaging in a communication act, they consciously delay judgments until sufficient information is available to make sense of the intercultural situations. As the interviewee pointed out, it takes time to understand people's cultures hence employees must not be quick to pass judgments.

Scholars posit that individuals need other interpersonal skills to enable them to interact effectively with co-workers from different cultural orientations and thus be able to contribute their quota to the overall corporate goals and objectives (Livermore, 2011; Earley & Ang, 2003; Goleman, 1995). The managers interviewed agreed that misunderstanding can stem up from lack of cultural knowledge and this can have adverse effect on organisational objectives. Other respondents shared that employees express emotional and non-verbal cues based on cultural differences and such expressions can easily be misunderstood by colleagues who do not share similar orientation. Thus, employees need to constantly check how knowledgeable they are about people's cultures so as not to misinterpret actions of co-workers. It also helps people to see issues from the

viewpoint of culturally different others prior to the intercultural encounter and foresee their probable response to different styles of communication.

Finding shows 334 (96.8%) employees in the sample responded positively to the question they were asked about thinking of what is referred to as appropriate behaviour before speaking up in a meeting with their colleagues (table 4.4.1). A total of 178 (51.6%) respondents stated that, to a great extent they think of the kind of behaviours that can be considered suitable before responding to any issue in a meeting with their co-workers. The number of employees who indicated that, to some extent, they think of what is referred to as acceptable behaviours before speaking up at meetings is 156 (45.2%). It can then be inferred from this result, that respondents deliberately monitor and review their mental schemas with regard to cultural norms of their various colleagues. This position supports the argument of Livermore (2008) that culturally intelligent people modify their mental maps concerning the cultural practices of other individuals, groups or countries.

Responses from the in-depth interview confirmed the quantitative result. Ms. E.A. stated that thinking of what is referred to as appropriate behaviour is essential in heterogeneous settings because organisational members belong to different national and ethnic groups. Hence it is imperative to know that what is deemed fit in one culture may not matter much in other cultures. She further cited the example that some see monosyllabic answers like 'yes' and 'no' as inappropriate during interactions; they expect responses to be couched in complete sentences. However, Mrs F.O. had this to say:

The most important thing, I think, is to be attentive at meetings so as to observe people's reactions. This is because you cannot possibly please everyone. Organisations have their rules and regulations guiding meetings. This must be strictly adhered to. However, there are some non-verbal cues you have to watch out for to feel the pulse of the generality of the people. By that, I mean, sometimes sticking to the official manner may offend the cultural leanings of some key members of your team. Hence, you have to adjust your behaviours so that the objectives of the meetings are not defeated.

The implication of this statement is that in multicultural settings, it is important for employees to be flexible and not insist on doing things according to the rules and regulations at all times. Sometimes there can be an exception to the rule especially on culturally related issues which do not necessarily translate to superiority of one view over

the other. In the interest of peace and effective realisation of corporate goals and objectives, flexibility is advisable. Besides, Mrs B.A. further emphasised that, added to flexibility is the need to be observant. It takes absolute concentration at meetings to be able to decipher participants' attitudes and mindsets. Ability to see things from other people's perspectives enables one to shift ground when necessary. This further validates the argument of Sitzmann, Bell, Kraiger & Kanar (2009) that metacognitive CI entails anticipation and seeing things from the point of view of people from other cultures. In addition, the ability to do that emanates from being proactive and reflecting on the behaviours of others with due consideration of the cultural context.

The positions of the interviewees confirm that thinking of the appropriate behaviours before speaking up at meetings is not negotiable across board. It is a metacognitive CI attribute that anyone who wants to relate successfully in a multi-cultural setting must endeavour to imbibe. Hence, employees should constantly be conscious during interaction so as not to exhibit unacceptable behaviours. This confirms the position of Van Dyne, et al. (2012) that metacognitive CQ presupposes that people should be deliberately conscious of cultural preferences of others before and during interactions. In other words, the thinking continues even during discussions.

Metacognitive CI presupposes that culturally intelligent people check if their interpretations of messages align with the intentions of the bearer of the messages. Do employees think it is pertinent to check if their interpretations of information received from their fellow employees tally with what original source intend to pass across? While the response from 312 (90.5%) respondents was positive, the remaining 33 (9.5%) held a negative view. This latter group of respondents do not agree that they have to check if their interpretations are consistent with the others' intentions in intercultural interactions. The implication of this result is that respondents are aware that accurate understanding of messages as intended by the sender is pivotal to effective interpersonal communication and thus, have programmed their minds to ensure they achieve success in their relationship with their colleagues.

Majority of the employees in the in-depth interview also confirmed that it is important to constantly check whether or not their interpretations of messages are consistent with the

intentions of others when communicating with their colleagues. Mr O.I. who operates in a workgroup which comprises personnel from five different cultures had this to say:

Certain words and symbols represent different meanings. When we interact, I make effort to be sure my understanding of the messages is in line with what they intend to pass across to me. At times, I go back to some of them to further clarify. Otherwise, misunderstanding will come up and this will affect our relationships both at the team and personal levels. That will not be healthy for the organisation.

Effective interpersonal communication can only take place when both parties accurately interpret messages. Thus, in a cross-cultural situation, it is expedient for employees to ascertain that information or instruction is received the same way it is intended by their co-workers. Mr O.I. gave account of the relationship between him and his team members in terms of interpretation of messages. Most times in organisations, conflicts arise because employees do not decode properly the information they receive from their co-workers. Employees, either wittingly or unknowingly, carry their cultural assumptions into conversations which in turn affects their interpretation of messages. Even at the subordinate-superior level, if messages are not properly interpreted, it can put a strain on relationships. However, if employees constantly check whether or not their interpretations tally with what their colleagues mean, misunderstanding is unlikely to occur. His view about bias echoes the proposition of Johnson and Lewis (2012) that cultural background is one of the communicator's which influence the impression people create about other persons during interactions.

One of the managers (Mr. D.A) confirmed during the interview that some employees lack the skill to make their thinking visible and understandable. Communicating with such people requires prodding in order to fully comprehend them. Some colleagues, according to him, can also be intentionally cunning which demands that one ensures that what is interpreted is what they intended. He also mentioned that some out of fear or timidity communicate something different from what they mean. Thus, it is needful to check and be sure the two communicators are on the same page. In other words, some employees in hierarchical organisations out of fear may not communicate effectively with their superior. Also, some employees whose cultural background forbids them from challenging older people may sometimes find it difficult to clearly put across their thoughts on some issues when interacting with people older in age and higher in hierarchy. Thus, it is

recommended that when employees are communicating with such colleagues, the need to exhibit the metacognitive skill of checking if their interpretations are in line with the intentions of such people is necessary.

Subsequently, the researcher asked if respondents are aware that their cultural orientation can affect their interpretations when they are communicating with culturally different others. Three hundred and sixteen (91.6%) agreed that their cultural background has a major role to play in their interpretation of messages when they are interacting with their co-workers of different cultures. Respondents' reply to this question shows a high level of awareness of how individuals' various cultural backgrounds can interfere in their understanding of messages. Consequently, this awareness will enable them to constantly check if their interpretations are consistent with the intention of others. It is pertinent to mention here that this view is consistent with others previously expressed in this study.

Confirming the quantitative result, Mr J.O in the interview session, stated that even if an individual was raised in the wilderness where no human resides, such a fellow would still reflect the culture of the environment that produced him or her. To him, such a person will probably exhibit some animalistic tendencies that will reveal he or she had lived in the animal kingdom. In essence, this interviewee is of the opinion that cultural background will always influence people's perspectives on issues. As pointed out by Triandis (2006), employees with high metacognitive CQ possess keen awareness of how their own cultural backgrounds affect their actions and their understanding of intercultural encounters. The interviewee's position corroborates this but he however stated that he made effort not to allow that to have an adverse effect on his interpersonal relationships. It can also be inferred from his statement that because he is aware of the role his culture plays in how he assigns meanings, he is careful not to misinterpret the intentions of his colleagues.

Similar to how culture influences interpretation is the account of another interviewee, Mr C.Y. who shared his experience at a farewell dinner party organised in honour of a retiring senior colleague. He said while at the party, he inquired from the colleague seated beside him what the planning committee bought as a gift. He froze when he learnt that it was a gigantic grandfather clock which in his culture, meant wishing him dead. Trompenaars and Hampden-Turner (2012) posit that culture assists members of the society to give meanings to behaviours and things when trying to comprehend and respond to their

environment. The experience of Mr C.Y demonstrates these scholars' perspective on culture.

Table 4.4.2: Metacognitive CI and interpersonal communication competence cross-tabulation

Description		Interpersonal Communication Competence				Total	% of Grand Total
		Not at All	Rarely	Occasionally	Often		
CQ Metacognition	Strongly Disagree	0	0	1	1	2	0.58
	Disagree	0	0	2	4	6	1.74
	Agree	1	3	149	42	195	56.52
	Strongly Agree	0	0	87	55	142	41.16
Grand Total		1	3	239	102	345	100.00
%		<i>0.29</i>	<i>0.87</i>	<i>69.28</i>	<i>29.57</i>	<i>100.00</i>	

Table 4.4.2 shows the result of employees' level of metacognitive CI and how it influences interpersonal communications. Respondents were asked if they should question their assumptions, accept that their judgments are not always correct, deploy their cultural knowledge to determine relevant opinions and check if their interpretations are in line with that of others in decision making. Out of the 345 respondents, a huge majority of 335 (97.68%) are fully in agreement with this notion. This implies that all but less than 3% of the respondents are able to easily question their assumptions, accept that their judgments are not always correct, deploy their cultural knowledge to determine which of the opinions are relevant and at the same time check if their interpretations are in line with that of others before taking decisions. Two hundred and thirty-nine (239) respondents which constitute 69.28% of the sample and 102 respondents (29.57%), totalling 98.84% of the sample stated that their level of metacognition influenced their interpersonal communication. These workers, while communicating with co-workers of different cultural upbringings were not only able to handle violations and dissonance arising from cross-cultural representations in their workplace but also display appropriate communication styles such as self-disclosure, empathy, immediacy, social relaxation, assertiveness, altercentrism, supportive communication, and environmental control. By implication, workers' level of metacognition influenced, to a large extent, their interpersonal communication competence.

One of the interviewees, Mr G. L., stated that apart from engaging in all the above activities in metacognitive CI, part of the mental process should include continuously engaging in critical thinking about individuals and conditions where cultural orientations vary. He reiterated that people should endeavour to critically evaluate their own behaviours, suppositions as well as culturally motivated opinions while evaluating and regulating their mental maps. This will enhance increased probability for understanding and appreciating folks from other cultural backgrounds. This view supports Van Dyne, Ang & Koh's (2009) position that people who are high in metacognition will always question their assumptions and adjust their mental map, to understand culturally different others and ponder on their knowledge and prejudice about such individuals.

