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Cultural Intelligence: A Proxy for Wisdom in Intercultural Exchanges

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Abstract

The efficacy of intercultural exchanges can be measured by an individual's cross-cultural competency. This research examines the relationships between Cultural Intelligence (CQ) and intercultural negotiation outcomes relative to the onset of wisdom. In particular, the properties of cultural intelligence and intercultural negotiation outcomes are examined relative to other measures such as an individual's age, education, and professional experience. To test the hypotheses, the CQS and a self-report survey of actual intercultural negotiation exchanges was administered to 102 experienced international business negotiators from Taiwan. A cross-sectional research method incorporated a sequential survey design and subsequent analysis was conducted using hierarchical regression analysis. Results indicated that CQ explained a significant amount of variation in intercultural outcomes at certain stages of a professional's career. The results provided support that aggregate CQ predicts intercultural outcomes during the early and mid-stages of a professional's career, and then tapers. Together, the findings suggest that an individual's CQ can be used as a proxy for intercultural competency, until wisdom manifests itself and that participation in cross-cultural competency training programs may accelerate their effectiveness.

Keywords: Cultural Intelligence, Wisdom, Intelligence, Intercultural Effectiveness, Negotiation

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Introduction

What is wisdom? When do we become wise? Is intelligence a prerequisite for wisdom, or are the two separate? Indeed, what may appear seemingly obvious to some may seem confusing to others. The increasingly interdependent nature of the global economy brings these notions of intelligence and wisdom front and center. What is considered intelligent or wise behavior in one society may well indeed be considered puzzling or even unwise behavior in another. Moreover, when does an international actor achieve such success-enabling wisdom in Western societies (Baltes, Staudinger & Wisdom, 2000), *ren* in Confucian cultures (Shi, 2004), or buddhi in Indian society (Baral & Das, 2004)?

Multiple scholars have recently called for further investigation into the development of wisdom. In light of recent leadership failures, Bachmann, Habisch, and Dierksmeier (2017) suggest that new insight into the multidisciplinary nature of wisdom produce actionable insight into our understanding and development of Practical Wisdom. Wink and Staudinger (2014) call for inquiry into the onset of the generativity properties (i.e. conservation and common good) as they relate to wisdom-related performance, and Moberg (2006), favoring increased attention to practical wisdom, calls for a shift from wisdom as prudence, towards wisdom as ethical, along with methods to prevent ethical lapses rather than methods that promote ethical excellence.

This paper will examine select concepts of intelligence and wisdom in order to establish a foundation from which the main question may be answered; namely, Does Cultural Intelligence serve as a proxy for wisdom at different stages of a professional's career? It also proffers original, discipline-based evidence in support of the temporal nature of intelligence, and its reliance by professionals as they seek success in intercultural exchanges.

This paper will start with a general discussion of wisdom, its definition, manifestations, and ontogeny, and narrow to a form of Cultural Intelligence to understand when wisdom may be harvested and utilized for success in life. This study contributes to the development of a universal theory of wisdom and proffers a means to examine select forms of intelligence as antecedents to global conceptions of wisdom. It also contributes to implicit theories of wisdom and age by identifying when wisdom emerges in intercultural exchanges. Finally, the paper concludes with an inductive discourse on international conceptions of wisdom, along with limitations and recommendations for further research.

Literature Review

Conceptions of wisdom, intelligence and Cultural Intelligence are presented as a foundation. These conceptions inform the ensuing theoretical development, research methodology, results, and discussion.

Wisdom

During antiquity, wise actors were considered divine as they integrated the prowess of the mind, virtue, and knowledge. Philosophical interest in wisdom extends back to the age of Socrates and Aristotle with discourse on reason and morality (Baltes & Smith, 2008). In more recent discussions, scholars refer to wisdom as "the perfect integration of mind and virtue or character" (Wink & Staudinger, 2016, p. 56).

Philosophical characterizations of wisdom include implicit theories of wisdom that suggest a wise old sage, espousing empathy, reflection, and profound guidance (Strernberg & Jordan, 2005). Designed as an intellectual means for individuals to live and work in harmony despite the challenges of an uncertain world, wisdom has provided solutions to technical problems as well as insight into the meaning of life (Baltes & Smith, 2008).

While philosophical research into wisdom has a long tradition, psychological research into the subject is relatively new. Progress has been made with respect to the individual differences involved in cognition, motivation and behavior across both philosophical and psychological literatures, although recent trends have focused on psycho-social forms of wisdom (Wink & Staudinger, 2016), and most recently to practical forms of wisdom (Moberg, 2007), some of which focus on ethics and virtue (Bachmann, Habisch, & Dierksmier, 2017).

Examinations of wisdom have been characterized by scholars as either implicit or explicit. Implicit conceptions include the everyday behavior of individuals associated with wise acts, good judgment, maturity, creativity, high degrees of competence, and the common good. Explicit conceptions of wisdom have been developed to further the empirical examination of the concept and follow either behavioral or observable expressions of wisdom (Baltes & Staudinger, 2000).

The Berlin Wisdom Paradigm, a widely accepted construct focusing on explicit theories of wisdom defines it as "expert knowledge that involves judgment about important, difficult, and uncertain questions associated with the meaning and conduct of life" (Bachmann, Habisch, & Dierksmier, 2017, p. 152). Researchers focusing on explicit theories of wisdom at the Max Planck Institute for Human Development developed the concept referred to as the fundamental pragmatics of life in order to further define, measure, and examine characteristics of wisdom. These characteristics are referred to as "knowledge and judgment about the essence of the human condition and the ways and means of planning, managing, and understanding a good life" (Baltes & Staudinger, 2000, p. 124). More specifically, pragmatic elements include knowledge about the development of life, it's changes, conditions, goals and obligations, in addition to conceptions of our social nature and self-awareness, interdependence, incompleteness, and mortality. They also include cultural conditioning and recognition that there are more aspects to life than we are capable to comprehend, thus recognition of mind-body dynamics, existence, and the plausibility of a divine being.

