

The effect of identity and personality on cultural intelligence among a group of young South  
Africans

N. Botha

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Mini-dissertation submitted in partial fulfilment of the requirements for the degree Magister  
Commerci in Industrial Psychology at the North-West University (Potchefstroom Campus)

**Supervisor:** Dr. J. A. Nel

## **DECLARATION OF AUTHENTICITY OF RESEARCH**

### **DECLARATION**

I, Natasha Botha, hereby declare that the study to determine the effect of Identity, Personality and Cultural Intelligence among a group of young South Africans is my own work. Also the views and opinions expressed in this study are those of the author and the relevant literature references as shown in the reference list. The content of this research will not be submitted for any other qualification at any other tertiary institution.

**N. BOTHA**

**NOVEMBER 2013**

## COMMENTS

The reader is reminded of the following:

- The references and the editorial style as prescribed by the *Publication Manual (6th edition)* of the American Psychological Association (APA) were followed in this dissertation. This practice is in line with the policy of the Programme in Industrial Psychology of the North-West University to use APA style in all scientific documents, as of January 1999.
- This mini-dissertation is submitted in the form of a research article. The editorial style specified by the South African Journal of Industrial Psychology (which agrees largely with the APA style) is used, but the APA guidelines were followed when constructing tables.

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## SUMMARY

**Topic:** The effect of Identity, Personality and Cultural Intelligence among a group of young South Africans.

**Keywords:** Identity, Personality, South African Personality Inventory (SAPI), Cultural Intelligence, young South Africans.

Cultural intelligence (referred to as CQ) has gained increasing attention from research. This is because of the modern-day relevance to globalisation, international management and work diversification. Demographical shifts towards a more diverse South African population contribute to various challenges for successful cross-cultural interactions for young Afrikaans-speaking South Africans. Selective perception, social categorisation, stereotyping, attribution and diversity among South Africa's different cultures (race, gender, language, vocabulary, content, accent and appearances) are barriers that must be overcome.

The study was a quantitative study. A cross-sectional survey was used to collect the data and to achieve the research objectives. Convenience and quota sampling methods were used to include a sample of young South Africans from a higher education institution ( $N=252$ ). The participants were young South African students, white, Afrikaans speaking and between the ages of 18 and 22. Questionnaires were distributed, and the participants completed the questionnaire during class and were given 2 hours to complete the questionnaires. The statistical analysis was carried out with the IBM SPSS statistics and the Mplus 7.11 programme. Product-moment correlation coefficients were used to specify the relationships between the variables and multiple regressions to determine which dimensions of personality and identity predicted CQ.

The general objective of this research is to determine the relationship between Identity, Personality and Cultural Intelligence among young South Africans. The Erickson Psychosocial Stage Inventory (EPSI) and the Multi-Ethnic Identity Measure (MEIM) was used to measure personal, ethnic and religious identity. The SAPI-questionnaire was used to measure the constructs, conscientiousness, extraversion, openness, soft-heartedness, relationship-harmony,

intellect, integrity and facilitating. Furthermore, the Four Factor Model of Cultural Intelligence Scale was applied to measure the dimensions of CQ, namely, meta-cognitive CQ, cognitive CQ, motivational CQ and behavioural CQ.

This study indicated a positive relationship between cognitive CQ and the other three components of CQ. Conscientiousness, emotional stability, extroversion, facilitating, intellect and openness related positively to meta-cognitive CQ. Facilitating, intellect and openness were found to be positively related with motivational CQ. Furthermore, conscientiousness, emotional stability, extroversion, intellect, relationship harmony and soft-heartedness related positively with behavioural CQ.

Religious identity has a negative effect on cognitive CQ. Furthermore, intellect, facilitating and ethnic identity predicted meta-cognitive CQ. Soft-heartedness, facilitating, extroversion and religious identity had a positive effect on motivational CQ, influencing young Afrikaans speaking South Africans interest and drive in adapting to cultural differences. Furthermore, soft-heartedness and conscientiousness had a positive effect on behavioural CQ.

Recommendations were made for future research and for practise.

## OPSOMMING

**Onderwerp:** The uitwerking van Identiteit, Persoonlikheid en Kulturele Intelligensie onder 'n groep van jong Suid-Afrikaners.

**Kernwoorde:** Identiteit, Persoonlikheid, Suid-Afrikaanse Persoonlikheidsinstrument (SAPI), Kulturele Intelligensie, jong Suid-Afrikaners.

Kulturele intelligensie (verwys na as KI) het toenemende aandag gekry van navorsing. Dit is as gevolg van die hedendaagse relevansie tot globalisering, internasionale bestuur en werksdiversifikasie. Demokratiese verskuiwing na 'n meer diverse Suid-Afrikaanse bevolking dra by tot verskeie uitdagings vir suksesvolle kruis-kulturele interaksies vir jong, Afrikaanssprekende Suid-Afrikaners. Selektiewe persepsie, sosiale kategorisering, stereotipering, toeskrywing en diversiteit onder Suid Afrika se verskillende kulture (ras, geslag, taal, woordeskat, inhoud, aksent en optredes) is struikelbolke wat oorkom moet word.

Die studie was 'n kwantitatiewe studie. 'n Dwarssnitmetode was gebruik om die data in te samel en om die navorsingsdoelwitte te bereik. Gerieflikheids- en kwota streekproefneming metodes was gebruik om 'n steekproef van jong Suid-Afrikaanse studente van hoër onderwys in te sluit. Die deelnemers was jong Suid-Afrikaanse studente, blank, Afrikaanssprekend, en tussen die ouderdomme van 28 en 22. Vraelyste was uitgedeel, en die deelnemers het die vraelyste gedurende die klas voltooi, en was 2 ure gegee om die vraelyste te voltooi. Die statistiese analiese was uitgevoer deur IBM SPSS statistieke en die Mplus 7.11 program. Produkmoment-korrelasiekoëffisiënt was gebruik om die verhouding tussen die veranderlikes te spesifiseer, en meervoudige regressies om te bepaal watter dimensies van persoonlikheid en identiteit KI voorspel.

Die algemene doewit van hierdie navorsing is om die verhouding tussen identiteit, persoonlikheid en kulturele intelligensie onder jong Suid-Afrikaners te bepaal. Die Erickson Psigososiale inventaris (EPSI) en die Multi-etniese Identiteit maatstaf (MEIM) was gebruik om persoonlike, etniese en godsdienstige identiteit te meet. Die SAPI-vraelys was gebruik om die

konstrukte ekstroversie, teerhartigheid, nougesetheid, emosionele stabiliteit, intellek, openheid, integriteit, verhoudingsharmonie, en fasiliterendheid te meet. Verder is die Vier Faktor Model van die Kulturele Intelligensie Skaal gebruik om die dimensies van KI te meet, naamlik, meta-kognitiewe KI, kognitiewe KI, motiverende KI, en gedrags KI.

Hierdie studie dui op 'n positiewe verhouding tussen kognitiewe KI en die ander drie komponente van KI. Nougesetheid, emosionele stabiliteit, ekstroversie, fasiliterendheid, intellek en openheid het 'n positiewe verband met meta-kognitiewe KI. Fasiliterendheid, intellek en openheid is bevind om positief verband met motiverende KI te hê. Verder, nougesetheid, emosionele stabiliteit, ekstroversie, intellek, verhoudingsharmonie en teerhartigheid het 'n positiewe verband met gedrags KI.

Godsdienstige identiteit het 'n negatiewe uitwerking op kognitiewe KI. Verder voorspel intellek, fasiliterendheid en etniese identiteit meta-kognitiewe KI. Teerhartigheid, fasiliterendheid, ekstroversie en godsdienstige identiteit het 'n positiewe uitwerking op motiverende KI wat jong Afrikaanssprekende Suid-Afrikaners se belangstelling en dryfkrag beïnvloed om aan te pas by kulturele verskille. Verder het teerhartigheid en nougesetheid 'n positiewe uitwerking op gedrags KI.

Aanbevelings is gemaak vir toekomstige navorsing en vir die praktyk.

# CHAPTER 1

## INTRODUCTION

This mini-dissertation focuses on the effect of identity and personality on cultural intelligence among a group of young South Africans.

Chapter 1 includes the problem statement, literature review, research objectives and research methodology. The problem statement provides an overview of the challenges facing young Afrikaans-speaking South Africans in our diverse country; and the importance of being cultural intelligent. The research objectives are included; in which the general and specific objectives are set out. An outline of the research method is provided and the chapter is concluded by a brief overview of the division of the chapters.

### 1.1.1 PROBLEM STATEMENT

There are more than three million young South Africans from a multitude of different cultures (StatsSA, 2011). The diversity of this country can be seen in every aspect of community life in South Africa, including the media, sports and public sector. The reality is that young South Africans are confronted with day to day activities involving relationships and interactions with people who are culturally different. Most of our colleagues, friends and even people one pass in the street are noticeably from cultures different from our own. This cultural hub requires people to interact in many settings, yet individuals differ in their ability to adapt and understand their local cultures (Earley & Ang, 2003). According to Naughton (2010), positive relationships require learning about others' similarities and differences in a diverse world. The failure to adjust and understand across settings might result in inappropriate language and behaviour, or insensitivity to others, which can negatively impact on the building of relationships between different cultures.