Another insight that came up from the interview is that there are negative and positive sides to people irrespective of their backgrounds. Individuals who intend to function effectively in an environment characterised by cultural differences should have a mindset of winning and gaining grounds. According to one of the interviewees, Mr J. O., one of the ways to curry favour from a culturally different person is to appreciate him or her for who s/he is. In his summation,

For everyone, there is a king and a fool. It is the person that you appeal to that will respond to you. I explore the royalty in individuals, make them feel valued and respected. When you push that on further, that is, the message of value and respect, you win many people over eighty per cent of the time.

The Nigerian interviewees stated that it is essential for their foreign counterparts to be willing to understand and respect Nigerian culture and have an open mind to accept certain cultural behaviours or backgrounds of the people. The foreign employees also highlighted that it is necessary to have a knowledge of Nigerian culture and diversity. This is because, it is vital for one to be familiar with the key aspects of the culture, especially why people do things in certain ways. They also believe they need to have personal understandings of the individuals because by endeavouring to relate with the people themselves, employees can gain a balanced viewpoint about their work environment.

To sum up, responses from both the survey and in-depth interview reveal that respondents' level of metacognitive CQ is high. The frequency count shows that over three-quarters of respondents engage in the mental processes that individuals high in metacognitive CI

employ to process cultural knowledge in interpersonal communication with specific reference to situations characterised by cultural diversity. Employees are conscious of the need to vary their communication style when in a multi-cultural setting. As they interact with other people, they constantly check their level of cultural knowledge, being cognisant of the interference of their own culture in interpreting messages. They are also mindful to behave appropriately at meetings and ensure their understanding of messages aligns with the intention of others. As a result, their high level of cultural awareness has greatly influenced their competency in interpersonal communication.

4.5 Research Question four: What is the level of employees’ motivational CI and what is the influence on interpersonal communication competence?

Motivation as a factor of cultural intelligence is the ability to focus one’s attention and deploy energy toward being familiar with and operating in circumstances characterised by different cultural orientations. It was established in this study that it is necessary for people who work in a multicultural setting to get accustomed to the cultures of their co-workers and be self-motivated to adjust to the differences. This research question attempted to examine the motivational CI level of employees by asking them to respond to items on such competencies. Their responses were then measured alongside interpersonal communication competency to establish how motivation influences interpersonal communication.

Table 4.5.1: Employees’ level of Motivational CI

SN	Motivational CI	Response				Total
		Great Extent	Some Extent	Low Extent	No Extent	
1	I enjoy interacting with my fellow employees from different cultures.	278 (80.6%)	64 (18.5%)	3 (0.9%)	- -	345 (100%)
2	I am confident that I can socialise with locals in a culture that is unfamiliar to me.	225 (65.2%)	100 (29.0%)	20 (5.8%)	- -	345 (100%)
3	I am sure I can deal with the challenges of adjusting to a culture that is new to me.	182 (52.8%)	111 (32.2%)	40 (11.6%)	12 (4.4%)	345 (100%)
4	I derive internal satisfaction when I communicate with people whose cultures differ from mine.	202 (58.8%)	117 (33.9%)	26 (7.3%)	- -	345 (100%)

More than three parts of the sample making 278 (80.6%) respondents answered that they enjoy relating with their co-workers of other cultures to a great extent, while 64 (18.6%) respondents only like communicating with their colleagues of different cultural orientations to some extent (Table 4.5.1). This question recorded the highest frequency of positive responses (99.2%) out of all the questions that were asked under motivation. This result indicates that the employees in this study to a great measure enjoy interacting with their co-workers.

The general consensus among the interviewees is the affirmation that, to be successful in a multicultural environment, employees must enjoy interacting with their colleagues. They stated that it is one of the survival strategies. Some of the respondents are also of the

position that most employers seek employees, who not only want to work in an environment but are enthusiastic about it. As one of them enthused: “That’s what works for me. It makes me learn as I go along. I pick up books and read about the country with interest. I talk to the people and visit places”. In a similar view, Mr J.O. had this to say: “I go the extra mile to engage in intercultural relationships with my colleagues. My slogan has always been as long as it does not take my life, it is worth giving a trial”. This suggests that interviewees possess a high level of self-efficacy. They make the efforts necessary for successful intercultural experience by ensuring that they learn about any culture wherein they operate. This lends credence to Earley and Peterson’s (2004) position that people who possess high levels of self-efficacy are favourably disposed toward engaging in different intercultural encounters and are more likely to be unwavering in their resolution to embark on effective intercultural experiences, for these individuals are willing to commit themselves to foreign cultures without any form of gratification.

Furthermore, when respondents were asked whether or not they are confident they can socialise with locals, that is the natives, in a culture that is unfamiliar to them, responses were as follows: for 225 (65.2%) respondents, it is to a great extent that they can associate with the locals in a culture that is foreign to them. 100 (29%) employees said to some extent, they are confident that they can connect with natives in a novel culture. Some of the respondents 20 (5.8%) expressed the view that to a low extent, they can mingle with the native folks in a new culture. This implies that employees in this study to some extent are sure they can associate with the indigenous people in any foreign environment. Responses from the IDI equally validated the quantitative data. For instance, Mr H. M. stated thus:

I am always mindful of the fact that I am operating in another culture. If I have passion for the people in the culture, life will be a lot easier for me. So, I have passion for working and living here. Generally, I enjoy operating in a foreign culture because it enables me to be a part of a dynamic society in the real sense of it. A place that is dynamic not just with regard to business, but as regards the society itself and the people therein.

Inference can be drawn from this interviewee’s statement that, some degree of desire must exist on the part of employees for the metacognitive and cognitive information to be processed and implemented for successful interactions. That is to say, an employee must be passionate about the people (the locals) in the foreign culture wherein he or she works.

Otherwise, it will have undesirable outcomes on his or her operations. By implication, it is only those who enjoy interacting with the locals that discover the dynamics of doing business in the environment and those are the ones who succeed in their businesses.

According to Ang and Van Dyne (2008), an individual in a cross-cultural setting who has low motivational drive would be less productive than a highly motivated person. Interviewees' high level of motivational drive has enhanced their ability to socialise with the locals in their work environments. It can be inferred that the level of energy with which these fellows focus on achieving successful intercultural communication is what Temple, Tay & Chandrasekar (2006) refer to as a factor of an individual's confidence in his or her ability to effectively complete the task.

Another attribute of a person who is high in motivational CI is the ability to deal with the challenges of adjusting to a culture that is new to him or her. The following responses were generated. Table 4.5.1 shows that (182 52.8%) employees affirm that they can to a large extent, deal with the issues of living in a foreign culture. A third of the sample 111 (32.2%) respondents said they are able to cope with the challenges of a novel culture to some extent. However, 40 (11.6%) individuals said it is only to a low extent that they can adjust to the challenges of living in an unfamiliar cultural setting. Such employees would thrive better in familiar environments and find it difficult to relate when they are in new and unfamiliar settings.

Findings from the in-depth interview also confirmed that dealing with the challenges of working in a different environment is easier if one appreciates and respects other people's cultural values. Interviewees further stated that willingness to listen to people, no matter how clumsy or incoherent their words may be, will enable employees in a foreign culture to surmount any challenge. In other words, employees who respect other people's way of doing things will not find it difficult to operate in an environment different from theirs. A good appreciation of the differences in cultures will enable them to be willing to listen and embrace ideas or opinion fronted by any individual. In essence, cultural knowledge is paramount to being able to deal with any challenge faced in any novel cultural setting. Similar to this view is the position of Mr O. I., who expressed that, one of the skill-sets to manage conflict in any organisations is motivational CI. Explaining how he has been able to improve on his ability to deal with challenges in unfamiliar cultures, he had this to say:

I have been able to register it in my heart that people are not the same. The onus lies on me to learn how to relate with them. Once I encounter any deadlock in any interaction with any of my colleagues, especially when it is an unfamiliar culturally related issue, I quickly remind myself that I don't have all the answers. We are different and thus cannot approach issues from the same angle.

Thus, as this interviewee's statement suggests, to operate successfully in an unfamiliar culture, employees must of necessity come to terms with the fact that no two individuals are the same, and as a result, purpose and determine not to allow individual differences to discourage them from getting involved in communicating with people in multicultural settings. It also implies that employees in organisations should always remember that in relationships, there are many approaches to handling issues; one size does not fit all and no opinion takes precedence over others.

When respondents were asked to indicate the extent to which they derive internal satisfaction while interacting with people of other cultures, over a half of the sample, 202 (58.8%) expressed that they to a large extent, derive internal fulfilment when they communicate with people whose cultures differ from theirs. About two-thirds (33.9%) agreed that to a small extent, they have intrinsic satisfaction when they interact with their colleagues of different cultural orientations. This shows that deriving internal satisfaction when communicating with people of different cultural orientations is a significant trait of employees who are high in motivational CI. In support of this finding, one of the interviewees, Mr H.M. stated thus:

I find it easy to warm up to people because I derive joy in making friends. That has tremendously helped me to be able to blend in any culture. I give myself a maximum of one month to study the environment and blend. Anywhere you are, make it home. That is how one can achieve a successful outcome.

Two notable insights can be deduced from the interviewee's statement: motivational CI demands that one must be friendly an individual working in a foreign land must believe that home is where s/he is. That will eliminate whatever negative mindset which may inhibit one from being motivated to warm up to people of diverse cultural orientations. Yet to another employee, Ms. G.L., other factors trigger her motivational CI. She explained that she found diversity interesting because there are fascinating stories about people's heritage which are responsible for many cultural nuances. In her words, "the different

cultures come with their different strengths that complement my weak areas, and interacting with colleagues from other cultures enhances my work”. Her view echoes the position of Bandura (2002) that employees who demonstrate high motivational CI focus attention and deploy energy toward cross-cultural experiences based on intrinsic interest and confidence in their self-efficacy. By admitting that strengths from her colleagues’ cultures complement her weak areas, one can also infer that she supports the view of another interviewee in metacognitive CI who proposed that there are two sides to every individual and that people should appeal to the positive side.

The view expressed by an interviewee (Mrs. F.O.) further supports the findings from the questionnaire. To her, cross-cultural circumstances require the capability to adapt and adjust in any sense. By implication, these two abilities (adaptation and adjustment) require not only intelligent actions but motivated ones. This is because these dynamics cannot act independently of each other but must be in harmony. This was probably why Livermore (2011) argued that the motivation factor is essential because the general knowledge of processes, norms, or beliefs will not secure success in cross-cultural situations.