Notably, these characterizations omit concepts such as expertise, intelligence, or other declarative knowledge necessary for success in a technologically-oriented material world. Nevertheless, they do focus on the human condition and observe a theme of mutual dependence, virtue, and the common good.

Intelligence

For centuries, the notion of intelligence has enjoyed great interest, despite a lack of consensus on its meaning. However, just about everyone considers it highly influential with respect to an individual's success in life. The concept is so fragile that few academics include it in their areas of stated expertise, commonly referring to their labors as "problem solving" or "reasoning" (Sternberg, 1999).

The field can be thought of as lying on a continuum. On the left, there exist narrowly focused aspects of discrete cognitive ability. These focus on psychometric data, produced via factor analysis, and suggest that human intelligence can be best identified and measured within individuals by a single, psychometric-based construct known as General Mental Ability (GMA), measured as g. The most recent psychometric-based research models have appeared to converge onto a hierarchical intelligence structure. On the right end of the spectrum lie a group of scholars that suggest intelligence incorporates multiple dimensions, that there exist many forms of intelligence, and that these components can work independently or in concert to enable individuals to achieve success in life and work.

Gardner (1983) examined the state of human intelligence in an effort to inform worldwide educational policy during his work as a member of the Project on Human Potential at Harvard University. In developing his conception, Gardner cites examples of significant life accomplishments that do not fit well within the narrow intelligence measures such as GMA theory. For example, he cites twelve-year-old Puluwat boys, selected to become master sailors in the Caroline Islands. These boys clearly demonstrate the potential to become experts in navigation, astronomy, and geography based on factors well beyond present conceptualizations of GMA (Gardner, 1983). Others such as Sternberg identify examples of children from Brazilian favela's (slums) that regularly demonstrate high levels of mathematical and financial prowess in street trade yet are unable to replicate the same mental processes in the classroom (Sternberg, 1999).

Later, Sternberg introduced the concept of successful intelligence while supporting Gardner's assertion that the traditional conceptualizations of intelligence like GMA were too narrow. Sternberg stressed that the GMA construct did not reflect non-academic or 'real-world' abilities. In his description, he considered both meanings of the term: "real" meaning applicable to genuine or authentic life outcomes and, "world" meaning applicable across cultures (Sternberg, 2007; Sternberg & Grigorenko, 2006).

Sternberg's Successful Intelligence theory follows a hierarchical structure that encompasses three broad abilities: analytical, creative, and practical (i.e. pragmatic) ability that collectively seek to define the genuine nature of intelligence. Sternberg's theory recognizes the importance of analytical capability (i.e. traditional g); includes

it hierarchically at the top and extends the theory to include creative and practical abilities.

Creative ability, according to Sternberg, is recognized as the capacity for practical problem-solving utilizing idea generation as its core faculty. Individuals with the ability to generate alternative ideas, frequently under conditions of adversity, demonstrate a distinct form of ability according to the theory. Individuals who can generate multiple solutions or alternatives that benefit from multiple perspectives-taking excel at generating high value solutions to problems (Robbins & Judge, 2009). The third component of Sternberg's theory is practical ability.

Practical ability focuses on implementing alternatives that often result from the creative ability outputs mentioned above. In the real-world, a significant challenge arises when new ideas must be implemented under novel situations or circumstances. When individuals are able to establish a suitable fit between the proposed alternative and the context of the situation, they are said to possess high levels of practical ability. Individuals who can successfully make use and implement newly acquired knowledge benefitting present challenges find greater levels of success in real-world problem solving.

The multifaceted nature of practical intelligence, including the ability to recognize suitable fits between real-world challenges and the ability to enact appropriate behaviors to stimulate success is indicative of intelligence models that present promise in dealing with life's increasingly sophisticated challenges in wise fashion. Intelligence focuses on cognitive problem solving through the development of skills that enhance our ability to deal with the material world. Conversely, wisdom is more focused on the human world.

Cultural Intelligence

The Cultural Intelligence Scale (CQS) is a focused construct resulting from more than six original development and refinement studies that have validated generalizability across samples, time, geographies, and methods. Cultural intelligence research by Early and Ang (2003) was motivated by two important realities: the growing number of people involved in "real-world" multicultural exchanges, and the lack of theory that explores the predictability of individuals performing in multicultural environments.

Cultural intelligence incorporates both cognitive and non-cognitive capabilities. It is based in part on Sternberg and Detterman's (1986) identification of multiple intelligences, and also follows other intelligence definitions such as "the abilities necessary for the adaption to, as well as selection and shaping of, an environmental context" (Thomas, 2006, p. 124). The scale includes twenty self-report items which measure each of its four sub-dimensions which enable sufficient construct granularity to explore interactions between wisdom and intelligence.

Metacognition is the process of how an individual may strategically accumulate and enhance one's knowledge (Flavell, 1979). From an intercultural perspective, Metacognitive cultural intelligence (MetCQ) refers to our conscious awareness of differences in intercultural interactions. According to the construct's creators,

individuals with high levels of MetCQ consistently question and adjust their own cultural understanding when interacting with members of another culture. Metacognitive cultural intelligence incorporates higher-level cognitive reasoning that permits an individual to develop new mental modes and social interaction in new environments. It challenges the individual to think actively about their existing cultural knowledge and conventions and subsequently question previous assumptions in ways that the individual may grow their understanding and behavior.

Cognitive cultural intelligence (CogCQ) focuses on an individual's knowledge-bank of cultural norms, practices, context, and conventions, which frequently stem from culture specific value systems (Ang & Van Dyne, 2008; Early, Ang, & Tan, 2006). Cognitive cultural intelligence also refers to an individual's understanding of their own self-concept compared to others and an understanding of the existence of both broad cultural universals and specific cultural differences. This expanded knowledge base makes for greater predictability in social interaction, increased attribution accuracy, and at the end of the day, more effective intercultural behaviors (Thomas, 2006).