Demographic shifts towards a more diverse South African population contribute to various challenges for young Afrikaans-speaking South Africans on how they perceive information from

different cultures and embedded cues (Thomas & Inkson., 2003). Selective perception, social categorisation, stereotyping, attribution and diversity among South Africa's different cultures (race, gender, language, vocabulary, content, accent and appearances) are barriers that must be overcome (Thomas & Inkson, 2003; Dolby, 2001). Notably, the cultural diversity among students reflects the diversity of South Africa (StatsSA, 2011). Culture effects behaviour and includes fixed, biologically given entities, deeply rooted, clearly drawn and historically rigid conventions (Thomas & Inkson, 2003; Fearon, 2003). Thus, due to today's global, diverse and cross-cultural environment, interpretation of cultural information is in accordance to a person's own preconceived framework (Thomas & Inkson, 2003; Ng & Early, 2006).

Culture can be defined as a set of shared, deeply embedded, unconscious and even irrational values, beliefs, and expected behaviours (Herbig, 1994; Hayton, George, & Shaker, 2002). Furthermore, previous studies show that there are certain abilities and attributes that allow some individuals to be more effective in cross-cultural communication, or more generally in cross-cultural interactions (Ting-Toomey, 1999; Cushner & Brislin, 1996; Ange & Van Dyne, 2008). Thus, cultural intelligence is a construct reflecting an individual's ability to adapt, detect, understand, reason and act on cultural cues appropriately across cultural contexts (Ng & Early, 2006; Van Dyne, Ang, Ng, Rockstuhl, Tan, & Koh, 2012). The awareness of one's own cultural intelligence is valuable for the self, but also valuable to others. Having cultural intelligence can assist in educating others in how to be culturally intelligent in order for other individuals to adapt their views and behaviours easily and effectively (Ang *et al.*, 2007). When interacting with those of varying cultures, misunderstanding and miscommunications can often occur. When one is aware of this and continuously analyses and questions during and after these situations, it will help to develop cross-cultural relationships. An individual who is culturally intelligent increases the prospective for success in relations with those of varying cultures (Early & Ang 2003; Ang & Van Dyne, 2008).

Cultural intelligence (referred to as CQ) as a construct, is new to academics and has gained increasing attention from researchers due to its current relevance to globalisation, international management and workforce diversification (Ng & Earley, 2006; Van Dyne *et al.*, 2012). After graduation students are faced with the reality of the world of work and the entrance to the

workforce. Students are challenged by a diverse workplace and being cultural intelligent will enable them to serve as a strength and a great competitive advantage for the organisation (Thomas & Inkson, 2003; Dolby, 2001). Having CQ will enable students to make cultural judgements and decisions and lead in a diverse setting. CQ is a theory which origin is rooted in three different areas of the social sciences; and is a combination of contributions from the field of cognitive psychology, and more specifically intelligence theory; the field of intelligence testing; and the field of cultural anthropology (Naughton, 2010). This study forms part of the International Culture Study and will focus on the White, Afrikaans Ethnic group, while the other researchers will focus on the other ethnic groups within the South African context.

From above it is evident that CQ can assist young Afrikaans-speaking South-Africans in cross-cultural interactions, creating opportunities for young Afrikaans-speaking South Africans students to develop skills and competencies needed to function effectively in a diverse society (Hurtado, Dey, Gurin, & Gurin, 2003). Also, young Afrikaans-speaking South Africans with highly developed cultural intelligence, facing diversity in their day-to-day settings, will be able to step outside existing preconceptions, communicate, track what is going on and make a judgment, manage emotional responses, learn how to ask the right sort of questions, defer judgment, analyse and interpret as a person from another culture would (Ang & Van Dyne, 2008; Early & Ang, 2003).

### **1.1.2 LITERATURE REVIEW**

Intercultural capabilities are captured by the construct of cultural intelligence (Ang & Inkpen 2008; Ang & Van Dyne, 2008), and is defined as the capability of an individual to adapt successfully to a new cultural setting, that is unknown settings attributable to cultural context (Earley & Ang, 2003). In addition to ability, it involves the knowledge of one's self, one's culture and other cultures, and skills such as relation and perception skills (Thomas *et al.*, 2008). CQ is grounded in the established stream of multiple intelligence research of Sternberg and Detterman who have created the multidimensional model of intelligence (Sternberg & Detterman 1986). Sternberg and Detterman (1986) incorporate different perspectives of intelligence to

present an integrated framework of mental intelligence that comprises meta-cognitive and cognitive capabilities, motivational and behavioural intelligence. Colligation

Similarly, Earley and Ang (2003) position CQ as a multidimensional construct derived from Sternberg and Detterman's (1986) intelligence framework. Sternberg (1986) forms a colligation of unrelated and previously incoherent views on intelligence by developing four interrelated ways to understand individual-level intelligence, namely meta-cognitive intelligence, cognitive intelligence, motivational intelligence and behavioural intelligence. Van Dyne *et al.* (2012) define meta-cognition and cognition as individuals' mental capability which represents the cognitive functioning of the individual. Motivation is another mental capability that acknowledges the cognitive processes of drive and choice as another important locus of intelligence. Furthermore, in contrast to meta-cognitive, cognitive and motivational intelligence (comprising of mental functioning), behavioural intelligence refers to the behavioural capability to flex motor skills and to display a range of verbal and nonverbal actions (Van Dyne *et al.*, 2012). Thus, applying this intelligence framework to culturally diverse contexts, Ang and Van Dyne (2008) identify four fundamental factors of CQ.

Dimension one, *Meta-cognitive CQ*, is an individual's cultural consciousness and awareness during intercultural interactions (Koh, Joseph, & Ang, 2009). Individuals with high meta-cognitive CQ have high consciousness of the influence of their culture on their behaviour and their interpretation of intercultural situations (Triandis, 2006). Dimension two, *Cognitive CQ*, is an individual's knowledge of the norms, conventions and practices in different cultures that have been acquired from educational and personal experiences (Koh *et al.*, 2009; Ang, Van Dyne, Koh, Ng, Templer, Tay, & Chandrasekar, 2007). Cognitive CQ, therefore, includes knowledge of legal, political, economic and social systems of different cultures and basic frameworks of cultural values (e.g., Hofstede 2001).

Dimension three, *Motivational CQ*, is an individual's ability to direct attention and energy towards learning about and functioning in intercultural situations (Koh *et al.*, 2009). Those with high motivational CQ are high in intercultural self-efficacy and motivation. In addition, individuals will have a greater drive to engage in intercultural interactions, because of high levels



of confidence and interests in experiencing novel cultural settings (Bandura, 2002). Dimension four, *Behavioural CQ*, is an individual's ability to demonstrate suitable verbal and nonverbal actions during intercultural interactions (Koh *et al.*, 2009). Furthermore, those with high levels of behavioural CQ possess a broad and flexible range of behaviours and are able to demonstrate suitable behaviours based on the specifics of the situation (Koh *et al.*, 2009). This includes verbal (e.g., choice of culturally appropriate words and tone) and nonverbal (e.g., gestures, facial expressions) behaviours, both of which are prominent features of social interactions.

Theoretically we could hypothesise that a set of diverse individual differences could relate to CQ. According to Chen, Gully, Whiteman and Kilcullen (2000), individual differences could be distinguished between trait-like and state-like constructs. Trait-like constructs can be defined as individual differences not specific to a certain situation or task and stable over time, for example personality characteristics (Chen *et al.*, 2000). In addition, state-like constructs are individual differences specific to a certain situation or task and tend to be compliant over time, for example anxiety (Chen *et al.*, 2000). Furthermore, Early and Ang (2003) conceptualise personality characteristics and identity as antecedents or causal agents of CQ. Identity is a main force when structuring political, social and national relations (Negus, 2002). It serves as a mean of internalising cultural meanings and identities to make sense of the world and to locate ourselves within it (Dolby, 2001). Identity surrounds us, influencing the way one maps out realities, possibilities and relation to others (Dolby, 2001).

Identity has, for some time, been a feature of discussions of social and political issues under the cover of Cultural Studies (Swartz, 2008). However, identity has not often been discussed in its psychological or individualistic terms, even as studies have shown that identity has a key influence on individuals (Swartz, 2008). South Africa is characterised by differences caused by the geographical borders that separated the ethnic groups (Athimoolam, 2003). These intensified feelings of cohesion and ethnic identity isolate the South African society, emphasising the importance to understand the identities in each group (Mattes, 2004). The word "identity" is often paired with the word "culture". Identity can be defined as the bridging conception between the individual agency, choice and the creation of self on the one hand, and history, culture and social roles on the other (Watson, 2008). Accordingly, it refers to an

individual's notion of self, sometimes referring to something more cultural and an administrative matter (Watson, 2008). Thus, identity is the individual's feelings of stability despite any situation and the changes associated with it.

Personal and social identity serves as a mean to distinguish between these two aspects of identity. Personal identity can be defined as the "me" component of the self-concept that derives from individualistic qualities, for example traits, beliefs and skills (Forsyth, 2010). It is therefore the individuals' own conception of who and what they are. It provides an explanation of how individuals can define themselves in terms of an irreducible cultural construct, and how this cultural content gives form to all the processes that stream from our sense of who we are, how we relate to others, how we define and follow our goals, what we see as possible, and what we want as enviable (Reicher, 2004). Personal and social identity impacts individuals' behavioural choices as they negotiate their identities within their social contexts (Verkuyten, 2005).

Research done by Thomas and Inkson (2003) indicates that a well-developed self concept and understanding of an individual belief system motivates behaviour. Individuals with an honest and clear understanding of themselves will not be threatened by the views and behaviours different from their own. Thoughts about oneself influence ones behaviour and interactions with others. Identity is thus a fundamental base for CQ. In line with these findings, Fiske and Taylor (1984) indicate that the motivational domain of CQ is influenced by culturally different self-concepts which influence what are desirable; as well as varying forces on preferred outcomes and ways of behaving. Individuals with a confused self-identity typically do not have sufficient CQ or the ability to handle the outcomes of negative cross-cultural interactions (Chen, Lin, & Sawangpattanakul, 2011). In addition, CQ provides the framework for an innovative method to understand an individual's social identity (Early & Ang 2003).