Table 4.5.2: Motivational CI and Interpersonal Communication Competence

Motivational CI * Interpersonal communication competence Cross-tabulation							
Description		Interpersonal communication competence				Total	% of Grand Total
		Not at All	Rarely	Occasionally	Often		
Motivational CI	Low Extent	0	2	12	1	15	<i>4.35</i>
	Small Extent	0	0	75	39	114	<i>33.04</i>
	Great Extent	1	1	152	62	216	<i>62.61</i>
Total		1	3	239	102	345	<i>100.00</i>
%		<i>0.29</i>	<i>0.87</i>	<i>69.28</i>	<i>29.57</i>	<i>100.00</i>	

Table 4.5.2 shows the result of employee’s motivational CI level and how it influences interpersonal communications. Respondents were asked to what extent they persevere in cross-cultural situations, enjoy interacting with their culturally different colleagues, derive internal satisfaction when communicating across cultures, socialise with locals in the foreign cultures and deal with the challenges of adjusting to new cultures. Out of the 345 respondents, 216 employees which comprise 62.61% of the sample stated that they do so to a large extent while 114 employees (33.04%) only exhibit these motivational

characteristics to a small extent. This implies that 95.65% of the sample show willingness to persevere in cross-cultural situations despite the possibility of failure, enjoy interacting with their culturally different colleagues, derive internal satisfaction when communicating across cultures, socialise with locals in the foreign territories where they operate and are confident they can deal with the challenges of adjusting to new cultures. This shows that the motivational CI of the workers was high. On the other hand, 239 respondents, that is, 69.28% and 102 respondents (29.28%) stated that their motivational CI levels influenced their interpersonal communication competence. Thus, while communicating with fellow employees of different cultural backgrounds employees were not only able to handle violations and dissonance arising from cross-cultural representations in their workplace but also displayed appropriate communication styles such as self-disclosure, empathy, immediacy, social relaxation, assertiveness, altercentrism, supportive communication, and environmental control. By implication, employees' motivational CI influenced, to a great extent, their interpersonal communication competence.

In the final analysis, responses from both the questionnaire and interviews reveal that employees motivational CI in this study is high. On the average, employees' desires to act on the information they obtained in the cognitive CI is commendable. Their capability to focus attention and deploy energy in a bid to get accustomed to as well as operate in cross-cultural settings is also significant. Findings show that a huge majority, 95.65% of the sample, had the energy and willingness to persevere in cross-cultural situations despite the possibility of failure. They all seem to derive intrinsic value from being culturally intelligent. Therefore, the researcher believes that this intrinsic feature of motivational CI will compel them to combine cultural knowledge and metacognitive CI to produce behaviours that will enable successful intercultural relationships to achieve both personal and organisational objectives.

4.6 Research Question Five: To what extent do employees display behavioural CI in interpersonal communication?

The research question was asked to establish the competency level of employees with regard to behavioural cultural intelligence amongst them. Employees' responses to the items on the questionnaire and insights from the interviews were used to answer the research question.

Table 4.6.1: Frequency of Employees' display of Behavioural CI

SN	Behavioural Cultural Intelligence	Response				Total
		Often	Occasionally	Rarely	Not at All	
1	I adjust how fast I speak to enable my co-worker from another culture understand me.	185 (53.6%)	123 (35.7%)	20 (5.8%)	17 (4.9%)	345 (100%)
2	I change the tone of my voice when a situation demands that I do so during interaction with my colleagues.	161 (46.7%)	139 (40.3%)	43 (12.5%)	2 (0.6%)	345 (100%)
3	I use silence and pause at appropriate times when a cross-cultural interaction requires it.	157 (45.5%)	145 (42.0%)	25 (7.2%)	18 (5.1%)	345 (100%)
4	I change my nonverbal behaviour when required in a cross-cultural interaction.	152 (44.1%)	121 (35.1%)	19 (5.4%)	53 (15.4%)	345 (100%)
5	I alter my facial expression when a cross-cultural situation demands it.	112 (32.5%)	109 (31.6%)	67 (19.4%)	57 (16.5%)	345 (100%)
6	I try to remember and use people's names	218 (63.2%)	109 (31.6%)	14 (4.0%)	4 (1.2%)	345 (100%)
7	When interacting with colleagues from other cultures, I often speak the little I know of their languages.	153 (44.3%)	106 (30.7%)	80 (23.2%)	6 (1.7%)	345 (100%)
8	How often do you use these words and phrases when conversing with your colleagues –					
	a) Please.....	301 (87.2%)	44 (12.8%)	- -	- -	345 (100%)
	b) Thank you.....	301 (87.2%)	44 (12.8%)	- -	- -	345 (100%)
	c) You are welcome.....	301 (87.2%)	44 (12.8%)	- -	- -	345 (100%)
	d) I am sorry.....	256 (74.2%)	75 (21.7%)	4 (1.2%)	- -	345 (100%)

Table 4.6.1 reveals that more than half (53.6%) respondents indicated that they often adjust how fast they speak so as to enable their co-workers of another culture understand them. This adjustment of speaking rate is done by 123 (35.7%) respondents only occasionally. By implication this result indicates that employees exhibit this behaviour when they are engaged in communication with their colleagues of other cultural backgrounds. This will make it easier for co-workers of different cultural background to understand information received from their colleagues, knowing their colleagues will adjust the pace to suit them. This finding tallies with the position of Ting-Toomey (2012) who opines that behavioural cultural intelligence encompasses the capability to adapt one's verbal style to facilitate successful intercultural interaction.

Responses from in-depth interviews conducted also confirmed how often managers adjust their speaking rate when interacting with their colleagues from other cultures. A considerable number of them affirmed that the whole essence of passing any message across to their colleagues is to ensure that they understand and respond as desired. Hence, they ought to know when to be fast and when to talk slowly. Mr T.A. pointed out that when talking to a colleague who is new in the team, it is essential to be slow because that person is probably just getting used to the style of operation in the unit. However, those who are old in the system may get bored with the slow pace because they are already used to the system. According to Duck and McMahan (2011), the heart of interpersonal communication is shared meanings between people. By implication, Mr T. A.'s position means that, for shared meanings to take place between one employee and another of a different culture who is new in the team, effort must be made to communicate at a pace he or she can comprehend. Thus, employees who are conscious of the possibility that misunderstanding can occur and endeavour to avoid it by varying the rate at which they speak when interacting with their co-workers are considered culturally intelligent. Mr G.L. also gave another reason why that is necessary when he said:

I think the context of the interaction matters. When in a formal meeting, one needs to speak at a speed that everybody is comfortable with. But in an informal setting being too slow can be a turn-off. You've got to change the pace at which you speak.

In essence, the pace at which an employee speaks is determined by the communication context. In a formal meeting that may be filled with co-workers of diverse cultural orientations, it may be expedient to adjust the speaking rate so no colleague is left out.

Besides, it is believed that effective communication has not taken place if colleagues incessantly ask the speaker to keep going over his messages. Thus, Wood (2012) maintains that to perform appropriate and effective actions successfully requires the ability to be flexible and act in new ways when necessary. Further on this, another interviewee, Ms. G. L., emphasised the need to vary one's speaking rate saying:

Language barrier sometimes can be a factor. You don't want to be fast when you know the colleague is not versed in the language. It goes both ways. For instance, I speak French but not as fluently as I do English. So, when I am communicating in French, the pace is slow so that I don't make mistakes. My French colleagues also understand and do not expect me to be fast when communicating with them.

Culturally intelligent employees are expected, among other things, to learn and speak in other colleagues' languages in order to show appreciation for their culture. Employees explained that be that as it may, caution should be exercised in speaking the language such that the goal of the interaction will be realised. Moreover, employees who speak in a setting where non-native speaker(s) of the language are in attendance will do well by maintaining a tempo that is comfortable for all. In other words, the nature and purpose of the message is a determinant of the rate at which the message should be conveyed. This suggests that employees must be flexible to know what speed to use and sensitive to know when to apply it.

The tone of voice is an individual's ability to change the meaning of the words he or she says by changing the pitch, intonation, volume and tempo. Being sensitive to how one's tone of voice affects what people hear can make one a better communicator because listeners use sound to interpret messages. As a follow-up, the researcher asked respondents the frequency with which they change the tone of their voices when a situation requires them to do so when interacting with colleagues. Table 4.6.1 shows that 161 (46.7%) respondents said that they often alter the tone of their voices when a cross-cultural interaction demands that they do so, while 139 (40.3%) employees said they do so only occasionally. Majority of the respondents, totalling 300 (87%) affirmed that they vary the tone of their voices to suit the occasion whenever they interact with their colleagues of different cultures. It can thus be inferred that the employees must have gathered knowledge of different cultural meanings to be able to adjust their tones to suit the communication demand.

All the managers who featured in the in-depth interview shared the views of their counterparts in the survey. For instance, Mrs B. A. who believes that the situation determines whether she should be harsh or soft had this to say:

If a colleague is not forthcoming on his or her deliverables, you do not expect that I pat him or her at the back. Otherwise, we will not make progress. At the same time, it will be callous of me to raise my voice on somebody who is just walking into the office from a visit to the company's clinic.

It can be deduced from her submission that variation in tones of voice are situation-specific. The context of the interaction can also determine an employee's mood. The tone of voices can be used to pass different messages across to colleagues. However, the mood of the other co-employees at the receiving end of the communication must also be taken into consideration. In other words, employees must show empathy. This supports the view of Green and Burlison (2003) that empathic communicators are flexible, watch out for cues from their fellow communicators when interacting and respond encouragingly to the central message. Mr C.Y. further shared the importance of varying one's tones of voice in communication by explaining that without an adequate knowledge of people's culture, the tone of voice can easily be misunderstood, hence it is pertinent to continue learning about meanings of things. In his words: "Once I say something and I get an undesired reaction, I quickly ask why so that, I will know what I have done wrong. Most times, I am able to have insight into the root of the matter and I adjust accordingly". Employees must recognise the importance of constantly learning, revising and expanding their competencies in interpersonal communication within a multicultural setting.

Appropriate use of tones of voice becomes important when communicating with people of diverse cultural background because tones mean different things from culture to culture. For instance, in one culture, a soft voice may signal that the speaker is shy while a strong voice may indicate a speaker is overconfident or aggressive. The reverse may be the case in another culture. Mr C. Y. however, explained that one of the ways in which misunderstandings can be avoided is through learning about and keenly observing cultural meaning of tones of voice.

Thereafter, respondents were about how they use silence and pause in cross-cultural settings. Table 4.6.1 shows that 157 (45.5%) respondents occasionally make use of silence

and pause when it is required of them to do so during cross-cultural interactions. Employees who are often silent and always pause at appropriate times when they interact with their co-workers of different cultural orientations constitute 145 (42%). Overall, 87% of the respondents attested to the fact that they use silence and pause in their interactions. Gudykunst (2005) identified silence as one of the verbal behaviours that may be adapted to promote successful intercultural interactions. Thus, employees' display of this capability will make interactions smoother and enhance interpersonal communication.

The interviewed managers supported the need to use silence and pause when relating with co-workers of different cultural backgrounds. Mr J.T. stated that silence is a powerful tool in communication but caution must be exercised in its use within a multicultural setting because silence means different things to different people. He explained thus: "In my culture, being silent can suggest timidity or lack of substance but in some cultures, it could mean a sign of respect. You have to know the cultures before you know whether it is appropriate for you to use it or not".