Motivational cultural intelligence (MotCQ) refers to the level of interest and energy we devote to the enhancement of our cultural knowledge and performance. It is conceptualized as one's intrinsic desire to engage in intercultural exchanges based in part on one's self-growth objectives (Templer, Tay, & Chandrasekar, 2006). According to expectancy theory, the key to increasing an individual's motivation is one's expectations for successful outcomes and the expectations of increased value in exchange for such effort (Wigfield & Eccles, 2000).

Behavioral cultural intelligence (BehCQ), a non-cognitive dimension of cultural intelligence, reflects an individual's ability to behave or act appropriately in culturally diverse situations through the exhibition of appropriate verbal or non-verbal actions (Ang, et al., 2007). According to Hall (1959), an individual's mental faculties are not sufficient alone to bring forth success in intercultural communications. Hall asserts that an individual must utilize their mental (e.g. metacognitive, cognitive, motivational) and non-mental (e.g. behavioral) capabilities in order to reach their goals. Utilizing one's knowledge and motivation as well as possessing the capability to adapt their behavior to exhibit proper responses during intercultural interactions contributes positively to intercultural outcomes (Ang, Van Dyne, & Tan, 2011; Koneya & Barbour, 1976).

The four factor Cultural Intelligence Scale (CQS) developed by Van Dyne and Ang corresponds with each of the four sub-dimensions mentioned above and consists of 20 self-report items measured on a seven-point Likert-type scale. For more information, the reader is referred to the Handbook of Cultural Intelligence edited by Van Dyne, Ang, and Koh (2008). In sum, the granular nature of the Cultural Intelligence construct permit researchers to narrow to specific intercultural ability dimensions and more readily explore associated relationships between intelligence and wisdom.

Theoretical Development

In order to examine weather aspects of intelligence and wisdom influence intercultural exchange outcomes and what role the may play at different stages of a professional's career, this examination contemplates three main questions: the first two consider an examination of cultural intelligence and its influence on intercultural exchange outcomes, and the third question examines influences of Cultural Intelligence on intercultural exchange outcomes over time.

Two hypotheses were examined to gauge the outcomes of intercultural negotiations:

H1 Measures the negotiator's satisfaction with the overall negotiation outcome.
H2 Measures the negotiator's satisfaction with their performance during the exchange.

Question 1: Cultural Intelligence x Negotiation Satisfaction

To measure their negotiation outcomes without measurement constructs that may suffer from certain culture or response bias, H1 utilizes a culture-free construct, Intercultural Negotiation Satisfaction (ICNS). The satisfaction outcomes of specific intercultural negotiations are influenced by psychologically driven perceptions and expectations of individual negotiators based on their underlying goals and cultural values (Morris & Gelfand, 2004; Simintiras & Thomas, 1997).

Moreover, the measurements of specific intercultural negotiation results are complex because negotiator outcomes can vary widely in terms of financial benefits, inter-party relationship status, and external constituencies. In addition, it is reasonable to expect that negotiation satisfaction measures are often the only authentic feedback a negotiator has for their performance, particularly in the case of real-world negotiations as compared to laboratory simulations (Curhan, Elfenbein & Xu, 2006). This is due to the reality that negotiators: (1) largely do not know the value of the actual outcome to their negotiating opponent, (2) do not fully know their opponent's alternatives, (3) nor do they know with any certainty what their opponent would have accepted for their particular exchange, or (4) what they have historically accepted for similar exchanges.

Finally, reliable measurements of actual negotiation outcomes are highly difficult to obtain owing to the reluctance of real-world participants to reveal sensitive data (Adler & Graham, 1989; Graham, 1985). Given the above, negotiation satisfaction is used as both a culture-free and bias-free response proxy for negotiation outcomes.

Therefore, intercultural negotiation satisfaction is hypothesized to be positively influenced by the aggregate form of cultural intelligence, CQ. Accordingly:

H1 Negotiators with higher levels of aggregate CQ, including MetCQ, CogCQ, MotCQ, and BehCQ will have higher levels of ICNS than individuals with lower levels of aggregate CQ.

Figure 1 provides a schematic of H1.

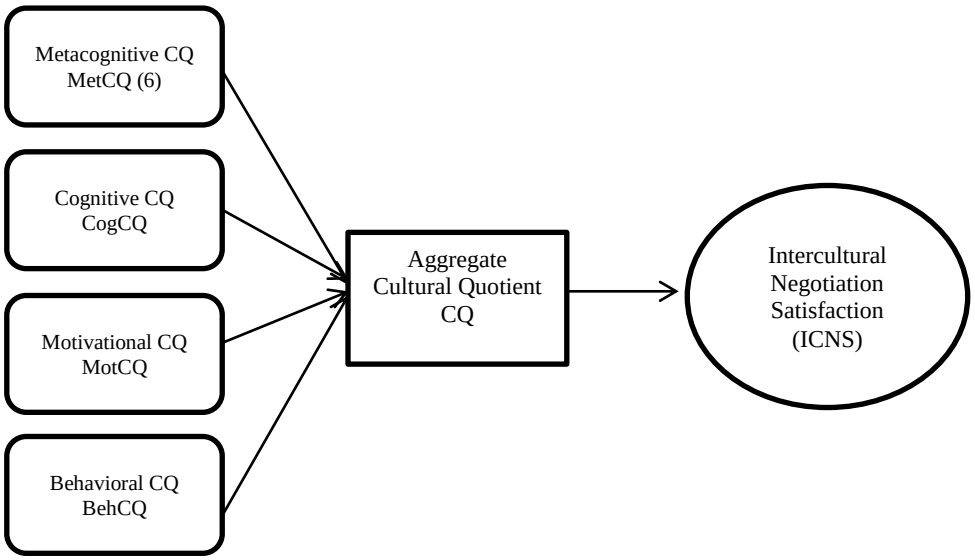

Figure 1: Schematic of H1 (Intercultural Negotiation Satisfaction)

Question 2: Cultural Intelligence x Performance Satisfaction

To measure the negotiation outcomes based on the performance of individuals themselves, Intercultural Negotiation Performance Satisfaction (ICNPS) was utilized in H2. ICNPS has been constructed to examine the specific relationship between motivational culture intelligence (MotCQ) and behavioral cultural intelligence (BehCQ) to negotiator performance-satisfaction (ICNPS). The premise is consistent with determinants of task performance; namely, that task performance is the product of ability and motivation (Whetton, 2011).