Social identity theorists define personal identity as a set of idiosyncratic and personality characteristics (Hitlin, 2003). Culture plays an important role in shaping an individual's sense and identity of oneself (Ryder, Alden, & Paulhus, 2000). Research done correlates basic personality traits of The Big Five factor model with an individual's personality (Ryder et al., 2000). In accordance with these findings, Clancy and Dollinger (1993) report the relationship

between identity and the five factors of personality. Thus, identity poses as a potential barrier and threat during intercultural interactions if an individual's identity is not well developed (Imai & Gelfand, 2010). An individual's identity therefore has an influence on an individual's overall CQ and his or her day to day cross-cultural interactions.

Personality can be defined as continually changing, but relative stable organisation of physical, psychological and spiritual characteristics of the individual which direct his or her behaviour in interaction within the context in which the individual finds himself or herself (Meyer, Moore, & Viljoen, 2008). Knowledge and the discovery of personality capabilities which influence an individual's effectiveness in cross-cultural settings and CQ may provide answers (Crawford-Mathis, 2009).

A growing body of literature indicates that the Big Five strongly predicts behaviour across time, contexts and cultures. The Big Five Model consists out of the five trait domains, as defined by Goldberg's taxonomy (1990), i.e. Extraversion (or Surgency), Agreeableness, Conscientiousness, Neuroticism (vs. Emotional Stability), and Openness to Experience (or Intellect/Culture) (Simms, 2007). Caligiuri (2000) emphasises the Big Five taxonomy in classifying personality traits. Accordingly, the Big Five personality characteristics represent universal adaptive mechanisms which allow individuals to manage and meet the demands of the physical, social and cultural settings (Caligiuri, 2000). Individuals are equipped to behave in definite ways to accomplish goals, given the cultural setting. Thus, individuals who have key personality traits suited for a given social environment will adapt more effectively than those who do not have the appropriate traits or personality characteristics for that same role (Ang, Van Dyne, Koh, 2006).

Research done by Ang *et al.* (2006) indicated that personality is associated with CQ. Individuals who are high on the conscientiousness domain value planning and order, thus conscientiousness relates positively to meta-cognitive CQ. High agreeableness relates positively to behavioural CQ, indicating that individuals who are agreeable are easygoing in his or her social behaviours. Highly extroverted individuals have high levels of cognitive CQ, motivational CQ and behavioural CQ. These individuals tend to be self-confident and sociably seek to interact in different cultural settings as they learn about the different cultures in the process, and are not

restrained to exhibit flexible behaviour. Openness to experience (including curiosity, broad-mindedness and imagination) relate to all four factors of CQ as they tend to be more willing to learn and experience new things.

Thomas and Inkson (2003) state that inquisitiveness (openness) provides individuals with opportunities to develop CQ through interacting across different cultural settings as they tend to be curious to investigate and pursue different knowledge. In addition, Thomas and Inkson (2003) say that the possession of hardiness as a personality characteristic to cope with stress, recover from shock and perceive stressful events, is supportive of the acquisition of CQ. Interacting with people from different cultures involves ambiguity, tension and emotion. It is therefore valuable to develop hardiness in order to develop CQ.

Some elements of the South African Personality Inventory (referred to as SAPI) will be used for the purpose of this study (see Nel *et al.*, 2012; Valchev *et al.*, in press). SAPI's theoretical objective is to add insight into the general contest on the universality and cultural specificity of personality (Van de Vijver, Meiring, Rothmann, De Bruin & Foxcroft, 2006). SAPI's practical objective is to develop a psychometrical instrument which complies with the present legislation in South Africa (Van de Vijver *et al.*, 2006). SAPI was developed from everyday conceptualisation of personalities found within the South African context in all the language groups (Meiring, 2005). Furthermore, SAPI aims to assess the construct equivalence, reliability, validity and bias of the personality questionnaire for all 11 official languages in South Africa. The objective is to determine the degree to which the personality structure found in the Western studies is applicable in the various South African groups. SAPI is expected to find unique personality factors (Meiring, 2011).

Personality will be measured in the by the following SAPI constructs: Conscientiousness, Emotional stability, Extraversion, Openness, Soft-heartedness, Relationship-harmony, Intellect, Integrity and Facilitating. Conscientiousness is to achieve goals through immense effort or inner drive; behaviour influenced by certain social standards, attitudes, and practices; and to be precise and thorough in a neat and tidy manner or in a habitual sequence (Nel *et al.*, 2012). Emotional stability is defined as an individual being emotionally well or unwell (Nel *et al.*, 2012). This

individuals possesses inner confidence and respect, is sensitive towards outward events or people, and is capable to control and manage own emotions or actions (Nel *et al.*, 2012). Extraversion is described as the act, state, or habit of being mainly concerned with, and obtaining satisfaction from, what is outside the self; the power or right to give orders or make decisions; to be open to share or speak with other people, being energetic and optimistic; and the tendency or character to be sociable or to associate with one's fellows (Nel *et al.*, 2012).

Soft-heartedness represents the quality of being pleasant and kind and concerned with the welfare of others, having appreciation and gratitude towards others, taking other individuals' needs and feeling into consideration and having humanity and compassion towards others (Nel *et al.*, 2012). Relationship Harmony represents characteristics and behaviour such as believing in maintaining good relationships, by being forgiving, calm, tolerant, understanding and cooperative (Nel *et al.*, 2012). Openness is described as “being receptive to new and different ideas or things or to the opinions of others; it refers to a person who is open or receptive to others or ideas and a person who wants to learn new things” (Nel *et al.*, 2012).

Intellect is described as the ability for thinking and obtaining knowledge, having a natural ability or aptitude, being knowledgeable, socially skilful, and attentive of external and internal things, and having insight in the emotions and internal conflict of other individuals (Nel *et al.*, 2012). Integrity is described as an individuals' moral consciousness, characterised by being truthful, devoted and trustworthy (Nel *et al.*, 2012). Facilitating is described as the ability to direct and lead people according to one's own experiences, through example and advice, and proactively encouraging people by one's own behaviour (Nel *et al.*, 2012).

Previous empirical studies have confirmed the ability of CQ to predict various expatriate behavioural outcomes such as cultural judgment, decision making and cultural adaptation (Ang *et al.*, 2007). Previous research also seems to focus primarily on personality factors, such as the Big Five personality dimensions, rather than investigate other factors such as identity (Earley & Ang, 2003). This study will contribute to the body of knowledge of Cultural Intelligence and emphasising the importance of a young South African's identity and personality characteristics

in forming one's overall levels of Cultural Intelligence. The study incorporates the use of cultural intelligence to investigate identity and personal characteristics, thus providing a more comprehensive picture within the South African context as no such research has been done in South Africa. This study then aims to provide a clearer understanding of which individual factors (identity and personality) contribute to CQ in a sample of young, Afrikaans-speaking South Africans (Ang, & Van Dyne, 2006).

The following research questions emerged from the above-mentioned problem statement:

- How are Identity, Personality and Cultural Intelligence conceptualised according to literature?
- What is the relationship between Identity, Personality and Cultural Intelligence among young Afrikaans-speaking South Africans?
- What is the effect of Identity and Personality on Cultural Intelligence among young Afrikaans-speaking South Africans?
- What future recommendations can be made for future research and practice?

## **1.2 RESEARCH OBJECTIVES**

The research objectives are divided into general and specific objectives.

### **1.2.1 General objectives**

The general objective of this research is to determine the relationship between Identity, Personality and Cultural Intelligence among young South Africans.

### **1.2.2 Specific objectives**

- To conceptualise Identity, Personality and Cultural Intelligence according to literature.
- To determine the relationship between Identity, Personality and Cultural Intelligence among young Afrikaans-speaking South Africans.
- To determine the effect of Identity and Personality on Cultural Intelligence among young Afrikaans-speaking South Africans.
- To make recommendations for future research and practice.

## **1.3 RESEARCH DESIGN**

### **1.3.1 Research Approach**

This study is a quantitative study. According to Struwig and Stead (2007), research that is quantitative in nature is a form of conclusive research involving large representative samples and data collection procedures that are comparatively structured. A cross-sectional survey is used to collect the data and to achieve the research objectives. During a cross-sectional design several groups of people are examined at one point in time (Salkind, 2009). The advantage of using this approach for the study is that it is less expensive and time-consuming.

### **1.3.2 Research Method**

#### **1.3.2.1 Literature Review**

In Phase 1 a complete review regarding Personality, Identity and Cultural Intelligence is done. Most recent relevant articles pertaining to this study are obtained by doing computer searches via databases: such as Academic Search Premier, Business Source Premier, PsycArticles, PsycInfo, EbscoHost, Emerald, ProQuest, SACat, SAePublications, Science Direct, Nexus, JSTOR, Ephost, RefWorks, SCiVerse, Emerald and Google Scholar. These main journals are consulted because of their relevance to the topic of interest: *Harvard Business Review*, *Decision Sciences*, *Management and Organization Review*, *Group & Organization Management*, *Applied Psychology: An International Review*, *Personnel Psychology*, *Journal of Personality and Social Psychology*, *Journal of Contemporary African Studies*, *International Journal of Intercultural Relations*, *Journal of Personality and Political Psychology*. The following keywords are used: Personality, Identity, Cultural Intelligence, The Big Five, Social Identity and South Africa. Relevant data will also be obtained using books such as *Handbook of cultural intelligence: Theory, measurement and applications*, *Personology: From individual to ecosystem*, *What is intelligence? Contemporary viewpoints on its nature and definition*.