According to Ting-Toomey (2012), no single style of communication is best in all circumstances, with all people, or for pursuing all goals because what is effective varies from society to society. The submission of Mr J. T. corroborates the position of the scholar. To be effective in their interpersonal relationships with one another, employees should endeavour to know when to use silence and pause when interacting with their colleagues from various cultures. Mrs F.O. also shared from another perspective that:

Silence and pause are essential during interaction because the communication is not one-sided. You expect a feedback from the other person. If you keep talking without giving the other partner the chance to process and respond, you may not get the desired response. I don't appreciate when someone is talking to me and he or she is not allowing me to think.

This opinion implies that silence and pause gives room for information processing and feedback. In other words, employees should be mindful of other factors that can slow down the assimilation process when communicating across cultures by using silence and pause so that both parties can understand each other. According to Lee, Masuda and Cardona (2010), silence and pause, used appropriately in communication, makes employees more interpersonally competent. Mr D.A. explained that being silent in a conversation enables him to watch out for some non-verbal cues from his colleagues that

will further shed more light on their perspectives on the issues being discussed. That is to say, nonverbal communication plays an important role in intercultural situations. Therefore, it is necessary for employees to master the art of appropriate use of silence.

Non-verbal behaviours are culture specific although, some gestures are universal. Also, non-verbal cues reveal much more about our words. Respondents were asked how often they change their non-verbal behaviour when cross-cultural interactions demand. Data as presented in Table 4.6.1 reveal that 152 (44.1%) employees alter their non-verbal behaviours when situation demands in the course of relating with their co-workers who are of different cultural backgrounds, while 121 (35.1%) indicated that they occasionally change their non-verbal behaviour. However, 53 (15.4%) employees in the sample said they do not change their non-verbal behaviours when a cross-cultural occasion requires it. It is pertinent to mention here that this result differs from the previous findings where virtually all respondents gave positive answers to the use of pause and silence during intercultural communication. Nevertheless, the response of majority of the sample (79.2%) shows that changing non-verbal behaviour as and when due in a cross-cultural situation is one of the vital attributes of behavioural CI which employees exhibit in their relationship with colleagues of diverse cultural orientations. This result agrees with the argument of Van Dyne, Ang and Livermore (2010) that individuals with behavioural cultural intelligence adapt their non-verbal behaviour in culturally diverse situations. One can further infer that employees are aware that non-verbal behaviours can have diverse meanings, depending on the culture of those who interpret the behaviours.

Responses from the interviewees support the quantitative data. All the managers agree that non-verbal cues provide the context for interpreting and understanding how the verbal message should be understood. As such, they can create either clarity or confusion. Usually, however, they can create intercultural friction and misunderstandings because a single non-verbal cue can have different meanings and interpretations in different cultures. Hence, they cautioned that care must be taken when using non-verbal behaviours during interactions in a multicultural setting organisation setting.

Concerning the rate at which respondents alter their facial expression when a cross-cultural situation demands it, the following responses were recorded. 112 (32.5%) respondents stated that they do occasionally change their facial expression when required

while interacting with their colleagues whose cultures differ from theirs. Respondents numbering 109 (31.6%) often alter their facial expression whenever a cross-cultural situation requires it. This is not so for 124 individuals, 67 (19.4%) of which rarely alter their facial expression and another, 57 (16.5%) who never alter their facial expression. By and large, the findings reveal that 64.1% of respondents see the need to vary facial expressions when interacting in a cross-cultural situation. For those who do not belong to this group, it is possible they do not realise that facial expressions add meaning to communication and can be misinterpreted or even lead to confusion in the interaction.

A person's name is the greatest connection to his or her identity and individuality. Subsequently, the researcher inquired from respondents whether or not they remember and use people's names when interacting with them. Table 4.6.1 reveals that close to two-third (63.2%) of the sample asserted that they often remember and use names of employees who are from other cultures when interacting with them. Likewise, 109 (31.6%) respondents stated that when interacting with people who are not of similar culture, they occasionally remember and use their names. Consequently, majority (94.8%) of the sample affirmed that they remember and address individuals of diverse cultures by their names when interacting with them. This suggests that virtually all the employees possess this capability and employ it in cross cultural experiences. It is important to relate with people using their names because it creates a culture of respect, recognition and consideration. Russell (2014) posits that when someone of a different culture remembers and calls others by their names after meeting them, they feel respected and more important.

This view is also supported by most of the people interviewed. To quote Mr H.M.:

Yes, I love it when a colleague of a different culture addresses me by my name, even if it is not well pronounced because of his or her accent. The fact that he remembers the name shows that I matter to him and he values our relationship. I am not somebody; I have a name by which I can be identified. I believe this notion cuts across every culture.

Generally, the perception of interviewee on the use of people's name when relating with co-workers supports the belief that people want to be treated as human beings, not objects. Thus, addressing them by their names is the fastest and most reliable way of building rapport and creating good impressions. Russell (2014) posits that everyone has a name which is expected to be used to connect better with them and when such is applied, there

will be a positive difference in one's relationships with them. Employees must thus endeavour to remember and use their colleagues' name regularly.

However, while one interviewee extolled the idea of using people's name when interacting, another employee, Ms. H.O. cautioned thus:

We should be mindful of some folks that are sensitive. Efforts must be made to pronounce their names correctly. Some folks also have preferred names to which they answer. I try to find out which they would like to be addressed by. You also may like to know if the title should be added for some people love that. I learnt that in a hard way, so I'm always careful not to offend people's sensibilities.

This view emphasises the need to confirm the right pronunciation and appropriate titles of colleagues and address them thus in conversations. This is important to show that their name matters to their colleagues. Sometimes, some colleagues may have taken an "English" name to make it easier on others to refer to them (if they are from another country). It is important to try to refer to them by their given name since this is the name that means the most to them, and they will appreciate the extra effort taken to learn how to pronounce it. Some also prefer their titles to be added depending on what is obtainable in their cultures. Employees should find out and comply. The essence of working as a team is primarily to realise organisational goals and objectives, hence employees must make effort to avoid any strain in their relationships which has the potential to put the task before them in jeopardy.

The researcher sought to know what respondents' views were about speaking to co-workers from other cultures in their languages. A lot of this happens in cross-cultural organisations even when the vocabulary of the user is limited to only a few words of greetings. It is often an ice breaker and a sign of cultural adaptation. Thus, respondents were questioned as regards speaking the little they know of their colleagues language when conversing with them. Respondents who indicated that they often attempt to speak the little they can of their culturally different co-workers' languages were 153 (44.3%), while 106 (30.7%) stated that they occasionally make effort to speak their languages. However, close to a quarter (23.2%) of the sample indicated that when interacting with their fellow employees from other cultures, they rarely speak the little they know of the languages. Be that as it may, 75% of respondents answered in the affirmative and this goes

to show that employees' level of display of that capability is significant. As noted by Earley, Ang and Tan (2006), insufficient proficiency in a culture's language results in less than optimal levels of behavioural cultural intelligence.

Most of the people interviewed in the IDI shared the view that speaking other people's languages is one of the behavioural CI skills that cannot be neglected. In relations to this, Mr O.I. stated that:

I often find that when I greet my colleagues of other cultures in their native languages, they beam with smiles and warm up to me instantly. Most of the time, I get what I want with them once I strike a conversation with them in their local languages. It is like a key that unlocks the door to their hearts. It makes them feel special and gives them the impression that you value their cultural heritage.

This assertion further points out the importance of making an effort to speak the language of other colleagues even though one's knowledge is limited to a few vocabularies. It is pertinent to know that apart from a name, a person's language is also a source of connection to his or her identity. Examples abound of some employees who became favourably disposed towards their co-workers because of the effort they made in identifying with them by speaking their languages. Employees must therefore endeavour to develop interest in learning how to speak other colleagues' languages so as to get familiar with the subtleties that provide insight into their cultures. This will in turn reduce misunderstandings and, in most times, minimise stereotypical views held about other cultures.

Individuals who are culturally intelligent are expected to have in their repertoire words such as 'please', 'thank you', 'you are welcome' and 'I am sorry'. Thus, the researcher decided to ask how often such words are used by employees when interacting with their colleagues. As revealed in Table 4.6.1, there is a similarity in the rate at which respondents reported that they use the word, 'please' and the phrases, 'thank you' and 'you are welcome'. Out of the 345 respondents, 301 (87.2%) stated that they often use the word and phrases, while the remaining 44 (12.8%) mentioned that they occasionally use them. With regard to the phrase, 'I am sorry', 256 (74.2%) affirmed that they say 'I am sorry' very often when required of them, while 75 (21.7%) indicated that they occasionally use the phrase when conversing with their colleagues. These results show that employees

understand the importance of those words and use them appropriately. Inference can be drawn to that effect judging by respondents' response to questions measuring appropriate use of other verbal behaviours.

Many of the employees that were interviewed offered additional insights on what they think behavioural CI should entail based on personal cross-cultural experiences. One recurrent theme from their submission is the need for versatility. They all stated that part of culturally intelligent behaviour is identifying with people at whatever level they are. Mr J.O. who has had over two decades of cross-cultural experiences had this to say:

When you have an encounter with people, identify where they belong. People have natural defences. For some it could be superiority complex, while for others it may be inferiority. For me, I quickly identify which position they assume and from that angle, I approach them. I respect people and also try to influence them by making them shift ground. I am able to do that because I do not run out of patience with people. I also approach them on a neutral ground.

Being patient with people is a behaviour that can enable individuals to interact with culturally different others. Thomas (2006) suggested that patiently paying attention to and appreciating critical differences in one's cultural background and others' enable one to recognise how culture affects behaviours. When one adopts patience in relationship with others, it enables one to appreciate differences in others and understand their background and the influence on their behaviours. It also affords one the opportunity to listen and clarify issues.

Another vital element in their statements is the view that ability to approach people on a neutral ground can be considered as the behavioural reflection of one of the capabilities in metacognitive CQ, which is, questioning cultural assumptions. Mr H. M. who has had cross-cultural experience that spanned four continents had this to say:

In my relationships with colleagues of diverse cultural backgrounds, I start with no agenda. Rather, I take it one day at a time to know which level we can get to in the relationship. To achieve my objective, I let them see me not just as a co-worker but a family member. That will make me earn their trust.

This interviewee affirmed that being neutral will attract culturally different persons to any individual. By implication, such an attitude will enable one to connect with people of other

cultures at any level. This view also suggests that self -disclosure will help an employee to earn the trust of a culturally different fellow employee which in turn will assist in taking the relationship to whatever level they desire. Ms. E.A. corroborated this position when she said that cultivating a family relationship should be part of culturally intelligent behaviour. She explained that in her own case she endeavours to go extra mile to remember important dates in their lives, going as far as identifying with them through their cuisine and costume. This she affirmed has taken her relationship with her colleagues of other cultural orientations to a personal level.

In addition, some of the interviewees suggested the use of humour. One of them, Mr H. M. shared that humour is a multinational tool that can be used in most places. Be that as it may, it is pertinent to mention that care must be taken to apply humour in the right place and the right form in order to break down barriers. For instance, not everybody can use humour effectively and humour is interpreted from different cultural perspectives.