According to social cognitive theory, highly motivated individuals exhibit higher levels of interest and persist in their efforts (Bandura, 2001). Since individuals with higher levels of motivational cultural intelligence are expected to have an intrinsic interest in cross-cultural exchanges and an enhanced drive to persist, motivational cultural intelligence (MOTCQ) is projected to be positively related to intercultural negotiation performance-satisfaction (ICNPS) (Earley & Ang, 2003). For example, individuals with higher levels of energy and persistence tend to practice new behaviors and, through experience, increase their performance outcomes (Ang, et al., 2007). Furthermore, since the appropriate ability to demonstrate cross-cultural behaviors also relates positively to task performance, behavioral cultural intelligence should also be positively related to ICNPS. To illustrate, a study of expatriate outcomes demonstrated that behavioral flexibility was positively related to intercultural task performance (Shaffer, Harrison, Gregersen, Black, & Ferzandi, 2006). Finally, there is substantial empirical evidence that demonstrates a strong positive link between job satisfaction and task performance (Judge, Thoresen, Bono, & Patton, 2001); hence, individuals who exhibit higher levels of job performance should also enjoy higher levels of job performance-satisfaction.

Therefore, it is hypothesized that motivational cultural intelligence (MotCQ) and behavioral cultural intelligence (BEHCQ), are positively related to intercultural negotiation performance-satisfaction (ICNPS), accordingly:

H2 Negotiators with higher levels of MotCQ and BehCQ will have higher levels of ICNPS than negotiators with lower levels of MotCQ and BehCQ.

Figure 2 provides a schematic of H2 (Intercultural Negotiation Performance Satisfaction)

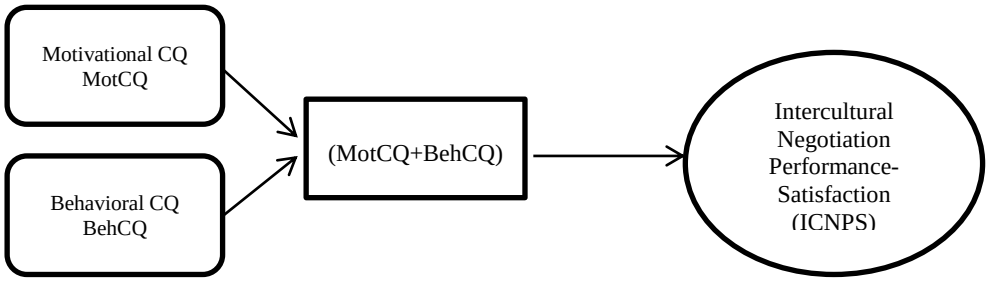

Figure 2: Schematic of H2 (Intercultural Negotiation Performance-Satisfaction)

Research Method

A cross-sectional research method incorporated a sequential survey design. Subsequent analysis was conducted using hierarchical regression analysis for questions one and two.

Study Site

One world region that has experienced consistent and extraordinary international economic growth on a comparative basis is Asia. The rate of growth for Asian economies has surpassed the predictions of the most optimistic economists. Between 1969 and 2014, the increase in Asian gross domestic product as a percentage of world gross domestic product has risen from about 15% to nearly 31%.

One notable segment of the greater Asian economy is the outward-oriented economy of Taiwan. In light of its record, the Taiwan External Trade Development Council (TAITRA) was chosen as the study site due to the success of its members in international trade implementation and the contributions it has made to the world business economy, which earned them the distinction of "Asian Tiger" (Kim, 1998). Founded in 1970 to promote international trade, TAITRA is the foremost non-profit trade organization in Taiwan supported in part by the Taiwan government, several industry associations, and commercial and educational entities.

Sampling Method and Participants

The study sample was drawn from the TAITRA database of members based on a purposive selection method and was implemented over a twelve-week period. The survey resulted in 102 valid responses. Forty-six percent of the population was female with 101 reporting Taiwanese citizenship and one reported being a citizen of the People's Republic of China. The average age of the population was 36.04 years. The participants had an average of 10.84 years of work experience and an average of 5.14 years of business negotiation experience. Relative to educational attainment, 55%

held bachelor's degrees while 45% held master's degrees. No doctoral degrees were reported. In terms of economic breakdown, 57% of the population held positions in the manufacturing sector, 16% held positions in the services sector, and the remaining 27% were drawn from the government, education, or other sectors of the economy.

Results of Questions I, II

The first question asked, "What is the relationship between aggregate cultural intelligence (CQ) and intercultural negotiation satisfaction (ICNS)?" The related hypothesis predicted that, "H1: Negotiators with higher levels of aggregate CQ including MetCQ, CogCQ, MotCQ and BehCQ will have higher levels of ICNS than individuals with lower levels of aggregate CQ."

To answer this question, a multiple linear regression was calculated to predict Intercultural Negotiation Satisfaction (ICNS) based on aggregate cultural intelligence (CQ), while controlling for age, work experience, negotiation experience, and level of education. A significant regression equation was found (F (5, 96) = 6.02, $p < .001$), with an R^2 of .239. Inspection found that the aggregate cultural quotient was related to the intercultural negotiation satisfaction score ($\beta = .34$, $p = .001$) (Table 1).