### 1.3.2.2 Research Participants

A sample of young South African students ( $N=252$ ) is used for the purpose of this study. The sampling methods are convenience and quota sampling. According to Struwig and Stead (2007) a convenience sample is chosen based on its availability, and with quota sampling the respondents are selected according to their characteristics. The participants are young South African Industrial Psychology students, white, Afrikaans-speaking and between the ages of 18 and 22. It is essential that participants have a good command of the English language in order to complete the questionnaire in a successful manner.

### 1.3.2.3 Measuring instruments

**Biographical Questionnaire.** A biographical questionnaire is used to determine the demographical characteristics of the research participants in order to provide a detailed description of the study population. These characteristics included age, gender, religion, English reading ability and level of education.

**Identity.** Erickson Psychosocial Stage Inventory (EPSI). Personal and social identity is measured with the 12- item EPSI developed and validated by Rosenthal, Gurney and Moore (1981). A sample item includes “I change my opinion of myself a lot.” Respondents were asked to use a five-point Likert-type scale ranging from “not applicable to me” (1) to “always applicable to me” (5) to indicate the extent to how one may feel about him- or herself. The scale has a reliability of Cronbach alpha = .71 ( $\alpha = 0.71$ ). This scale has been adapted to include a domain for religious identity (Rosenthal *et al.*, 1981). The Multi-Ethnic Identity Measure (MEIM) measures the exploration and belonging domains of ethnic identity (social identity) (Phinney, 1992). The measure consists of 12 items. A sample item includes “I have spent time trying to find out more about my ethnic group, such as its history, traditions, and customs.” Respondents are asked to use a four-point Likert-type scale ranging from “strongly disagree” (1) to “strongly agree” (4) to indicate the extent of how one may describe ones feelings about ones ethnic group. The scale has a reliability of Cronbach alpha = .81 to .89 across ethnic groups (Phinney, 1992).



**Personality Measure.** Personality is measured with the South African Personality Inventory questionnaire (SAPI-questionnaire) developed and validated by Hill, Nel, Van de Vijver, Meiring, Adams and Valchev (in process). It consists out of 99 items: Soft-heartedness (21 items), Relationship-harmony (14 items), Openness (9 items), Extroversion (13 items), Emotional Stability (14 items), Integrity (9 items), Intellect (6 items), Facilitating (3 items), and Conscientiousness (11 items). Respondents are asked to use a seven-point Likert-type scale ranging from “strongly disagree” (1) to “strongly agree” (5) to indicate the extent to which each item describes their personalities. The scale has a reliability of Cronbach alphas of Soft-heartedness ( $\alpha = 0.85$ ), Relationship-harmony ( $\alpha = 0.86$ ), Openness ( $\alpha = 0.83$ ), Extroversion ( $\alpha = 0.78$ ), Emotional Stability ( $\alpha = 0.82$ ), Integrity ( $\alpha = 0.86$ ), Intellect ( $\alpha = 0.76$ ), Facilitating ( $\alpha = 0.81$ ), and Conscientiousness ( $\alpha = 0.85$ ). All the clusters of the SAPI are included in a shortened version. Included items did well in the pilot and validation study (Hill et al., in process).

**Cultural Intelligence.** CQ is measured with the 20-item, self-reported Four Factor Model of Cultural Intelligence Scale developed and validated by Ang *et al.* (2007). The scale includes four items for meta-cognitive CQ, six for cognitive CQ, five for motivational CQ, and five for behavioural CQ. Sample items include “I am conscious of the cultural knowledge I apply to cross cultural interaction” for meta-cognitive CQ, “I know the rules for expressing non-verbal behaviours in other cultures” for cognitive CQ, “I enjoy interacting with people from different cultures” for motivational CQ and “I change my verbal behaviour when a cross-cultural interactions requires it” for behavioural CQ. Respondents are asked to use a seven-point Likert-type scale range from “strongly disagree” (1) to “strongly agree” (7) to indicate the extent to which each item describes their capabilities. The Cronbach’s alphas for the overall CQ scale indicated a high reliability ( $\alpha = 0.92$ ), along with its four dimensional sub-scales: meta-cognitive CQ ( $\alpha = 0.90$ ), cognitive CQ ( $\alpha = 0.91$ ), motivational CQ ( $\alpha = 0.89$ ), and behavioral CQ ( $\alpha = 0.90$ ) (Imai & Gelfand, 2010).

#### **1.3.2.4 Research Procedure**

Booklets containing all the questionnaires are compiled after permission has been gained from the Ethical Committee and ethical clearance has been given. The time frame to complete the

questionnaire is about 90 minutes, because this length of time was divided into two periods of 45 minutes each. The participants are given three weeks to complete the questionnaires. Participants are reminded of completion a week before the questionnaires will be collected, after which the data collection process will end and the data analysis is performed. Participation in the study is voluntary, and the confidentiality and anonymity of participants are emphasised. The participants are informed about the purpose and aim of the study.

#### **1.3.2.5 Statistical Analysis**

The statistical analysis is carried out with the IBM SPSS statistics (Pallant, 2013) and the Mplus 7.11 programme (Muthén & Muthén, 2013). SPSS is used to calculate descriptive statistics (e.g. means, standard deviations, skewness and kurtosis) and Cronbach alpha coefficients are used to determine the reliability of the constructs that are measured. Further analyses are conducted with the Mplus programme. Product-moment correlation coefficients are used to specify the relationships between the variables and multiple regressions to determine which dimensions of personality and identity predicted CQ. Effect sizes are used to determine the practical significance of the results. A cut-off point of 0.30 (medium effect) and 0.50 (large effect) are set for the practical significance of the correlation coefficients (Cohen, 1988).

#### **1.3.2.6 Ethical considerations**

It is important to conduct research that is fair and ethical to ensure the success of the study. The ethical considerations guiding this research include obtaining informed consent from the participants after explaining the aim and goal of the study, explaining that participation is voluntary as well as ensuring anonymity and confidentiality. The research proposal was submitted to the Research Ethic Committee for approval prior to the commencement of the study.

## **1.4 CHAPTER DIVISION**

The chapters in this mini-dissertation are as follows:

Chapter 1: Introduction

Chapter 2: Research article

Chapter 3: Conclusions, limitations and recommendations

## **1.5 CHAPTER SUMMARY**

In chapter 1 the importance of being cultural intelligent is discussed; as well as the effect of identity and personality on young Afrikaans-speaking South Africans' CQ. The motivation for the research was discussed, which was supported by a discussion of the problem statement. This resulted in the formulation of the general and specific research objectives. The research method was explained, followed by a brief overview of the chapters.

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**CHAPTER 2**  
**RESEARCH ARTICLE**

## **THE EFFECT OF IDENTITY, PERSONALITY AND CULTURAL INTELLIGENCE AMONG A GROUP OF YOUNG SOUTH AFRICANS**

### **ABSTRACT**

**Orientation:** Cultural intelligence is as a construct new to academia and has gained increasing attention, however research on identity, personality and CQ within the South African context are still very limited. Young Afrikaans-speaking South Africans differ in his or her ability to adapt across cultures and to interact across cultural different interactions and situations; therefore the importance to identify which identity and personality characteristics contributes to CQ.

**Research purpose:** The general objective of this research is to determine the relationship between Identity, Personality and Cultural Intelligence among young South Africans.

**Research design, approach and method:** A quantitative research design was used in this study. This study was cross-sectional in nature. For the purpose of this study, a sample of young South African University students ( $N = 252$ ) were used. The Erickson Psychosocial Stage Inventory (EPSI), Multi-Ethnic Identity Measure (MEIM), the SAPI-questionnaire and the Four Factor Model of Cultural Intelligence Scale were applied as the measuring instruments.

**Main findings:** Religious identity and ethnic identity has a relationship to cognitive CQ. Soft-heartedness and conscientiousness has a relationship to behavioural CQ. Also, Soft-heartedness, facilitating, extroversion and religious identity has a relationship to motivational CQ. Soft-heartedness and conscientiousness has a relationship to behavioural CQ.

**Practical/Managerial implications:** Organisations within South Africa will gain a better understanding of CQ, and the benefits of having Cultural Intelligent workforce as a strengths-based approach. Cultural Intelligent employees will enable the organisation to adjust working with co-workers from another culture, transfer knowledge of one culture to another, completing overseas assignments, not feeling threatened when interacting with co-workers and clients, cross-cultural decision making, leadership in multicultural environments and managing international careers.

**Contribution/value-add:** The Cultural Intelligence is relatively new and empirical research on positive subjects is still very limited. Research on Personality, Identity and CQ within the South African context is still very limited. Therefore this study will contribute to literature on positive psychology and Cultural Intelligence.

**Keywords:** Identity, Personality, South African Personality Inventory (SAPI), Cultural Intelligence, young South Africans.

## INTRODUCTION

South Africans have been referred to as the “rainbow nation,” a title which epitomises the country's cultural richness. The South African population are complex and diverse, consisting over three million young South Africans (StatsSA, 2011). South Africa’s cultural diversity touches almost every aspect of daily life. Relationships and interactions with colleagues, friends and even people one passes in the street are perceptibly from different cultures and functional backgrounds (Early & Ang, 2003). Interactions are across cultures, each one differing in their assumptions about how to approach relationships and how to make decisions in their local cultures (Earley & Ang, 2003; Mazneyski & DiStefani, 2000).