The data on the display of cultural intelligence behaviour of workers during interpersonal communication were also analysed with Mean and Standard Deviation as stated in Table 4.6.2. The minimum value being 0 (No Response), 1 (Not at All), 2 (Not so Well), 3 (Fairly Well), and a maximum value represented as 4 (Very Well). The Mean is equal to 3.44 and the Standard deviation comes to 0.69 (Mean=3.44; SD=0.69). This reveals that workers often displayed the ability to understand and exhibit appropriate verbal and nonverbal actions when interacting with people from different cultures. Specifically, workers change their speed of talking, tone of voice, verbal and non-verbal behaviours, facial expression, endeavour to remember and use people's names, as well as speak to colleagues in their languages in cross-cultural interactions. By implication, to a large extent, workers display, culturally intelligent behaviours in interpersonal communication.

Table 4.6.2: Descriptive Statistics of Employees' display of Behavioural CI

Descriptive Statistics					
Statement	N	Minimum	Maximum	Mean	Std. Deviation
I adjust how fast I speak to enable my co-worker from another culture understand me.	345	1	4	3.38	.81
I change the tone of my voice when a situation demands that I do so during interaction with my colleagues.	345	1	4	3.33	.71
I use silence and pause at appropriate times when a cross-cultural interaction requires it	345	1	4	3.24	.80
I change my nonverbal behaviour when required in a cross-cultural interaction	345	1	4	3.08	1.05
I alter my facial expression when a cross-cultural situation demands it	345	1	4	2.79	1.06
I try to remember and use people's names	345	1	4	3.54	.72
When interacting with colleagues from other cultures, I often speak the little I know of their languages	345	1	4	3.18	.85
How often do you use these words and phrases when conversing with your colleagues –Please	345	3	4	3.87	.33
How often do you use these words and phrases when conversing with your colleagues –Thank you	345	3	4	3.87	.33
How often do you use these words and phrases when conversing with your colleagues –You are welcome	345	3	4	3.87	.33
How often do you use these words and phrases when conversing with your colleagues –I am sorry	345	2	4	3.70	.54
Average	345	2	4	3.44	0.69

The result shows that, overall, employees display a high level of behavioural cultural intelligence during interpersonal communication. Thus, with a high behavioural CI, workers would be able to reflect culturally appropriate verbal and non-verbal cues including facial expressions, gestures, pitch or tone, and words. According to Sexton (2013), a person whose behavioural actions are altered across cultures in a positive manner will have a better chance of making a great first impression, subsequently easing adaptation and acculturation. Appropriate display of Culturally Intelligent behaviours is an essential capability that employees must possess in order to be acceptable in any new culture as it puts others at ease and they are able to warm up to the individual.

4.7 Research Question Six: To what extent do demographic factors influence employees' cultural intelligence

Socio-demographic analysis of respondents' data was used to answer research question six. Findings were drawn using t-test to compare the mean score of demographic variables of the sample for any significant differences. Table 4.7.1.1 shows some differences between the male and female employees' level of cultural knowledge (Male: mean score = 0.1213; female: mean score = 0.3133). However, the t.test value comparing these variables confirmed that the differences were not significant (t. value = -2.012, difference of freedom is 163 and P value is 0.01). The above result shows that gender does not affect employees' cultural knowledge.

Table 4.7.1.1: How Sex differences influence Employees' level of Cultural Knowledge

No	Group (Gender)	Number of cases	Mean	Standard Deviation
1	Male	209	0.1213	0.0606
2	Female	102	0.3133	0.1566
		t.value = -2.012 df = 163 p.value = 0.01		

Table 4.7.1.2 shows some differences based on age of respondents and their cultural knowledge (21-30years: mean = 0.1950; 31-40years = -0.1626; 41-50years = 0.1906; and 51-60years =0.4356).The t.test value comparing these variables confirms that the differences were significant (t.value =-2.653, difference of freedom = 98 and P value = 0.18). The above result thus indicates that age is a significant factor in cultural knowledge with the 51-60 years group (mean = 0.4356) having a higher competency level in cultural knowledge.

Table 4.7.1.2: How Age differences influence Employees' level of Cultural Knowledge

No	Group (Age)	Number of cases	Mean	Standard Deviation
1	21-30 years	58	0.1950	0.0975
2	31-40 years	83	0.1626	0.0813
3	41-50 years	132	0.1906	0.0953
4	51-60years	64	0.4356	0.2178
		t. value = -2.653 df = 98 p.value = 0.18		

Table 4.7.1.3 shows some differences between the educational qualifications of respondents in cultural knowledge (O.N.D: mean = 0.6152; H.N.D: = 0.9806; B.A/BSc: =

0.1438; M.A/M.Sc.: 0.3058; and Ph.D.: =0.4356). However, the t.test value comparing these variables confirmed that the differences were not significant (t. value = 2.783, difference of freedom = 31, and p.value = 0.01). Therefore, the result reveals that educational qualification has no effect on employees' level of cultural knowledge.

Table 4.7.1.3: How Education differences influence Employees' level of Cultural Knowledge

No	Group (Education)	Number of cases	Mean	Standard Deviation
1	O.N.D.	17	0.6152	0.0975
2	H.N.D.	23	0.9806	0.0813
3	B.A/BSc.	151	0.1438	0.0953
4	M.A/M.Sc.	132	0.3058	0.2178
5	Ph.D.	13	2.1842	1.0921
		t. value = 2.783 df = 31 p.value = 0.01		

Table 4.7.1.4 shows some differences between the duration of respondents' work experience in their level of cultural knowledge (2-10years: mean = 2.5601; 11-20 years = -0.1626; 21-30years = 0.1906; and 31-40years =0.4356). The t.test value comparing these variables confirm that the differences were significant (t.value =-2.4360, difference of freedom = 104 and P value = 0.24). The result thus shows that, duration of work experience affects employees' level of cultural knowledge with respondents who have had more that 30yeras experience (mean: score = 2.5601) having the highest score in the cultural knowledge.

Table 4.7.1.4: How Duration differences influence Employees' level of Cultural Knowledge

No	Group (Duration)	Number of cases	Mean	Standard Deviation
1	1 -10 years	156	.08584	1.2800
2	11-20 years	91	1.0701	0.5350
3	21-30 years	80	1.2415	0.6207
4	31- 40 years	11	2.5601	0.4292
		t. value = -2.4360 df = 104 p.value = 0.24		

These findings therefore, have revealed that age and duration of work experience have positive impact on employees' level of cultural knowledge (Tables 4.7.1.2 and 4.7.1.4) while gender and educational qualifications of employees do not affect their level of cultural knowledge (Tables 4.7.1.1 and 4.7.1.3). These findings further corroborate the

results of a study on “Cultural Intelligence and the Key Project Managers’ Competencies amongst some Project Managers in the United States of America” in which findings revealed a statistically significant difference in comparison of CI competency scores of project managers who had experience in multicultural workplace environments and those who did not (Bender, 2014).

This study further tried to investigate whether or not employees’ metacognitive CI competence level was affected by variables such as gender, age, educational qualification and duration of work experience. Analysis in table 4.7.2.1 shows some variances in the metacognitive level of the gender of employees in the study (Male: mean score = 0.7841; female: mean score = 0.2362. However, the t.test value comparing these variables confirmed that the differences were not significant (t.value = -2.012, difference of freedom = 163 and P value = 0.01. The above result shows that gender has no significant effect on employees’ metacognitive CI competence level.

Table 4.7.2.1: How Sex differences influence Employees’ level of Metacognitive CI

No	Group (Gender)	Number of cases	Mean	Standard Deviation
1	Male	209	0.7841	0.3920
2	Female	102	0.2362	0.1181
		t.value = -2.012	df = 163	p.value = 0.01

Table 4.7.2.2 shows some differences between the four age groups in metacognitive CI competency level (21-30years: mean = 0.1950; 31-40years = -0.1626; 41-50years = 0.1906; and 51-60years =0.4356). The t.test value comparing these variables confirm that the differences were significant (t.value =-2.653, difference of freedom = 98 and P value = 0.18). The above result shows that age 51 years and above (mean = 0.4480) have a higher score of metacognitive CI.

Table 4.7.2.2: How Age differences influence Employees’ level of Metacognitive CI

No	Group (Age)	Number of cases	Mean	Standard Deviation
1	21-30years	58	0.2246	0.1123
2	31-40years	83	0.2448	0.1224
3	41-50years	132	0.2419	0.1209
4	51-60years	64	0.4480	0.2240
		t.value = -2.653	df = 98	p.value = 0.18

Table 4.7.2.3 shows some differences based on educational qualifications of respondents' competency in metacognitive CI (O.N.D: mean = 0.5720; H.N.D: = 0.2508; B.A/BSc: = 0.6381; M.A/M.Sc.: 0.5379; and Ph.D.: =1.9442). However, the t.test value comparing these variables confirm that the differences were not significant (t. value = 2.783, difference of freedom = 31, and p.value = 0.01). The above result reveals that employees' level of metacognitive CI is not affected by educational qualification.

Table 4.7.2.3: How Education differences influence Employees' level of Metacognitive CI

No	Group (Education)	Number of cases	Mean	Standard Deviation
1	O.N.D.	17	0.5720	0.0975
2	H.N.D.	23	0.2508	0.0813
3	B.A/BSc.	151	0.6381	0.0953
4	M.A/M.Sc.	132	0.5379	0.2178
5	Ph.D.	13	1.9442	0.9721
		t. value = 2.783 df = 31 p.value = 0.01		

The analysis in table 4.7.2.4 shows some differences between employees' years of work experience in the level of Metacognitive CI (1-10years: mean = 2.5601; 11-20 years = -0.10701; 21-30years = 1.2415; and 31-40years =0.4356). The t.test value comparing these variables confirmed that the differences were significant (t. value =-2.4360, difference of freedom = 104 and P value = 0.24). The result shows that the duration of time employees have spent in multicultural settings affects their competency level in metacognitive CQ with 31 years and above (mean = 0.4356) having the highest score.

Table 4.7.2.4: How Duration differences influence Employees' level of Metacognitive CI

No	Group (Duration)	Number of cases	Mean	Standard Deviation
1	1 -10 years	156	2.5601	1.2800
2	11-20 years	91	1.0701	0.5350
3	21-30years	80	1.2415	0.6207
4	31- 40 years	11	0.8584	0.4292
		t. value = -2.4360 df = 104 p.value = 0.24		

These findings suggest that age and duration of work experience would likely determine the extent to which employees would be proficient in metacognitive CI. The findings of this study are similar to other findings of Williams, 2008, Chen, Liu & Portnoy (2011) and

Bender (2014) in which age and duration of work experience in multicultural settings were significantly related to employees' metacognitive CI.

Moreover, the study sought to find out if employees' motivational CI was influenced by factors such as gender, age, educational qualification and duration of work experience. Table 4.7.3.1 shows some differences in employees' level of motivational CI between the male and female (Male: mean score = 0.1188; female: mean score = -0.2895). The t.test value comparing these variables = -1.272 differences of freedom is 163 and P value is 0.01. The result indicates that there exists no significant difference between male and female's motivational CI thus, gender does not affect employees' motivational CI.