Table 1: Prediction of Inter Cultural Negotiation Satisfaction Based on Aggregate Cultural Quotient Controlling for Selected Variables (N = 102)

Variable	*B*	*SE*	β	*p*
Intercept	0.53	1.84		.77
Negotiation Experience	0.10	0.04	.34	.007
Work Experience	-0.02	0.06	-.07	.79
Age	-0.04	0.06	-.16	.54
Education	0.54	0.27	.19	.05
Final Cultural Quotient	0.81	0.22	.34	.001

Full Model: F (5, 96) = 6.02, p = .001. R^2 = .239.

Note: Controls: negotiation experience, work experience, age, and education level.

The second question asked, "What is the relationship between motivational cultural intelligence and behavior cultural intelligence (MotCQ + BehCQ) to intercultural negotiation performance satisfaction (ICNPS)?" The related hypothesis predicted that "H2: Negotiators with higher levels of MotCQ and BehCQ will have higher levels of ICNPS than negotiators with lower levels of aggregate CQ."

To answer this question, a multiple linear regression was calculated to predict Intercultural Negotiation Performance-Satisfaction (ICNPS) based on motivational and behavioral cultural intelligence (MotCQ + BehCQ), while controlling for age, work experience, negotiation experience, and level of education. A significant regression equation was found (F (5, 96) = 9.42, $p < .001$), with an R^2 of .329. Examination found that the aggregate cultural quotient was related to the intercultural negotiation performance-satisfaction score ($\beta = .29$, $p = .001$) (Table 2).

Table 2: Prediction of Inter Cultural Negotiation Performance Satisfaction Based on Interactional Adjustment Quotient (MotCQ + BehCQ) Controlling for Selected Variables (N = 102)

Variable	*B*	*SE*	β	*p*
Intercept	0.59	1.68		.73
Negotiation Experience	0.10	0.03	.33	.005
Work Experience	0.05	0.06	.22	.41
Age	-0.03	0.05	-.12	.62
Education	0.43	0.25	.15	.09
IA Quotient (MotCQ & BehCQ)	0.56	0.16	.29	.001

Full Model: F (5, 96) = 9.42, p = .001. R2 = .329.
Note: Controls: negotiation experience, work experience, age and education level.

As predicted in H1, aggregate cultural intelligence had a positive and direct correlation with intercultural negotiation satisfaction. Negotiators who have a greater ability to understand and adapt to the cultural situation, to shape the context to meet their goals, and to modify their behavior during intercultural negotiation exchanges tend to achieve more satisfaction with negotiation exchanges than those who have a lesser ability to interpret and understand, adapt, and shape situations characterized by cultural diversity.

Reviewing the results of H2, the combination of motivational cultural intelligence and behavioral cultural intelligence accounted for 32.9% of the variance in performance-satisfaction and suggests that negotiators, who have the desire to engage in intercultural exchanges, as well as the behavioral capability to display those behaviors appropriately, experienced greater satisfaction with their personal performance.

To sum up, these first two questions examined the usefulness of the Cultural Intelligence theory as a performance predictor in intercultural business negotiations signifying that various forms of cultural intelligence among experienced negotiators can be used to predict the outcomes and satisfaction of intercultural negotiators. The next question examines the influence of cultural intelligence across an individual's professional career. It focuses on the extent to which it plays a role in the success of intercultural exchanges and also at what stages of a professional's career it is prevalent.

Results of Question III

Question III was conceived after an examination of the descriptive and correlational data drawn from the population sample and the results from questions I and II. Examination of the descriptive data demonstrated that the mean CQ of negotiators increased with age ($r = 0.385$, $p<.001$) during the earlier stages of their career (24-30 years M = 5.15, SD = .50); (30-39 years M = 5.46, SD = .59); (40-49 years M = 5.72, SD = .67), and tapered later in life (50-56 years M = 5.72, SD = .25). Meanwhile, performance-satisfaction strengthened consistently (24-30 years M = 3.71, SD = .40); (30-39 years M = 4.34, SD = .17); (40-49 years M = 4.95, SD = .31), and did not taper later in life (50-56 years M = 5.80, SD = .20) (Table 3). In addition, a stronger correlation between CQ and age was observed when examining the two cognitive oriented CQ sub-dimensions, CogCQ and MetCQ ($r = 0.404$, $p < .001$).

Table 3: Comparison of Means of Aggregate Cultural Intelligence by Age and Performance Satisfaction (N = 102)

Variable	Category	*M*	*SD*	Low	High	n
Age	24 to 29 years	5.15	.50	4.48	6.22	14
	30 to 39 years	5.46	.59	3.70	6.57	2
	40 to 49 years	5.72	.67	4.55	6.65	21
	50 to 56 years	5.72	.25	5.35	6.02	5
Performance-Satisfaction	24 to 29 years	3.71	1.49	1.00	7.00	14
	30 to 39 years	4.34	1.36	1.00	6.00	24
	40 to 49 years	4.95	1.39	2.00	7.00	19
	50 to 56 years	5.80	.47	5.00	6.00	2

Note: Scale scores were based on a seven-point metric: 1 = Strongly Disagree to 7 = Strongly Agree.

Cultural Intelligence x Age and Performance-Satisfaction

From an inductive perspective, the malleability of cultural intelligence and its principal influence sub-dimension, MetCQ, suggests that CQ is a learned and developed construct. The influence of metacognition on performance success has been demonstrated in children (Ven der Stel & Veenman, 2010) and adults (Shaughnessy, Veenman, & Kennedy, 2008), yet a preponderance of research indicates that metacognition is more valued at earlier stages of skill development. Indeed, its utility diminishes as one gains actual experience. Presumably, this is an indication that metacognitive skills are being utilized by novices as a proxy for other, more advanced skills.