South Africa’s diversity is one of its greatest assets, yet the failure to adjust and understand similarities and differences across cultures might result in inappropriate language and behaviour, or insensitivity to others, which can negatively impact relationship building across different cultures (Naughton, 2010). The new demographic and diverse South African population poses various challenges and threats for young South Africans on how they observe information from different cultures and embedded cues (Thomas & Inkson., 2003). The field of opinions about these demographic shifts could be divided into two notions, namely the individuals who welcomed the new challenges and mastered the opening of the new social field, and those who resisted the change and stuck to their established values (Vestergaard, 2001).

The diversity of universities is reflected by the cultural diversity among students (Carnevale & Fry, 2000; StatsSA, 2011). The diversity that South African youth are faced with in society is reflected at many South African universities (StatsSA, 2011). Twenty years down the line young Afrikaans-speaking South Africans are faced with, and must overcome various barriers (selective perception, social categorisation, stereotyping, attribution, identity developing; Dolby, 2001; Giliomee, 2003; Thomas & Inkson, 2003), realistic threats (the fear of harm or a decline in one’s quality of life), and symbolic threats (the fear that one’s cultural group are threatened or its place in society; Harrison & Peacock, 2010) presented by this divert context. It therefore, becomes pertinent to aid students to function effectively in this diverse society (Bikson & Law, 1994).

In these microcosm, representative of the society in which universities provide, interpretation of cultural information is often in accordance an individual's own preconceived framework (Ng & Early, 2006; Faron, 2003; Thomas & Inkson, 2003). It serves as the foundation of an individual's cultural intelligence, forming the basis for comprehending and decoding the behaviour of oneself and others (Thomas et al., 2008). Research done indicated that certain abilities and attributes allow some individuals to be more effective during cross-cultural communications and to being aware of misunderstandings and miscommunications (Ange & Van Dyne, 2008; Cushner & Brislin, 1996; Ting-Toomey, 1999). Successful cross-cultural relationships are developed by individuals being culturally intelligent (Ang & Van Dyne, 2008; Early & Ang 2003).

Thus, cultural intelligence (referred to as CQ) is an individual's ability to adapt, detect, understand, reason and act on cultural cues appropriately across cultural contexts (Ng & Early, 2006; Van Dyne *et al.*, 2012). It is valuable for oneself and others to be aware of one's own cultural intelligence. Having cultural intelligence can assist in cross-cultural interactions, creating opportunities for young Afrikaans-speaking South Africans students to develop skills and competencies needed to function effectively in a diverse society (Chang, 2001; Hurtado, Dey, Gurin, & Gurin, 2003). Furthermore, an individual being culturally intelligent increases the prospective for success in relations with those of varying cultures, enhancing intellectual and personal development; and greater openness to diversity (Ang & Van Dyne, 2008; Antonio, 2001; Early & Ang 2003; Hu & Kuh, 2003; Pike, 2002;). The general objective of this research is to determine the relationship between Identity, Personality and Cultural Intelligence among young South Africans.

From above it is evident that CQ can assist in cross-cultural interactions, creating opportunities for young Afrikaans-speaking South Africans students to develop skills and competencies needed to function effectively in a diverse society (Hurtado, Dey, Gurin, & Gurin, 2003). Furthermore, an individual being culturally intelligent increases the prospective for success when relating with individuals from cultural groups other than theirs, which enhanced intellectual and personal development; and promotes more openness to diversity (Ang & Van Dyne, 2008; Early & Ang 2003).

## Cultural intelligence

Intercultural capabilities are captured by the construct of cultural intelligence; and acknowledges the practical realities and implications of a globalised world, focussing on a specific domain namely intercultural settings (Ang & Inkpen 2008; Ang & Van Dyne 2008; Early & Ang, 2003). Cultural Intelligence is defined as an outsider's outwardly natural ability to interpret and understand an individual unknown and unclear gesture according to how that individual's compatriots would (Early & Mosakowski; 2004). It is the ability to function, adapt and manage effectively in a new diverse cultural setting (Ang *et al.*, 2007).

CQ not only entails an individuals' ability, but also the knowledge of one's self, one's culture, other cultures, and skills, such as relation and perception skills (Thomas *et al.*, 2008). The concept of CQ is grounded in the traditional stream of multiple intelligence including different perspectives of intelligence. This presents an integrative framework of mental intelligence that comprises out of meta-cognitive and cognitive capabilities; motivational intelligence; and behavioural intelligence; with clear relevance to functioning in culturally diverse settings (Earley & Ang, 2003; Sternberg & Detterman, 1986).

Dimension one, *Meta-cognitive CQ*, is an individual's cultural consciousness and awareness during intercultural interactions (Koh, Joseph, & Ang, 2009). The Meta-cognitive factor of CQ focuses on higher order cognitive processes, and involves the ability to plan, monitor, and revise mental models of cultural norms. Those with high meta-cognitive CQ levels will continuously uphold active thinking about people and situations when cultural backgrounds differ. Secondly, individuals will be critical about habits, assumptions and culturally bound thinking. Lastly, individuals will assess and adjust their mental map, therefore increasing his or her accuracy of their understanding (Van Dyne, Ang, & Koh, 2009). Thus, meta-cognitive CQ enables individuals to develop new heuristics and rules for social interaction in new cultural environments by promoting information processing at a deeper level.

Dimension two, *Cognitive CQ*, is an individual's knowledge of the norms, conventions and practices in different cultures, acquired from educational and personal experiences (Ang, Van

Dyne, Koh, Ng, Templer, Tay, & Chandrasekar, 2007; Koh *et al.*, 2009). Cognitive CQ, therefore, includes knowledge of legal, political, economic and social systems of different cultures and basic frameworks of cultural values (Hofstede 2001). Thus, those with high cognitive CQ are those individuals who recognise the similarities and differences across cultures, enabling them to interact with people from a culturally different society and are related to performance on cultural judgment and decision-making (Ward, Fischer, Lam & Hall, 2009).

Dimension three, *Motivational CQ*, is an individual's ability to direct attention and energy towards learning about and functioning and adapting in new intercultural situations and surroundings (Ang *et al.*, 2006; Koh *et al.*, 2009). Those with high motivational CQ are high in intercultural self-efficacy and intrinsic motivation to engage in cross-cultural experiences and master its nuances because of high levels of confidence and interests in experiencing novel cultural settings (Bandura, 2002; Early & Ang, 2003). For example, a White student who has good relationships with Black students and likes interacting with those from other cultures would not hesitate to initiate a conversation with a fellow colleague from an African background. In contrast, another White student who dislikes cross-cultural encounters would be less likely to engage in such a cross-cultural interaction.

Dimension four, *Behavioural CQ*, is an individual's ability to demonstrate suitable verbal and nonverbal actions during intercultural interactions (Koh *et al.*, 2009). Furthermore, those with high levels of behavioural CQ possess a broad and flexible range of behaviours, and are able to demonstrate suitable behaviours based on the specifics of the situation (Koh *et al.*, 2009). Those with high behavioural CQ will be able to culturally adapt; fit in; have high level of wellness in certain situations; and be able to vary his or her behaviour (Ang *et al.*, 2007). This includes verbal (e.g., choice of culturally appropriate words and tone) and nonverbal (e.g., gestures, facial expressions) behaviours, both of which are prominent features of social interactions. Furthermore, being flexible during cross-cultural interactions allows individuals to be less offensive to others (Ang *et al.*, 2007).

The Cultural Intelligence Scale (CQS) was developed by reviewing existing intelligence and intercultural competency literature (Koh *et al.*, 2009); and interviews with 8 executives with broad global experience (Ang *et al.*, 2007). Undergraduates in Singapore were used for the initial

factor structure validity; retaining the best 20 items with the strongest psychometrical property (Koh *et al.*, 2009; Van Dyne *et al.*, 2009). Furthermore, the cross-validation of the CQS demonstrated a strong relationship between the items and each sub-scale; supporting internal consistency with reliabilities greater than 0.70 (Van Dyne *et al.*, 2009). In addition, the CQS provided results supporting that CQ could be generalised across time and countries; thus providing support for item intercept invariance and invariance in factor loadings and factor covariance (Ang *et al.*, 2007).

### **Identity and Personality**

Theoretically one could hypothesise that a set of diverse individual differences could relate to CQ. Individual differences are distinguished between trait-like and state-like constructs (Chen, Gully, Whiteman & Kilcullen, 2000). Trait-like constructs can be defined as individual differences not specific to a certain situation or task and are stable over time; it reflects a general way of responding to the world, for example personality characteristics (Chen *et al.*, 2000). State-like constructs are individual differences specific to a certain situation or task, reflecting an individual's response to the changing environment and tends to be stable over time, for example anxiety (Chen *et al.*, 2000; Rosenberg, 1998).

Personality characteristics and identity are expected to be antecedents or casual agents of CQ (Early & Ang, 2003). According to Negus (2003), identity serves as the main force when structuring individuals' political, social and national relations. Identity internalises the cultural meanings and identities of an individual, enabling one to make sense of his or her world, and to locate oneself in it (Dolby, 2001).

Cultural studies mainly focussed on identity under social and political issues, because of intensified feelings of cohesion and ethnic identity separating the South African society (Swartz, 2008). It is thus important to understand the identities of each cultural group (Mattes, 2004). Research done shown that identity has an important influence on individuals' way of mapping out realities, possibilities and relations to others, yet this have not been discussed in psychological or individualistic terms (Dolby, 2001; Swartz, 2008).