Table 4.7.3.1: How Sex Differences influence Employees' level of Motivational CI

No	Group (Gender)	Number of cases	Mean	Standard Deviation
1	Male	209	0.1188	0.0594
2	Female	102	0.2895	0.1448
		t.value = -1.272	df = 163	p.value = 0.01

Findings from table 4.7.3.2 shows some differences in employees' level of motivational CI between the four age groups (21-30years: mean = 1.1290; 31-40years = 0.3290; 41-50years = 0.1462; and 51-60years = 0.1322). However, the t.test value comparing these variables confirm that the differences were significant (t.value = -2.653, difference of freedom = 98 and P value = 0.13). The result shows that age is a significant factor in motivational CI with employees who are 21-30 years (1.1290) having the tendency to direct more energy toward functioning in multicultural settings than their colleagues in other age groupings.

Table 4.7.3.2: How Age Differences influence Employees' level of Motivational CI

No	Group (Age)	Number of cases	Mean	Standard Deviation
1	21-30years	58	1.1290	0.5645
2	31-40years	83	0.3290	0.1645
3	41-50years	132	0.1462	0.0731
4	51-60years	64	0.1322	0.0661
		t.value = -2.653	df = 98	p.value = 0.13

Table 4.7.3.3 shows some differences based on educational qualifications of respondents in motivational CI (O.N.D: mean = 0.4521; H.N.D: = 1.7605; B.A/BSc: = 0.0998;

M.A/M.Sc.; 0.2134; and Ph.D.: =2.3321). However, the t.test value comparing these variables confirm that the differences were not significant (t. value = 2. 921, difference of freedom = 31, and p.value = 0.01). The result shows that educational qualification is not a significant factor in motivational CI and will not determine the level of employees' motivational CI.

Table 4.7.3.3: How Education differences influence Employees' level of Motivational CI

No	Group (Education)	Number of cases	Mean	Standard Deviation
1	O.N.D.	17	0.4521	0.3076
2	H.N.D.	23	1.7605	0.4903
3	B.A/BSc.	151	0.0998	0.0719
4	M.A/M.Sc.	132	0.2134	0.1529
5	Ph.D.	13	2.3321	1.0921
		t. value = 2.921 df = 31 p.value = 0.01		

Table 4.7.3.4 shows some differences in motivational CI based on respondents' years of experience in multicultural workgroups (1-10years: mean = 2. 4600; 11-20 years = 1.1321; 21-30years =1.1912; and 31-40years =0.9112). The t.test value comparing these variables confirm that the differences were significant (t.value = -2.266, difference of freedom = 104 and P value = 0.22). This result reveals that employees' duration in workgroup is a significant factor in motivational CI with employees who have spent 1-10 years (mean = 2. 4600) likely to exhibit higher level of motivational CI.

Table 4.7.3.4: How Duration differences influence Employees' level of Motivational CI

No	Group (Duration)	Number of cases	Mean	Standard Deviation
1	1 -10 years	156	2. 4600	1.2300
2	11-20 years	91	1.1321	0. 5661
3	21-30years	80	1.1912	0.6207
4	31- 40 years	11	0.9112	0.4292
		t. value = -2.266 df = 104 p.value = 0.22		

Findings from this study have confirmed that age and duration of work experience in multicultural settings significantly affect employees' level of motivational CI among employees in 21-30 age grouping (mean = 1.1290) and employees with 1-10 years of experience (mean = 2.4600) are more likely to direct energy toward functioning in multicultural settings than their colleagues in other age brackets (Tables 4.7.3.2 and

4.7.3.4). By implication, employees in the lowest age grouping and years of experience scored higher in motivational CI compared to other dimension of CI where the reverse was the case. It is pertinent to mention that previous studies did not indicate such findings in the motivational CI levels of their research samples.

Using the t-test to compare the mean score of demographic variables of the sample for any significant differences, table 4.7.4.1 shows some differences between the male and female employees in their level of behavioural CI (Male: mean score = 0.2154. Female: mean score = 0.1432. However, the t.test value comparing these means confirmed that the differences were not significant (t.test value = -1.302 difference of freedom =163 and P value = 0.01. The result shows that gender does not affect employees' display of cultural intelligent behaviours.

Table 4.7.4.1: How Sex differences influence Employees' level of Behavioural CI

No	Group (Gender)	Number of cases	Mean	Standard Deviation
1	Male	209	0.2154	0.1077
2	Female	102	0.1432	0.0716
		t.value = -1.302 df = 163 p.value = 0.01		

Table 4.7.4.2 shows some differences between the four age groups in their display of behavioural CI when interacting with their colleagues (21-30years: mean = 0.2261; 31-40years = 0.2512; 41-50years = 0.2711; and 51-60years = 0.4164). The t.test value comparing these variables confirmed that the differences were significant (t.value =--0.759, difference of freedom = 98 and P value = 0.11). The above result shows that age is a significant factor in the display of behavioural CI.

Table 4.7.4.2: How Age differences influence Employees' level of Behavioural CI

No	Group (Age)	Number of cases	Mean	Standard Deviation
1	21-30years	58	0.2261	0.1131
2	31-40years	83	0.2512	0.1256
3	41-50years	132	0.2711	0.1356
4	51-60years	64	0.4164	0.2082
		t.value = -0.759 df = 98 p.value = 0.11		

Table 4.7.4.3 shows some differences based on educational qualifications of respondents in behavioural CI (O.N.D: mean = 0.5720; H.N.D: = 0.2508; B.A/BSc: = 1.6381;

M.A/M.Sc.; 0.5379; and Ph.D.: =1.9442). However, the t.test value comparing these variables confirmed that the differences were not significant (t. value = 2. 453, difference of freedom = 31, and p.value = 0.01). Therefore, the above result indicates that educational qualification is not a significant factor in behavioural CI.

Table 4.7.4.3: How Education differences influence Employees’ level of Behavioural CI

No	Group (Education)	Number of cases	Mean	Standard Deviation
1	O.N.D.	17	0.5720	0.2860
2	H.N.D.	23	0.2508	0.5016
3	B.A/BSc.	151	1.6381	0.8190
4	M.A/M.Sc.	132	0.5379	0.2689
5	Ph.D.	13	1.9442	0.9721
		t. value = 2. 453	df = 31	p.value = 0.01

Analysis in table 4.7.4.4 shows some differences based on employees’ duration of work experience in their display of behavioural CI (1-10years: mean = 2.1961; 11-20 years = 1.2306; 21-30years = 1.1288; and 31-40years = 0.9112). The t.test value comparing these means confirmed that the differences were significant (t.value = -2.4360, difference of freedom = 104 and P value = 0.19). The result shows that duration of time spent in multicultural settings affect employees’ competency level in behavioural CI.

Table 4.7.4.4: How Duration differences influence Employees’ level of Behavioural CI

No	Group (Duration)	Number of cases	Mean	Standard Deviation
1	1 -10 years	156	2.1961	1.0981
2	11-20 years	91	1.2306	0.6153
3	21-30years	80	1.1288	0.7056
4	31- 40 years	11	0.9112	0.5644
		t. value = -2.4360	df = 104	p.value = 0.19

These findings therefore, have revealed that only age and duration of work experience affect employees’ cultural intelligent behaviours (t.value = -0.759, df = 98, p.value = .011; t. value = -2.4360, df = 104, p.value = .019) (Table 4.7.4.2 and 4.7.4.4.) while gender and educational qualification do not affect their behavioural CI in interpersonal communication (Table 4.7.4.1 and 4.7.4.3). These findings further lend credence to the results of a study carried out among eighty-five (85) indigenous Indian organisational

leaders employed by a global business in India in which age and duration of experience were significantly related with leader's behavioural CI scores and transformational leadership ($p < 0.05$) (Mullinax, 2013).

It is pertinent to mention that findings that revealed no significant difference between educational qualification of employees and their cultural intelligence competency further supports the argument of Earley and Ang (2003) that conventional intelligence is too narrow; that there are other skills which dictate how successful we are when communicating with people across diverse cultural context within the organisation. However, the result of no significant difference between various CI factors of male and female employees in the organisations is contrary to conclusions drawn from Kodwani's (2012) study of the relationship between Cultural intelligence and employee engagement in which female employees were reported to have demonstrated higher level of motivational, cognitive and behavioural CI. Another interesting addition to literature is the higher scores on the motivational aspect of CI by the 21-30 age grouping compared to the scores in the other three dimensions. This result needs further investigation in order to discover the possible cause.

4.8 Test of Hypothesis

The result of the research hypothesis is hereby presented:

HO₁: There is no significant relationship between CI factors (Cognition, Metacognition, Motivation and Behaviour) and Interpersonal Communication Competence amongst employees

Table 4.8.1: CI factors and expectancy violation

Correlations			
		CI Factors	Expectancy Violation
CI Factors	Pearson Correlation	1	.433**
	Sig. (2-tailed)		.000
	N	345	345
**. Correlation is significant at the 0.05 level (2-tailed).			

A Pearson correlation coefficient was calculated for the relationship between Cultural Intelligence factors and management of violation of expectancies in interpersonal communication amongst employees. A moderate, positive, and significant correlation was found ($r(343) = .433, p < 0.05$). This shows a significant linear relationship between the two variables thus, the null hypothesis is rejected. It can then be concluded that the better a worker's ability to adapt to new cultural settings and deal effectively with other people with whom s/he does not share a common cultural background and understanding, the better the ability to positively relate with fellow employees when what s/he expects from them is not what s/he receives during interaction.

Table 4.7.2: CI factors and cognitive dissonance

Correlations			
		CI Factors	Cognitive Dissonance
CI Factors	Pearson Correlation	1	.432**
	Sig. (2-tailed)		.000
	N	345	345
**. Correlation is significant at the 0.05 level (2-tailed).			

A Pearson correlation coefficient was calculated for the relationship between Cultural Intelligence factors and interpersonal communication competence amongst workers. A weak, positive, and significant correlation was found ($r(343) = .432, p < 0.05$). This indicates a significant linear relationship between the two variables so, the null hypothesis is rejected. Thus, the position that, the better a worker's ability to adapt to new cultural

settings and deal effectively with other people with whom s/he does not share a common cultural background and understanding, the better his/her ability to positively respond to conflicting opinions during interpersonal communication with colleagues from other cultures.

Table 4.7.3: CQ factors and communication styles

Correlations			
		CI Factors	Communication Styles
CI Factors	Pearson Correlation	1	.293**
	Sig. (2-tailed)		.000
	N	345	345
**. Correlation is significant at the 0.05 level (2-tailed).			

A Pearson correlation coefficient was calculated for the relationship between Cultural Intelligence factors and communication style amongst workers. A weak, positive, and significant correlation was found ($r(343) = .293, p < 0.05$). This indicates a significant linear relationship between the two variables hence, the null hypothesis is rejected. Therefore, the better a worker's ability to adapt to new cultural settings and deal effectively with other people with whom s/he does not share a common cultural background and understanding, the better his/her transmission of information and understanding of the messages. The study further showed the strength of the relationship between each of the cultural intelligence factors and interpersonal communication competence by finding the eta value. The four CI factors (cognitive CI: $r=0.777$; metacognitive CI: $r=0.712$; motivational CI: $r=0.5658$; and behavioural CI: $r=0.741$) positively correlated with interpersonal communication competence.