This advanced level of problem management incorporates an integrative approach to problem-solving that considers the needs of both parties. From a cultural competency perspective, the concept of a cultural 'fit', or an individual's ability to establish a suitable match between the present situation and the proposed alternatives, is supported by Thomas' (2006) conception of cultural metacognition. Thomas argues that individuals high in cultural metacognition are not only able to adapt to culturally diverse contexts, but also are able to shape the situation to suit their goals. His conceptualization exceeds that of both Sternberg in his elaboration of practical intelligence, and Ang and Van Dyne and their conceptualization of cultural intelligence as they both stop short of shaping the situation, in favor of mere adaption to culturally distinct situations. Imai and Gelfand (2010) found that individuals high in cultural metacognition were more prone to engage in reciprocal behavior and concession making, indicating an active effort to consider the needs of their negotiating counterparty. Likewise, Chua, et al. (2012) found that individuals high in cultural metacognition produced improved problem-solving outcomes when involved in intercultural exchanges, and furthermore found evidence that high MetCQ individuals tended to adapt favorably to foreign contexts and stimulate a feeling of 'meshing' or 'being on the same wavelength' with counterparties. In sum, these characteristics represent elementary manifestations of wisdom, owing to concern not only for themselves, but also for the other, in the present and the future.

Lifespan Cultural Intelligence

To test the malleability of cultural intelligence on individuals at specific stages in a professional's career, a one-way between-subjects ANOVA was conducted, utilizing the Games Howell post hoc test to compare the effect of age on cultural intelligence for age categories lowest thru 29, 30 thru 39, 40 thru 49, and 50 thru highest (Table 4). There was a significant effect of age on cultural intelligence at the $p < .05$ level [$F (3, 98) = 2.78$, $p = 0.046$]. Post hoc comparisons using the Games-Howell test indicated that the mean score difference in age between the lowest thru 29 age category, and the 40 thru 49 age category was significantly different ($M = -.567$, $p = 0.036$), and the difference between the lowest thru 29 age category, and the 50 thru highest was also significantly different ($M = -.531$, $p = 0.041$), while there was no significant difference between the lowest thru 29 age category and the adjacent 30 thru 39 age category ($M = -.312$, $p = 0.211$). Taken together, these results suggest that an individual's cultural intelligence varies at differing stages of one's lifetime. Specifically, these results suggest that as intercultural negotiators gain more experience, their cultural intelligence increases to a point near the final stage of their career.

Table 4: Analysis of Variance of Cultural Intelligence by Age on Aggregate CQ Games-Howell Post Hoc

(I)Age Category	(J)Age Category	Mean Difference (I-J)	Std. Error	Sig.
Lowest thru 29	30 thru 39	-0.311953	0.154433	0.211
	40 thru 49	-.566667*	0.199134	0.036
	50 thru highest	-.530929*	0.176544	0.041
30 thru 39	Lowest thru 29	0.311953	0.154433	0.211
	40 thru 49	-0.254714	0.165552	0.427
	50 thru highest	-0.218976	0.137553	0.433
40 thru 49	Lowest thru 29	.566667*	0.199134	0.036
	30 thru 39	0.254714	0.165552	0.427
	50 thru highest	0.035738	0.186349	0.997
50 thru highest	Lowest thru 29	.530929*	0.176544	0.041
	30 thru 39	0.218976	0.137553	0.433
	40 thru 49	-0.035738	0.186349	0.997

* The mean difference is significant at the 0.05 level.

Lifespan Negotiation Performance

To examine the corresponding change in negotiation outcomes, Intercultural Negotiation Satisfaction and Intercultural Negotiation Performance Satisfaction were used as measures. In the first test, a one-way between-subjects ANOVA was conducted to compare the effect of age on negotiation satisfaction for age categories lowest thru 29, 30 thru 39, 40 thru 49, and 50 thru highest. There was a non-significant effect of age on Intercultural Negotiation Satisfaction [$F (3, 98) = 0.757$, $p = 0.046$]. In the second test, a one-way between-subjects ANOVA was conducted to compare the effect of age on Intercultural Negotiation Performance Satisfaction for the same age categories. In this case, a significant effect of age on Intercultural Negotiation Performance Satisfaction was found [$F (3, 98) = 4.074$, $p = 0.009$].

Post hoc comparisons using the Games-Howell test indicated that the mean score difference in Performance-satisfaction between the lowest thru 29 age category, and the 50 thru highest age category was significantly different (M = -2.086, p = 0.001), and the difference between the 30 thru 39 age category and the 50 thru highest was also significantly different (M = -1.461, p = 0.001), while there was no significant difference between the 40 thru 49 age category and the adjacent 50 thru 59 age category (M = -.848, p = 0.124) (Table 5). This second set of age comparisons reveal that an individual's satisfaction with their performance in intercultural negotiations increases throughout one's professional career.

Table 5: Analysis of Variance by Age on Performance Satisfaction
Games-Howell

(I)Age Category	(J)Age Category	Mean Difference (I-J)	Std. Error	Sig.
Lowest thru 29	30 thru 39	-0.624	0.434	0.493
	40 thru 49	-1.238	0.501	0.088
	50 thru highest	-2.086*	0.446	0.001
30 thru 39	Lowest thru 29	0.624	0.434	0.493
	40 thru 49	-0.614	0.351	0.314
	50 thru highest	-1.461*	0.265	0.001
40 thru 49	Lowest thru 29	1.238	0.501	0.088
	30 thru 39	0.614	0.351	0.314
	50 thru highest	-0.848	0.364	0.124
50 thru highest	Lowest thru 29	2.086*	0.446	0.001
	30 thru 39	1.461*	0.265	0.001
	40 thru 49	0.848	0.364	0.124

* The mean difference is significant at the 0.05 level.

Figure 3 presents a dual-axis graphical representation of Cultural Intelligence (CQ) and Performance Satisfaction x Age.