The word “identity” is often paired with the word “culture”. Since Apartheid ended, white Afrikaners must live with new uncertainties, for example, “With what groups do I identify?”, “Who is included in the groups with which I identify with” etcetera (Meyer, Moore, & Viljoen, 2008; Vestergaard, 2001). Young Afrikaans-speaking South Africans are challenged to develop new identities in essential areas, for example, collective symbols, history, language and culture (Vestergaard, 2001). Thus, their search for identity within a society characterised by a complex socio-cultural structure could be extremely difficult, because of differences caused by the geographical borders separating ethnic groups (Athimoolam, 2003; Meyer *et al.*, 2008).

Identity can be defined as the bridging conception between the individual agency, choice and the creation of self, on the one hand, and history, culture and social roles on the other (Watson, 2008). It is an individual’s image about themselves, including the feeling of stability; and that his or her image of himself or herself is in accordance with the views of others (Erikson, 1962). Accordingly, it refers to an individual’s notion of self, sometimes referring to something more cultural and as an administrative matter (Watson, 2008). Thus, identity is the individual’s feelings of stability, despite any situation and the changes associated with it.

Personal and social identities are used to distinguish between these two aspects of identity. Personal identity can be defined as the “me” component of the self-concept, reflecting interpersonal differentiation that derives from individualistic qualities, for example, traits, beliefs and skills (Forsyth, 2010; Onorato & Turner, 2004). Thus, it is the individual’s own conception of who and what they are, focusing on the ways in which one are unique and different from other individuals, for example “I am a extrovert” (Garcia-Prieto, Bellard & Schneider, 2003). It provides an explanation of how individuals can come to define themselves as individuals in terms of a irreducibly cultural construct, and how this cultural content gives form to all the processes that stream from our sense of who we are, how we relate to others, how we define and follow our goals, what we see as possible, and what we want as desirable during interpersonal comparisons (Forsyth, 2010; Onorato & Turner, 2004; Reicher, 2004).

Social identity, on the other hand, refers to ‘us’ versus ‘them’ categorizations; and is defined as a set of idiosyncratic and personality characteristics (Hitlin, 2003). It comprises out off all the

attributes that comes to the forefront when the perceiver compares his or her group (as a collective) to a psychologically relevant cultural group (Forsyth, 2010; Onorato & Turner, 2004). Thus, social identity is an individual's knowledge that he or she belongs to a social category or group (Hogg & Abrams, 1993). Social identity emphasises commonality and cohesion with a significant social group, for example "I am a South African" (Garcia-Prieto *et al.*, 2003). It is extremely dynamic, and can vary both in terms of type and content as a function of inter-group relations and other immediate contextual factors; and having a particular social identity means being in harmony with a certain group, being similar to others in the group, and seeing things from the group's perspective (Hogg, Terry & White, 1995; Stets & Burke, 2000).

Personal and social identity influences an individual's behavioural choices as they negotiate their identity within their social contexts and influences interpretations of issues (Verkuyten, 2005; (Garcia-Prieto *et al.*, 2003). Research done by Thomas and Inkson (2003) indicated that a well-developed self concept and understanding of an individual's own belief system motivates behaviour. Individuals with an honest and clear understanding of oneself will not be threatened by the views and behaviours different from their own; furthermore he or she will be able to understand and explain his or her own social experiences (Markus & Senti 1982). Thoughts about oneself influence the behaviour and interactions with other. Identity is thus a fundamental base for CQ.

In line with these findings, Fiske and Taylor (1984) indicated that the motivational domain of CQ is influenced by culturally different self-concepts. This influences what is desirable and thus, varying forces on preferred outcomes and ways of behaving. In addition, individuals with a befuddled self-identity characteristically do not have sufficient CQ or the ability to handle the outcomes of negative cross-cultural interactions (Chen, Lin, & Sawangpattanakul, 2011). CQ thus provides the framework for an innovative method in understanding an individual's social and personal identity (Early & Ang 2003).

Culture plays an important role in shaping an individual's sense and identity, and influencing an individual's behaviour and the way they act (Peterson, 2004; Ryder, Alden, & Paulhus, 2000). Research done correlated the basic personality traits of The Big Five factor model with an

individuals' personality (Ryder *et al.*, 2000). In accordance with these findings Clancy and Dollinger (1993), reported a relationship between identity and the five factors of personality. Thus, if an individual's identity is not well developed it poses as a potential obstacle and threat during cross-cultural interactions (Imai & Gelfand, 2010). Therefore, an individual's identity has an influence on an individual's overall CQ and day-to-day cross-cultural interactions.

Working with individuals whom are culturally different might be difficult for some individuals, because of misunderstandings influencing the value of effective cross-cultural interactions (Gelfand *et al.*, 2001; Kraimer, Wayne, & Jaworski, 2001; Lievens, Harris, Van Keer, & Bisqueret, 2003). It is for this reason important to understand why some individuals are more effective than others in dealing with culturally diverse situations. Knowledge and the discovery of personality capabilities which influences an individual effectiveness in cross-cultural settings and CQ, may provide answers, creating new mental maps of other peoples' personality and cultural background to assist individuals to react suitably to them (Crawford-Mathis, 2009; Thomas, 2006).

The identity questionnaire was developed from data extracted from the qualitative database of the SAPI project (Adams, Van de Vijver, & De Bruin, 2012), including African, Coloured, Indian and White ethnical groups (Meiring, 2011). Independence-interdependence, individualism-collectivism and trait-theory were used to develop the coding scheme for the self-descriptions of identity (Adams *et al.*, 2012). The coding resulted into four categories, namely, Relational Orientation; Situational Specifications; Content Descriptions and Ethnic, Ideological, Religious and Spiritual References (Adams *et al.*, 2012). Furthermore, the results indicated that self-descriptions were mainly individualistic, described preferences, dispositions or actions with no references to ethnic, ideological, religious or spiritual aspects (Adam *et al.*, 2012). The results of Adams *et al.* (2012) emphasised the important cross-cultural differences and the most prominent commonalities among the ethnic groups (Adam *et al.*, 2012).

Preceding research identified individual-level factors, like personality, as predictors of cross-cultural adjustment and personality traits (Caligiuri, 2000; Hechanova, Beehr & Christiansen, 2003). Personality can be defined as continually changing, but relative stable organisation of

physical, psychological and spiritual characteristics of the individual which directs his or her behaviour in interaction within the context in which the individual finds himself or herself (Meyer, Moore, & Viljoen, 2008).

From prior research, literature indicated that the Big Five strongly predicts behaviour across time, contexts and cultures. The Big Five Model consists out of the five trait domains, as defined by Goldberg's taxonomy (1990), Extraversion (or Surgency), Agreeableness, Conscientiousness, Neuroticism (vs. Emotional Stability), and Openness to Experience (or Intellect/Culture) (Simms, 2007). Caligiuri (2000) emphasised the use of the Big Five taxonomy in classifying personality traits, due to the universal representation of being a universal adaptive mechanisms; allowing individuals to deal with and meet the demands of physical, social, and cultural environments. The Big Five serves as adaptive mechanisms that influence individuals to behave in certain ways to accomplish goals, given particular situations (Buss, 1991). Thus, individuals who have key personality traits suited for a given social environment will adapt more effectively than those whom does not have the appropriate traits or personality characteristics for that same role (Ang, Van Dyne, & Koh, 2006).

Research done by Ang *et al.* (2006) showed that certain personality traits were associated with CQ; and indicated a relationships between specific facets of Big Five personality and specific facets of CQ. Individuals who are high on the conscientiousness domain value devotes time and thought to planning, order, innovative problem solving and are methodical during cross-cultural situations; thus conscientiousness related positively to meta-cognitive CQ (Ang *et al.*, 2006; Barrick, Mount, & Piotrowski, 2002). High agreeableness relates positively to behavioural CQ, indicating that individuals whom are agreeable are easygoing in his or her social behaviours and more flexible in his or her verbal and nonverbal behaviours in a cultural intelligent manner during cross-cultural interactions.

Highly extroverted individuals have high levels of cognitive CQ, motivational CQ and behavioural CQ. These individuals tend to be self-confident and sociably seek to interact in different cultural settings as they learn about the different cultures in the process, and are not restrained to exhibit flexible behaviour (Ang *et al.*, 2006; Ones & Viswesvaran, 1997). In

addition, extroverted individuals will be more likely able to deal with unfamiliar cross-cultural interactions than introverts. Openness to experience (including curiosity, broad-mindedness and imagination) related to all four factors of CQ. Individuals whom are open to change will be more willing to experience and enjoy new and unfamiliar situations and environments (Pulakos, Arad, Donovan, & Plamondon, 2000).

Thomas and Inkson (2003) stated that inquisitiveness (openness) provides individuals with opportunities to develop CQ through interacting across different cultural settings as they tend to be curious to investigate and pursue different knowledge. In addition, Thomas and Inkson (2003) indicated that the possession of hardiness as a personality characteristic to cope with stress, recover from shock and perceive stressful events, is supportive of the attainment of CQ. Interacting with people from different cultures involves ambiguity, tension and emotion. Thus it is valuable to develop hardiness to develop CQ.