The results of the correlation tests on Cultural intelligence factors and the three interpersonal communication competence variables (expectancy violation, cognitive dissonance and communication styles) revealed a positive correlation. The study therefore concludes that there exists a significant relationship between cultural intelligence and interpersonal communication competence.

The research questions and hypothesis in the current study were used to examine the level of employees' cultural intelligence with a view to establishing how the four factors of cultural intelligence influenced interpersonal communication competence of the employees. The research questions were analysed with simple statistical tools of frequency counts, simple percentages, mean, standard deviation and cross-tabulations, while the hypothesis was tested with the statistical tool of Pearson Correlation Coefficient. Findings revealed that employees were knowledgeable about other people's cultures. In addition, they had a high level of metacognitive and motivational CI and they displayed, to a large extent, culturally intelligent behaviours. Age and years of working experience positively correlate with employees' CI competence, while there was no significant difference between their gender, educational qualifications and cultural intelligence level. Confirming a high index of CI, the interviewees reported that they acquired cultural intelligence skills through training and cross-cultural experiences. The result of interpersonal communication competence also showed that employees were well above average in their use of communication styles, and to some extent were able to handle violations and dissonance during interpersonal communication. The interviewees also confirmed that cognitive, metacognitive, motivational and behavioural CI contributed positively to employees' interpersonal communication competence. Significant results were apparent for the hypothesised relationship between cultural intelligence and interpersonal communication competence.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

This study was designed to examine the influence of cultural intelligence on interpersonal communication competence amongst employees who work in multinational corporations in Lagos, Nigeria. Data were collected from questionnaire and in-depth interview. This chapter presents the summary of findings, conclusions arrived at and recommendations proposed.

5.1 Summary

This study sought to examine cultural intelligence and interpersonal communication competency level of employees who work in organisations made up of multicultural workgroups. The specific purpose of the study is to find out whether or not the four factors of cultural intelligence can enhance interpersonal communication competence amongst employees. In addition, the study examined the influence of demographic factors such as age, educational qualifications, gender and years of work experience on employees' cultural intelligence competence. This was to further contribute to the current discussion on how other measures of intelligence besides traditional IQ can enhance successful interpersonal relationships especially in situations characterised by cultural differences.

Literatures covered concepts such as interpersonal communication in organisations, cultural diversity and workplace communication, culture, intelligence, cultural intelligence and its factors. Theoretical framework for the study focused on multiple intelligence, expectancy violations, and cognitive dissonance theories. The empirical studies presented findings from research into cultural intelligence and its relationship with, employee engagement, leadership styles, cultural adjustment, task performance, intercultural negotiations, and interpersonal trust.

The methodology adopted for the study was quantitative and qualitative research design. For the quantitative, survey design was adopted, while in-depth interview was employed for the qualitative design. Samples for the study were drawn by purposive sampling method because the study focused on particular characteristics of a population that are of

interest which will best enable the researcher to answer the research questions. They included employees in Chevron Nigeria Limited, British American Tobacco Company and American International School. For the survey, 345 copies of a forty-three -item questionnaire were distributed online and in face-to-face settings to employees at the junior management cadre. The questionnaire was an adaptation of Ang & Van Dyne's (2004) Cultural Intelligence Scale and Rubin and Martins' 1994 interpersonal Communication Competence Scale. Twenty employees at the senior management cadre were interviewed across the three organisations for the in-depth interview.

5.2 Findings

The summary of the findings is presented according to the findings obtained from each of the data instruments used, namely: questionnaire and in-depth interview.

Findings from the questionnaire reveal that employees under study are knowledgeable about other cultures apart from their own culture. Marriage system of other cultures ranked highest amongst the items with which they are familiar (mean rank = 3.02); followed by arts and craft (mean rank = 2.98); cultural values (mean rank = 2.96); similarities and differences across cultures (mean rank= 2.95); business style (mean rank = 2.93) However, workers' knowledge of the rules for expressing non-verbal behaviour in other cultures (mean rank = 2.48) ranked lowest (Table 4.3.2). Finding also shows that, to a great extent, workers are mindful of their knowledge of co-employees' cultures; check whether or not their interpretations of messages are in consonance with the intentions of others; vary their styles as situation demands when interacting; and reflect on the kind of behaviours that can be considered suitable before responding to any issue in a meeting with their co-workers (Table 4.4.1). The cross-tabulation of metacognitive CI and interpersonal communication competence shows that workers' level of metacognition influenced, to a large extent, their interpersonal communication (table 4.4.2). The results also show that, to some extent, they enjoy interacting with their fellow employees from different cultures, can socialise with locals as well as cope with the challenges of adjusting in an unfamiliar culture, and they derive internal satisfaction when communicating across cultures (Table 4.5.1). The cross-tabulation of motivational CI and interpersonal communication competence shows that motivational CI positively influenced their interpersonal communication competence (Table 4.5.2). Findings from research further confirm that the employees under study exhibit culturally intelligent behaviours. This they

exemplified in instances such as regular use of polite words and phrases, such as ‘please’, ‘thank you’ and ‘you are welcome’ whose use ranked highest (mean rank = 3.87); followed by ‘I’m sorry’ (mean rank = 3.70); Other culturally sensitive behaviours included, remembering and addressing colleagues by their names (mean rank = 3.54); employees adjusting the speed at which they speak (mean rate = 3.38); varying the tone of their voices (mean rank = 3.33); making use of silence and pause at appropriate times (mean rank = 3.24); and altering facial expression (mean rank = 2.79) which ranked lowest (Table 4.6.2).

Findings show that employees’ interpersonal communication competence was high. Employees demonstrated considerable ability to handle violations by objectively assessing whether or not their own culture is the reason for violations, making efforts to know why their colleagues violate their expectations and imagining how others feel when their actions violate that of their colleagues. To an appreciable degree, they also display ability to manage dissonance by questioning personal assumptions, accepting that their judgments are not always correct, deploying their cultural knowledge to determine which of the opinions are relevant and checking if their interpretations are in line with that of others when communicating with their co-workers of other cultures. Results gathered for communication styles also reveal that, to a great extent, employees are able to resolve conflicts without any of their colleagues feeling cheated. Majority of them are often referred to as good team players. Employees are empathetic and sometimes assertive in their communication experiences with their colleagues. Workers’ competency level in supportive communication is above average. They appreciate and have regard for other peoples’ opinions irrespective of whether the views tally with theirs and also use both verbal and non-verbal signals when conversing with their co-workers. Results indicate that employees’ level of immediacy skill is high. They often make efforts to scrutinise their communication behaviours so as not to upset others. When they are faced with negative feedbacks from colleagues, some of them ponder on whether their actions warrant the comments, while others seek clarifications so as to know what could be done differently. However, majority of respondents choose to keep quiet when uncomfortable with any non-verbal behaviour of their colleagues, while others point out what they are doing wrong in a polite manner. Most employees prefer to reach a compromise in a case where they do not share an opinion with a colleague.

Findings from demographic variables reveal that age and duration of work experience had significant effect on cultural intelligence competence of employees. It was also discovered that employees within the 21-30 years age group demonstrated a higher level of motivational CI in the study.

The Pearson Correlation Coefficient analysis showed a positive and significant correlation between cultural intelligence factors and expectancy violation ($r(433) = .293, p < 0.05$) (Table 4.7.1), cognitive dissonance ($r(343) = .432, p < 0.05$) (Table 4.7.2) and communication style ($r(343) = .293, p < 0.05$) (Table 4.7.3). Hence, there is a positive relationship between cultural intelligence and interpersonal communication competence.

Findings from the in-depth interview reveal that Cognitive CI is acquired from training and cross-cultural experience. Through this, employees learn to appreciate co-workers for who they are and explore to see the good attributes that can enhance their relationships. They acknowledged that existing cultural differences can be used as a tool to foster unity. Interviewees reported that there are negative and positive sides to individuals irrespective of their backgrounds and employees should be willing to think of how to appeal to the positive side of people for effective interpersonal relationships. Majority of the interviewees affirmed that humility, self-disclosure, and cultivating a family relationship are behaviours that can attract culturally different people to one another.

Findings also reveal that violations can occur in the bid to adhere to organisational standard operating procedure and when such occur, employees should not apportion blame. Interviewees affirmed that knowledge of a culture and how it affects behaviour is paramount in managing violations and that employees should learn to handle their expectations in a manner that will leave room for human fallibility, bearing in mind that no culture is perfect. They also opined that in the case of dissonance, the decision taken should be for the advancement of the overall goal and objectives of the organisation.

5.3 Conclusion

The study concludes based on the findings that employees' understanding of their fellow workers' cultures and the nuances of those cultures allow them to better appreciate the systems that shape and cause specific patterns of interpersonal communication amongst their fellow employees within the organisations. Their understanding of differences and

similarities across cultures enable them to know that even though some cultural values are universal, implementation varies from culture to culture. Further, cross cultural experiences and training enhance employees' cognitive CQ competency and will ultimately influence interpersonal communication when in a multi-cultural setting.

Findings lead to the conclusion that employees recognised that cultural awareness is pivotal to effective interpersonal communication and this makes them to strive for success in their relationships with their colleagues. Their consciousness of the need to change their communication styles, check their level of cultural knowledge and the interference of cultures in interpreting messages enables them to comport themselves appropriately at meetings. It is also concluded that the energy and willingness to persevere in cross cultural situations despite the possibility of failure has positively influenced their interpersonal communication competence. Their high level of behavioural CI enables them to exhibit appropriate behaviours whenever a cross cultural interaction requires it in the course of their day to day activities in their various work groups. It follows from the findings of this research that cultural intelligence factors contribute significantly to ability to handle violation of expectancies, cognitive dissonance and communication styles in interpersonal communication.

In all, the study concludes that the significant positive relationship between cultural intelligence factors and interpersonal communication competence demonstrated in this study supports the belief that cultural intelligence is paramount in interpersonal communication. Thus, culturally intelligent employees are able to conduct successful communication engagements that minimise biases and misunderstandings arising from cross cultural differences in the workplace. This creates an enabling work environment and affects the achievement of overall organisational goals and objectives.

5.4 Recommendations

Based on the findings of this study, the following recommendations are made.

Organisations should invest in their human resources through cultural intelligence competency development initiatives. In the light of this empirical evidence indicating that CI enhances effective interpersonal communication in multicultural settings, it is

fundamental that organisations impart cultural intelligence competence training within their organisational training programmes.

Cross-cultural assignments amongst employees in organisations with operations across cultural borders should be encouraged in order to take advantage of diversity. Such experiences will positively impact on individual employee's CI level and ultimately benefit the organisation as a whole. A culturally intelligent employee is a great asset to any organisation.