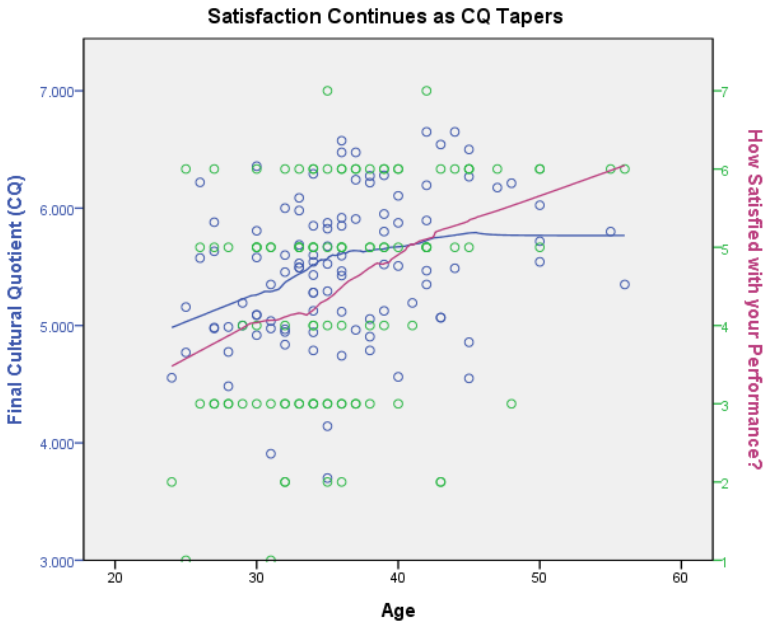

Figure 3: Cultural Intelligence and Negotiation Performance-Satisfaction x Age

Discussion

The scatterplot in Figure 3 illustrates support for the main research question; namely, that CQ serves to enhance performance in intercultural exchanges up until the later stages of a professional's career (left axis - blue line). Thereafter, its effects on performance satisfaction taper while performance satisfaction continues to increase. The difference may be attributable to the onset of wisdom. Most scholars would agree that wisdom is a concept that involves the intellectual, affective, and motivational aspects of human functioning at the highest levels. It is manifested by superior levels of knowledge, judgment, and moral motivations that serve mutual well-being through a synergy of the mind and character (Baltes & Staudinger, 2000). We could summarize these characteristics in laymen's terms as goodness. So how is it that CQ serves as a proxy for wisdom?

As an antecedent to wisdom, CQ, largely through its cultural metacognition sub-dimension is known to facilitate sufficient skills necessary to bridge gaps within intercultural collaborative efforts. Individuals high in CQ behave in ways that fill a void in the intercultural skill competencies of their culturally distinct counterparty. In essence, they possess an ability to shape the both the situation, and the mindset (e.g. perspectives, expectations, and other affective measures) of their culturally distinct counterparty.

As discussed in earlier sections on intelligence, effective problem-solving involves more than the shear mental horsepower found in g. Although many Western notions of intelligence focus on identifying and measuring the cognitive properties of general intelligence, these extrinsically focused assets still do not provide a path towards the enhancement of human problem-solving. It appears that these extrinsic properties are of value when trying to identify individuals who may have the potential for complex problem-solving; however, they do not appear to possess the tactical means necessary for individuals to enhance their problem-solving outcomes.

The difference between many Western and non-Western conceptualizations of intelligence appears to come from the omission of key social aspects of human problem-solving. Indeed, several indigenous conceptualizations of intelligence do not discuss intelligence without discussing what many refer to as wisdom. Wisdom in many cases incorporates a pro-social aspect, which considers an awareness of both the self and that of the other. Indian notions of intelligence locate pure awareness at the top of the intelligence hierarchy with support from lesser-ordered conceptions of wisdom and the mind. In cases of intercultural negotiation performance, the mind, under Indian conceptualizations of intelligence, provides individuals with an ability to process input senses and information while wisdom stimulates an enlightened socio-cultural flexibility and harmony with regard to their own needs, as well as the needs of their negotiating counterpart. Moreover, the hierarchically-superior pure-consciousness level is said to be able to filter out emotion and ego in unbiased manners, thereby stimulating the potential for the production of genuinely fair and impartial solutions (Baral & Das, 2004).

Western conceptions of intelligence have maintained a separation between popular psychometric theories of intelligence and developmental theories such as those put forth by Piaget (1952) and were eager to demonstrate the differences in intellectual development and competency within individuals at successive stages of life (Demetriou & Papadopoulos, 2004). This developmental or malleable focus is commonly shared within non-Western societies.

Chinese conceptions of intelligence focus on lifelong learning and ren, or the benevolence capacity one has with respect to the circumstances of the parties involved. Achieving ren, according to Chinese thought, requires a sufficient amount of acquired knowledge for actors to fully comprehend complex situations and address their own needs and the needs of others. Similar to Indian conceptions of problem-solving, Chinese scholars believe that knowledge and ren are enhanced over one's lifetime, particularly owing to the fact that they may develop a more comprehensive understanding of their negotiating counterpart after close observation across a variety of situations (Shi, 2004). This enhanced understanding is understood to result in the capacity to solve problems of increasing complexity while meeting the needs of all concerned. Indeed, its origins are cooperative not competitive.

While the Chinese are known for their pragmatism towards problem-solving, Japanese conceptualizations of intelligence are found to be considerably more applied in nature with a focus on persistence and effort. The Japanese conceptualization of intelligence considers achievement to be related to persistence, given that most members of society are capable of similar levels of achievement according to Nihon philosophy. Similar to Indian, Chinese, and some Western notions of intelligence, Japanese individuals who are able to prosper from successive exchange engagements illustrate the pliable characteristics of intellect (Sato, Namiki, & Ando, 2004).