Certain elements of the South African Personality Inventory (referred to as SAPI) will be used to measure the construct personality (Nel *et al.*, 2012; Valchev *et al.*, 2013). The theoretical objective of SAPI was to add insights to the general contest on the universality and cultural specificity of personality (Van de Vijver, Meiring, Rothmann, De Bruin & Foxcroft, 2006). Furthermore, the practical objective was to develop a psychometrical instrument which complies with the present legislation in South Africa (Van de Vijver *et al.*, 2006). Everyday conceptualisation of personalities founded within the South African context in all the official language groups, were used to develop the South African Personality Inventory (Meiring, 2005). Furthermore, SAPI aimed to assess the construct equivalence, reliability, validity and bias of the personality questionnaire for all 11 official languages in South Africa. The purpose was to determine the degree of applicability of the personality structure founded in the Western studies and in the diverse South African groups. SAPI was expected to find unique personality factors (Meiring, 2011).

The present study will focus on the constructs, Conscientiousness, Extraversion, Openness, Soft-heartedness, Relationship-harmony, Intellect, Integrity and Facilitating. Conscientiousness is to achieve goals through immense effort or inner drive; behaviour influenced by certain social

standards, attitudes, and practices; and to be precise and thorough in a neat and tidy manner or in a habitual sequence (Nel, 2008). Extraversion is described as the act, state, or habit of being mainly concerned with, and obtaining satisfaction from, what is outside the self; the power or right to give orders or make decisions; to be open to share or speak with other people, being energetic and optimistic; and the tendency or character to be sociable or to associate with one's fellows (Nel, 2008; Nel *et al.*, 2012).

Soft-heartedness represents the quality of being pleasant and kind and concerned with the welfare of others, having appreciation and gratitude towards others, taking other individuals' needs and feeling into consideration and having humanity and compassion towards others (Nel *et al.*, 2012). Relationship Harmony represents characteristics and behaviour such as believing in maintaining good relationships, by being forgiving, calm, tolerant, understanding and cooperative (Nel, 2008). Openness is described as "being receptive to new and different ideas or things or to the opinions of others; it refers to a person who is open or receptive to others or ideas and a person who wants to learn new things" (Nel *et al.*, 2012).

Intellect is described as the ability for thinking and obtaining knowledge, having a natural ability or aptitude, being knowledgeable, socially skilful, and attentive of external and internal things, and having insight in the emotions and internal conflict of other individuals (Nel, 2008). Integrity is described as an individuals' moral consciousness, characterised by being truthful, devoted and trustworthy (Nel *et al.*, 2012). Facilitating is described as the ability to direct and lead people according to one's own experiences, through example and advice, and proactively encouraging people by one's own behaviour (Nel, 2008).

Empirical studies and literature confirmed the capability of CQ to predict behavioural outcomes such as cultural adaptation, cultural judgment, decision making, successful completion of overseas assignments (Ang *et al.*, 2007). Previous research primarily focussed on personality factors and not identity; leading to the hypothesis that personality characteristics (trait-like individual differences) as predictors of CQ (state-like individual differences) (Ang *et al.*, 2006; Early & Ang, 2003). Literature suggests that personality characteristics are significant predictors for success in cross-cultural settings, for this reason the importance of personality correlating

with CQ are emphasised. This study will thus emphasise the importance of a young South African's identity and personality characteristics in forming an individuals' general levels of Cultural Intelligence.

## **RESEARCH DESIGN**

### **Research approach**

The study was a quantitative study. According to Struwig and Stead (2007), research that is quantitative in nature is a form of conclusive research involving large representative samples and data collection procedures that are comparatively structured. A cross-sectional survey was used to collect the data and to achieve the research objectives. During a cross-sectional design several groups of people are examined at one point in a time (Salkind, 2009). The advantage of using this approach for the study was that it was less expensive and time consuming.

### **Research method**

#### **Research participants**

For the purpose of this study, a sample of young South African University students ( $N = 252$ ) were used. The sampling methods were convenience and quota sampling. According to Struwig and Stead (2007), a convenience sample is chosen based on its availability, and with quota sampling the respondents are selected according to their characteristics. The participants were young South African students, white, Afrikaans-speaking and between the ages of 18 and 24. It was essential that participants have a good command of the English language (as indicated by all of the participants) in order to complete the questionnaire in a successful manner.

**TABLE 1:** Characteristics of participants ( $N = 252$ )

<b>Item</b>	<b>Category</b>	<b>Percentage</b>
<b>Gender</b>	Male	35.70
	Female	63.90
	Missing Values	0.40
<b>Age</b>	18 years	10.70
	19 years	51.60
	20 years	24.20
	21 years	5.20
	22 years	5.60
	23 years	2.00
	24 years	0.80
<b>English Ability</b>	Very Poor	0.40
	Poor	2.80
	Good	61.90
	Very Good	34.50
<b>Study Year</b>	1 <sup>st</sup> year student	72.20
	2 <sup>nd</sup> year student	26.60
	Missing Values	1.20
<b>Religion</b>	Catholic	2.00
	Christian	90.10
	None	1.60
	Missing Values	6.30

When reviewing Table 1, it is apparent that the majority of participants were female (63.90%) and 19 years of age (51.60%). Almost all of the participants are Christians (90.10%). Furthermore, the majority of participants are students in their first year (72.20%) and have a good English reading ability (61.90%).



## Measuring instruments

**Biographical Questionnaire.** A biographical questionnaire was used to determine the demographical characteristics of the research participants in order to provide a detailed description of the study population. These characteristics include age, gender, religion, English reading ability and level of education.

**Identity.** Erickson Psychosocial Stage Inventory (EPSI). Personal identity was measured with the 12- item EPSI developed and validated by Rosenthal, Gurney and Moore (1981). A sample item included “I change my opinion of myself a lot.” Respondents were asked to use a five-point Likert-type scale range from not applicable to me (1) to always applicable to me (5) to indicate the extent to how one may feel about themselves. The scale has a reliability of Cronbach alpha = .71 ( $\alpha = 0.71$ ). This scale has been adapted to include a domain for religious identity (Rosenthal *et al.*, 1981). Multi-Ethnic Identity Measure (MEIM), that measures the exploration and belonging domains of ethnic identity (social identity) (Phinney, 1992). The measure consisted out of 12 items. A sample item included “I have spent time trying to find out more about my ethnic group, such as its history, traditions, and customs.” Respondents were asked to use a four-point Likert-type scale range from strongly disagree (1) to strongly agree (4) to indicate the extent of how one may described their feelings about their Ethnic group. The scale has a reliability of Cronbach alpha = .81 to .89 across ethnic groups (Phinney, 1992).

**Personality Measure.** Personality was measured with the SAPI-questionnaire developed and validated by Hill *et al.* (in press). It consisted out of 99 items, Soft-heartedness (21 items), Relationship-harmony (14 items), Openness (9 items), Extroversion (13 items), Emotional Stability (14 items), Integrity (9 items), Intellect (6 items), Facilitating (3 items), and Conscientiousness (11 items). Respondents were asked to use a seven-point Likert-type scale range from strongly disagree (1) to strongly agree (5) to indicate the extent to which each item described their personalities. The scale has a reliability of Cronbach alphas of Soft-heartedness ( $\alpha = 0.85$ ), Relationship-harmony ( $\alpha = 0.86$ ), Openness ( $\alpha = 0.83$ ), Extroversion ( $\alpha = 0.78$ ), Emotional Stability ( $\alpha = 0.82$ ), Integrity ( $\alpha = 0.86$ ), Intellect ( $\alpha = 0.76$ ), Facilitating ( $\alpha = 0.81$ ),

and Conscientiousness ( $\alpha = 0.85$ ). All the clusters of the SAPI were included in a shortened version. Included items did well in the pilot and validation study (Hill *et al.*, in press).

**Cultural Intelligence.** CQ was measured with the 20-item, self-reported Four Factor Model of Cultural Intelligence Scale developed and validated by Ang *et al.* (2007). The scale included four items for meta-cognitive CQ, six for cognitive CQ, five for motivational CQ, and five for behavioural CQ. Sample items included “I am conscious of the cultural knowledge I apply to cross cultural interaction” for meta-cognitive CQ; “I know the rules for expressing non-verbal behaviors in other cultures” for cognitive CQ; “I enjoy interacting with people from different cultures” for motivational CQ; and “I change my verbal behaviour when a cross-cultural interactions requires it” for behavioural CQ. Respondents were asked to use a seven-point Likert-type scale range from strongly disagree (1) to strongly agree (7) to indicate the extent to which each item described their capabilities. Cronbach’s alphas in the present study had high reliability ( $\alpha = 0.92$ ), along with its four dimensional sub-scales: meta-cognitive CQ ( $\alpha = 0.90$ ), cognitive CQ ( $\alpha = 0.91$ ), motivational CQ ( $\alpha = 0.89$ ), and behavioral CQ ( $\alpha = 0.90$ ) (Imai & Gelfand, 2010).

### **Research procedure**

Booklets, containing all the questionnaires, were compiled after permission was gained from the Ethical Committee and ethical clearance was given. The time frame to complete the questionnaire was about 90 minutes. The participants completed the questionnaire during class and were given 2 hours to complete the questionnaires. Participants were reminded of completion a week before the questionnaires were collected, after which the data collection process were ended, and the data analysis were performed. Participation to the study was voluntary, and the confidentiality and anonymity of participants were emphasised. The participants were informed about the purpose and aim of the study.

### **Statistical analysis**

The statistical analysis was carried out with the IBM SPSS statistics (Pallant, 2013) and the Mplus 7.11 programme (Muthén & Muthén, 2013). SPSS was used to calculate descriptive statistics (e.g. means, standard deviations, skewness and kurtosis) and Cronbach alpha coefficients were used to determine the reliability of the constructs that were measured.