Since the relationship has been established between CI and IPCC, corporate affairs and communication managers in organisations should explore the relationship to improve effective downward and upward communications in their various organisations. They can also employ the cultural intelligence measure as a tool for communication audit in the various organisations.

Human resources department should also set aside specific days for celebrating diversity. Employees can be encouraged to dress in their traditional attires of those other employees from a different culture. This will further foster unity and motivate employees to know more about other people's cultures.

This study has practical application to individuals since cultural intelligence skills can be developed as opposed to personality traits. Individuals who wish to be successful in intercultural effectiveness should take advantage of CI training.

5.5 Suggestion for Further Studies

- This study examined cultural intelligence and interpersonal communication competence amongst employees in some selected corporate organisations. Future researchers may expand the scope of the current study by embarking upon a comparative study amongst corporate organisations and public institutions.
- The construct of cultural intelligence should also be further examined to ascertain what specific dimensions of cultural intelligence have relevance to different outcomes.

5.6 Contribution of the study to Knowledge

The study has made the following contributions to knowledge

- The findings gathered from the survey questionnaire confirmed the existence of the concept of cultural intelligence and established its generalizability across different countries and cultures.
- The survey instrument developed in this study will be useful to determine the levels of cultural intelligence of employees in different organisational settings. This questionnaire will prove to be a veritable selection tool in the process of employing workers for global assignment, and will further provide an insight into the developmental needs of employees in multicultural settings.
- The results from the qualitative analysis of this study also provided useful information with regard to the training needs of employees who work in multicultural environments. By refining these needs, essential and relevant training programmes that address the needs of and challenges faced by employees in a globalised workplace can be developed.
- It is pertinent to recognise the uniqueness and diversity of every individual and the relevance of those diversities to intercultural interaction. Culture is a determining factor in the process of thinking globally and acting locally. Findings of this study will help promote awareness of the need to be culturally relevant within an organisation, and provide organisations as well as individuals with valuable insights into how they can increase the success of intercultural interactions.
- Findings of this study will assist employees in organisations to minimise inevitable conflicts in relationships which emanate from diversity in the workplace through cultural intelligence trainings. This will positively reflect on interpersonal relationship as people will relate better.
- The study identifies the issues that should be critically considered by organisations that wish to achieve success in expanding across the borders of their home countries.

- The study suggests that it is expedient for the academic community to pay more attention to teaching cultural intelligence as part of the curriculum for communication studies alongside other technical skills both at undergraduate and postgraduate levels.
- Findings provide reference materials on the global issues of cultural intelligence and cross-cultural relationship from the Nigerian perspective. It adds to theoretical literature by establishing that in the post globalisation business environment, cultural intelligence will be useful in aspects such as dealing with expectancy violation and cognitive dissonance which will in turn make them to deploy the appropriate communication styles in interpersonal communication.

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APPENDIX I QUESTIONNAIRE

Dear Respondent,

I am a doctoral student from the Department of Communication and Language Arts. My research focus is on the role of Cultural Intelligence in Interpersonal Communication amongst Employees in selected Organisations in Lagos, Nigeria. This survey questionnaire is designed to gather data for the study. Your response will be treated with utmost confidentiality. Kindly, tick your responses. Thank you for your cooperation.

Adebimpe Adegoke

SURVEY INSTRUMENT

Section A

Interpersonal Communication Competence

Instruction: To what extent do you engage in the following while interacting with your colleagues? Please tick the appropriate box. (**GE=Great Extent; SE=Some Extent; LE=Low Extent; NE=No Extent**)

SN	Violation of Expectancies	GE	SE	LE	NE
1.	When a colleague from a different culture behaves in a way that falls short of my expectation, I ask myself if his culture or mine is to be blamed.				
2.	When I expect my colleague to react negatively and s/he does not, it makes me realise I shouldn't always assume my judgement is always accurate.				
3.	When I expect my colleagues from another culture to respond positively to a comment and they don't, I make efforts to know why it is so.				
4.	I often imagine how others feel when my behaviours offend them				

Instruction: Please indicate your response to cognitive dissonance during interpersonal communication with colleagues from other cultures. Kindly tick the appropriate box (**OF=Often; OC=Occasionally; R=Rarely; NAA=Not at all**).

SN	Cognitive Dissonance	OF	OC	R	NAA
5.	I find it easy to change my position when presented with two contrary opinions.				
6.	I use my cultural knowledge to determine which of the two opposing opinions is more important or relevant; mine or theirs.				
7.	I check if my interpretations are in line with that of others before deciding which of the two ideas I should uphold.				
8.	I can accept opinions contrary to mine without ill feelings.				

Instruction: In the following items, please indicate the option that best describes your communication styles (**OF= Often; OC=Occasionally; R=Rarely; NAA=Not at all**).

SN	Communication Styles	OF	OC	R	NAA
9.	I believe my colleagues will describe me as a good team player and someone who is team-spirited.				
10.	When a colleague is sharing issues/concerns with me, I put myself in his or her shoes.				
11.	I have difficulty putting my thoughts into words when communicating with my colleagues.				
12.	When communicating with others, I usually do most of the talking.				
13.	I understand and respect the views of others even if they are different from my views.				
14.	I make eye contact when conversing with my colleagues so that they may know I understand them.				
15.	I offer verbal signals (e.g. 'go on', 'you mean') when listening to a colleague				
16.	I always try to assess my communication behaviour so as not to offend others.				
17.	I am able to handle conflict or solve problems involving my colleagues without any party feeling cheated.				

What do you do in the following situations?

18. When I receive offensive feedback from my colleagues, I

.....

19. When I am uncomfortable with any nonverbal behaviour of a particular colleague, I react by

- a) Keeping quiet
- b) Pointing out what they are doing wrong
- c) Others, please specify

.....

20. In a case where I do not share an opinion with a colleague, I express disagreements by,

.....

SECTION B
I
Cultural Knowledge

Instruction: Please indicate your agreement or disagreement with these statements about the cultures you are familiar with apart from yours by ticking the appropriate box. (VW=Very Well; FW=Fairly Well; NSW=Not So Well; NAA=Not At All).

21. What other cultural groups (national/ethnic) are represented in your workplace? Please specify (you can name as many as there are)

.....

22. Which of the cultures represented in your workplace (apart from yours) are you most familiar/conversant with?

.....

No	Knowledge	VW	FW	NSW	NAA
23.	How well do you know about these cultures (identified in question 2 as the other culture you are most familiar with) in terms of? a) Legal systems..... b) Business style..... c) Cultural values..... d) Marriage systems..... e) Arts and crafts.....				
24.	How well do you understand similarities and differences across the cultures?				
25.	How well are you aware of the rules of other languages apart from yours?				
26.	How well do you know the rules for expressing non-verbal behaviours in other cultures?				

II

Metacognitive CI in communication amongst employees

Instruction: Please indicate the extent to which you engage in the followings by ticking the appropriate box. (GE=Great Extent; SE=Some Extent; LE=Low Extent; NE=No Extent).

No	Metacognitive CI	GE	SE	LE	NE
27.	I am aware that I need to vary my style when communicating with co-workers from different cultural backgrounds.				
28.	I check how knowledgeable I am in terms of culture as I interact with colleagues from different cultures.				
29.	I think of what is referred to as appropriate behaviour before speaking up in a meeting with my colleagues.				
30.	I check if my interpretations are consistent with the intentions of others in intercultural interactions.				
31.	I am aware that my cultural orientation can affect my interpretation when I am communicating with others.				

III

Motivational CI in Interpersonal Communication amongst Employees

Instruction: To what extent do you do the following? (GE=Great Extent; SE=Some Extent; LE=Low Extent; NE=No Extent)

SN	Motivational CI	GE	SE	LE	NE
32.	I enjoy interacting with my fellow employees from different cultures.				
33.	I am confident that I can socialise with locals in a culture that is unfamiliar to me.				
34.	I am sure I can deal with the challenges of adjusting to a culture that is new to me				
35.	I derive internal satisfaction when I communicate with people whose cultures differ from mine.				

IV

Behavioural CI in Interpersonal Communication

Instruction: This part requires you to give responses about your Cultural Intelligent behaviour during interpersonal communication by ticking the appropriate box. (OF=Often; OC=Occasionally; R =Rarely; NAA=Not At All)

SN	Behavioural CI	OF	OC	R	NAA
36.	I adjust how fast I speak to enable my co-worker from another culture understand me.				
37.	I change the tone of my voice when a situation demands that I do so during interaction with my colleagues.				
38.	I use silence and pause at appropriate times when a cross-cultural interaction requires it.				
39.	I change my nonverbal behaviour when required in a cross-cultural interaction.				
40.	I alter my facial expression when a cross-cultural situation demands it.				
41.	I try to remember and use people's names				
42.	When interacting with colleagues from other cultures, I often speak the little I know of their languages.				
43.	How often do you use these words and phrases when conversing with your colleagues – a) Please..... b) Thank you..... c) You are welcome..... d) I am sorry.....				

SECTION C

Personal Information

Instruction: Kindly respond by ticking the appropriate box in front of the variables below.

44. Age Group: 21-30 years []; 31-40 years []; 41-50 years []; 51-60 years []

45. Gender: Male []; Female []

46. Nationality: Nigerian []; American []; British []; others, please specify:

47. Education: OND []; HND []; B.A/BSc. []; M.A./MSc. []; PhD []

48. Years of work experience:

APPENDIX II INTERVIEW GUIDE

This in-depth interview is designed to gather more insights for the influence of cultural intelligence on interpersonal communication competence. Kindly feel free to be detailed in sharing your views. Your response will be treated with utmost confidentiality.

1. May we know you better?
2. What specific roles do you play in your organisation?
3. How do you respond when employees from other cultures fall short of your expectations?
4. How do you respond when employees from other cultures exceed your expectations?
5. How do you manage communication with other colleagues when their behaviours/opinions contradict what you believe to be the norm? (Cognitive dissonance is being investigated here)
6. Do you think cultural intelligence has a role to play in interpersonal communication within organisations? If yes, elaborate on this.
7. How would you assess your knowledge of nuances of other cultures that are represented in your workplace?
8. How do you manage your cultural awareness in a manner that it does not affect your communication with culturally different others?
9. What motivates you into interacting with colleagues from other cultures?
10. What Cultural intelligent behaviours do you employ in your interaction with employees from different cultures?

Thank you.

APPENDIX III
TABLE OF RESEARCH QUESTION ANALYSIS

SN	Research Questions	Questionnaire	IDI
1.	What is the level of Interpersonal Communication Competence among employees?	Section A	Item 1-20
2.	What is the level of employees' knowledge of the culture of their co-workers?	Section B I	Item 21-26
3.	What is employees' level of metacognitive CI and how does this influence interpersonal communication?	Section B II	Item 27-31
4.	What is the level of employees' motivational CI and what is the influence as a factor of cultural intelligence on interpersonal communication?	Section B III	Item 32-35
5.	To what extent do employees display behavioural CI in interpersonal communication?	Section B IV	Item 36-43
6	To what extent do demographic factors influence employees' Cultural intelligence?	Section C	Item 44-48