Considering international notions of intelligence, where a majority of the world's population live (i.e. Africa, China, and India), alongside universal conceptions of cultural intelligence, culturally intelligent individuals engaged in intercultural exchanges are more effective owing to the etic properties of cultural intelligence (intercultural psychologists refer to ideas and behavior that are transferrable across cultures as etic, and refer to the behaviors and ideas that are culture specific to be emic). Indeed, the universal nature of cultural intelligence, in addition to its malleable properties, establishes a channel for individuals to increase their broader goals that may combine individual and social needs in attempts to solve problems.

Wisdom, according to the Berlin Wisdom Paradigm (Baltes & Staudinger, 2000), relates to an individual's assembly of expert knowledge about the fundamental "pragmatics" of life. Pragmatics extends beyond fluid intelligence constructs based on g, and includes abilities that include creative skills that aid problem solving and place the issues at hand within a broader context that considers the past, present, and future, in ways that consider the needs of relevant stakeholders.

Notably, the correlations found in the present study between final cultural intelligence, age, and performance suggest that cultural intelligence also qualifies as a genuine early stage intelligence construct owing to its positive correlation with age and relatively stable retention during older age. To be sure, CQ, similar to the socio-cultural benefits found in the crystalized pragmatics component of the Berlin Wisdom

Paradigm, increases with an individual's early life experiences (e.g. during their teens and twenties), and remains comparatively stable at later stages of life (e.g. from age thirty to ninety) (Li & Kunzmann, 2004).
Keys to acquiring wisdom under the Berlin paradigm, suggest that multiple social and individual resources need to interact over time in order to enhance wisdom. Social or interpersonal skills are necessary to understand the needs of the other, while self-exposure to stressful or critical life situations and contexts, which are dependent on emotions, values, and interpersonal behavior, also serve to prepare individuals for wise acts in the future. Although pure cognitive functions based on fluid intelligence are known to decrease with age, practical daily functions such as those requiring wisdom may indeed be enhanced, primarily with age and experience.

In sum, increasing cultural intelligence can be viewed as a method of increasing wisdom at earlier stages of one's career, until the onset of wisdom. To be sure, the relationships identified between CQ with age, CQ with experience, and negotiation performance with age align, with the results of the Berlin project and have been observed to be an influence on an individual's development of pro-social problem-solving capacity during their lifespan.

Managerial Implications

Achieving wisdom may not outrank other priorities for relatively young or inexperienced international managers. However, demonstrated success in intercultural exchanges is a motivating factor, and this study has demonstrated that practicing managers may find that the competence-building dimensions of cultural intelligence may serve as a training stage and stepping stone for individuals, particularly at the earlier stages of their careers.

This paper's implications for management practice may serve individuals engaged in expatriate assignment processes, human resource management, intercultural team leadership, corporate communication, as well exchanges in sales, marketing, and regulatory matters (Livermore, 2011).

Practitioners may enhance specific wisdom-related antecedents found in cultural intelligence in order to stimulate the onset of wisdom. Though the list is expanding, here a few:

- Suspend judgment, reflect on your assumptions, and refrain from making attributions. This is a reflexive exercise designed to test and update your intercultural knowledge in real-time; successive iterations will improve your patience, attribution accuracy and exchange outcomes.
- Engage, actively participate in cross-cultural exchanges through pre-encounter written planning, and then prosper from the investment through correcting inconsistencies in your understanding. This sort of engagement can be as simple as a one-time meal with a person from another culture, to the creation of a multicultural family.
- Enhance knowledge, through formal study including cultural simulators, values study, and language coursework, to informal awareness enhancement via international news sources, books, movies, exhibits, and cultural

observation. Key to any cross-cultural study is to first understand your own culture/identity in order to make sense of the novel culture under examination.

From the negotiation perspective, the overarching goal of practitioners is to arrive at mutually beneficial solutions that wisely satisfy stakeholders in the present and well into the future, astutely reducing the necessity for protracted renegotiation. Conflicts by nature arise from the perceived incompatibilities between the goals of one compared to those of the other. These are considered differences of perception because solving these incompatibilities requires a robust examination of the needs of all stakeholders in ways that extend beyond simple problem-solving mechanics. From this perspective, genuinely integrative negotiation skills that produce authentic and lasting resolution are said to require wisdom.

Further Research

In sum, this paper provides new insight into the relationship between intelligence and wisdom and offers a means to operationalize the identification of the onset of wisdom utilizing a narrow form of intelligence that is readily locatable. Recognizing the value of wisdom in decision-making, it would be beneficial for researchers to examine future questions like: In what ways can researchers accelerate the location of other forms of intelligence in ways that corroborate factors that influence the onset of wisdom. Similarly, future examinations may include the development of practitioner's tools designed to enhance the embrace, implementation, and rewards for individuals and organizations that elevate their competence from mere smart to wise action.

Scholars interested in further exploring the temporal relationships between wisdom and intelligence may pursue other interdisciplinary projects collecting measures of intelligence (Cultural Intelligence Scale), inter-cultural exchange outcomes (as in the case of negotiation), and wisdom (e.g. Self-Assessed Wisdom Scale, Three-Dimensional Wisdom Scale, or Brief Wisdom Screening Scale) to more closely ascertain when wisdom manifests itself and which operational antecedents were influential. Finally, given the limitations of cross-sectional examination, future researchers may design longitudinal studies to more closely identify manifestations of the development of wisdom under similar circumstances.

Successful human exchange relies on various forms of human capability. Society has traditionally cited wisdom, the efficacious capability to serve more than the self in righteous ways, as an un-trainable element that is typically acquired by individuals in the later stages of life. Indeed, many refer to this capability as a form of enlightenment. This research has illustrated an intelligence construct capable of being cultivated well before one enters their final professional days as a means to attain wise skills and behaviors well before the period of enlightenment customarily arrives. Indeed, individuals who actively increase their CQ may find intercultural exchange outcomes increase as a result of the manifestation of wisdom earlier in one's professional career.

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