Further analyses were conducted with Mplus. Regretfully, normal structural equation modelling methods were not possible due to the number of parameters that had to be estimated in comparison to the sample size. Therefore, factors were created with sum scores and were created from the items to lessen the number of parameters; ultimately multiple regression methods had to be used as the only viable option. All of the regressions were specified in the same analysis and the Maximum-likelihood estimator (robust version (MLR)) was used in the analysis. This specific estimator is advantageous as it is robust against the possibility of non-normality in the data.

Product-moment correlation coefficients were used to specify the relationships between the variables and multiple regressions to determine which dimensions of personality and identity predicted CQ. Effect sizes were used to determine the practical significance of the results. A cut-off point of 0.30 (medium effect) and 0.50 (large effect) was set for the practical significance of the correlation coefficients (Cohen, 1988).

## **RESULTS**

Means, standard deviations, skewness, kurtosis and alpha coefficients are reported in Table 2. The assessment of Table 2 shows that acceptable Cronbach alpha coefficients were obtained; ranging from 0.63 to 0.91. However, eight scales, namely emotional stability, extraversion, facilitating, integrity, intellect, openness, relationship harmony and personal identity showed an alpha coefficient significantly lower than the guideline of  $\alpha > 0.70$  (Nunnally & Bernstein, 1994). The scores on the SAPI, CQS, EPSI and MEIM Questionnaires are normally distributed.

It therefore appears that all the measuring instruments have acceptable levels of internal consistency.

**TABLE 2:** Descriptive Statistics and Cronbach Alpha Coefficients of the Measuring Instruments

<b>Item</b>	<b>Mean</b>	<b>SD</b>	<b>Skewness</b>	<b>Kurtosis</b>	<b><math>\alpha</math></b>
<b>Cognitive CQ</b>	3.96	1.27	-0.01	-0.38	<b>0.84</b>
<b>Meta-cognitive CQ</b>	4.69	1.12	-0.01	0.03	<b>0.88</b>
<b>Motivational CQ</b>	4.56	1.15	-0.22	-0.23	<b>0.82</b>
<b>Behavioural CQ</b>	4.06	1.31	-0.03	-0.30	<b>0.91</b>
<b>Conscientiousness</b>	5.64	0.96	-0.79	0.47	<b>0.72</b>
<b>Emotional Stability</b>	4.67	0.63	0.31	0.19	<b>0.69</b>
<b>Extraversion</b>	5.36	1.06	-0.72	0.49	<b>0.67</b>
<b>Facilitating</b>	5.42	0.82	-0.43	0.23	<b>0.68</b>
<b>Integrity</b>	5.03	0.63	-0.62	2.11	<b>0.67</b>
<b>Intellect</b>	5.47	0.81	-0.59	0.57	<b>0.63</b>
<b>Openness</b>	5.52	0.94	-0.74	0.61	<b>0.63</b>
<b>Relationship Harmony</b>	3.80	1.25	0.04	-0.44	<b>0.68</b>
<b>Soft-heartedness</b>	2.95	1.48	0.66	-0.41	<b>0.79</b>
<b>Personal Identity</b>	4.17	0.67	-0.89	0.90	<b>0.67</b>
<b>Ethnic Identity</b>	3.14	0.55	-0.56	0.67	<b>0.85</b>
<b>Religious Identity</b>	<b>3.92</b>	<b>0.75</b>	<b>-0.66</b>	<b>0.55</b>	<b>0.80</b>

**TABLE 3:** Correlation Coefficients between Cultural Intelligence, Personality and Identity

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
1. Cognitive CQ	1.00															
2. Meta-cognitive CQ	0.42 <sup>+</sup>	1.00														
3. Motivational CQ	0.48 <sup>+</sup>	0.54 <sup>++</sup>	1.00													
4. Behavioural CQ	0.52 <sup>+</sup>	0.55 <sup>++</sup>	0.58 <sup>++</sup>	1.00												
5. Conscientiousness	1.13	0.33 <sup>*+</sup>	0.25	0.31 <sup>*+</sup>	1.00											
6. Emotional stability	0.28	1.30 <sup>*+</sup>	0.26	0.34 <sup>*+</sup>	0.35 <sup>*+</sup>	1.00										
7. Extroversion	0.24	0.31 <sup>*+</sup>	1.21	0.31 <sup>*+</sup>	0.51 <sup>*++</sup>	0.57 <sup>*++</sup>	1.00									
8. Facilitating	0.13	0.40 <sup>*+</sup>	0.30 <sup>*+</sup>	0.26	0.45 <sup>*+</sup>	0.39 <sup>*+</sup>	0.49 <sup>*+</sup>	1.00								
9. Integrity	0.15	0.22	0.16	0.20	0.38 <sup>*+</sup>	0.47 <sup>*+</sup>	0.57 <sup>*++</sup>	0.38 <sup>*+</sup>	1.00							
10. Intellect	0.18	0.47 <sup>*+</sup>	0.34 <sup>*+</sup>	0.33 <sup>*+</sup>	0.66 <sup>++</sup>	0.40 <sup>*+</sup>	0.60 <sup>++</sup>	0.61 <sup>*++</sup>	0.40 <sup>*+</sup>	1.00						
11. Openness	0.19	0.42 <sup>*+</sup>	0.31 <sup>*+</sup>	0.32 <sup>*+</sup>	0.67 <sup>++</sup>	0.40 <sup>*+</sup>	0.63 <sup>*++</sup>	0.64 <sup>*++</sup>	0.46 <sup>*+</sup>	0.82 <sup>*++</sup>	1.00					
12. Relationship harmony	0.29	0.25	0.27	0.34 <sup>*+</sup>	0.17	0.58 <sup>*++</sup>	0.56 <sup>*++</sup>	0.33 <sup>*+</sup>	0.40 <sup>*+</sup>	0.42 <sup>*+</sup>	0.40 <sup>*+</sup>	1.00				
13. Soft-heartedness	0.29	0.17	0.23	0.35 <sup>*+</sup>	-0.01	0.56 <sup>*++</sup>	0.42 <sup>*+</sup>	0.08 <sup>+</sup>	0.30 <sup>*</sup>	0.16	0.11	0.79 <sup>*++</sup>	1.00			
14. Personal identity	-0.11	0.10	0.03	0.01	0.45 <sup>*+</sup>	-0.23	0.10	0.20	0.01	0.40 <sup>*+</sup>	0.39 <sup>*+</sup>	-0.19	0.38 <sup>*</sup>	1.00		
15. Ethnic identity	-0.06	0.06	-0.01	0.09	0.35 <sup>*+</sup>	0.18	0.22	0.29	0.18	0.28	0.40 <sup>*+</sup>	0.06	0.03	0.30 <sup>*</sup>	1.00	

16. Religious identity	0.16	0.23	0.07	0.20	0.27	0.22	0.26	0.30 <sup>*+</sup>	0.26	0.29	0.38 <sup>*</sup>	0.12	0.01	0.14	0.32 <sup>*</sup>	1.00
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\* Correlation is significant at the 0.01 level

+ Correlation is practically significant  $r > 0.30$  (medium effect)

++ Correlation is practically significant  $r > 0.50$  (large effect)

The Pearson correlations between CQ, Personality and Identity are reported in Table 3. As can be seen in Table 3 Cognitive CQ correlates practically and statistically significantly with meta-cognitive CQ (medium effect;  $r = 0.42$ ), motivational CQ (medium effect;  $r = 0.48$ ) and behavioural CQ (large effect;  $r = 0.52$ ). Meta-cognitive CQ correlates practically and statistically significantly with motivational CQ (large effect;  $r = 0.54$ ), behavioural CQ (large effect;  $r = 0.55$ ), conscientiousness (medium effect;  $r = 0.33$ ), emotional stability (medium effect;  $r = 0.30$ ), extroversion (medium effect;  $r = 0.31$ ), facilitating (medium effect;  $r = 0.40$ ), intellect (medium effect;  $r = 0.47$ ) and openness (medium effect;  $r = 0.42$ ). Motivational CQ correlates practical significantly with behavioural CQ (medium effect;  $r = 0.58$ ), and correlates practically and statistically significantly with facilitating (medium effect;  $r = 0.30$ ), intellect (medium effect;  $r = 0.34$ ) and openness (medium effect;  $r = 0.31$ ). Behavioural CQ correlates practically and statistically significantly with conscientiousness (medium effect;  $r = 0.31$ ), emotional stability (medium effect;  $r = 0.34$ ), extroversion (medium effect;  $r = 0.31$ ), intellect (medium effect;  $r = 0.33$ ), openness (medium effect,  $r = 0.32$ ), relationship harmony (medium effect;  $r = 0.34$ ) and soft-heartedness (medium effect;  $r = 0.35$ ).

Conscientiousness correlates practically and statistically significantly with extroversion (large effect;  $r = 0.51$ ) openness (large effect;  $r = 0.67$ ), intellect (large effect;  $r = 0.66$ ) emotional stability (medium effect;  $r = 0.35$ ), facilitating (medium effect;  $r = 0.45$ ), integrity (medium effect;  $r = 0.38$ ), personal identity (medium effect;  $r = 0.45$ ) and ethnic identity (large effect;  $r = 0.35$ ). Emotional stability correlates practically and statistically significantly with extroversion (large effect;  $r = 0.57$ ) relationship harmony (large effect;  $r = 0.58$ ), facilitating (medium effect;  $r = 0.39$ ), integrity (medium effect;  $r = 0.47$ ), intellect (medium effect;  $r = 0.40$ ) and openness (medium effect;  $r = 0.40$ ). Extraversion correlates practically and statistically significantly with integrity (large effect;  $r = 0.57$ ), intellect (large effect;  $r = 0.60$ ), openness (large effect;  $r = 0.63$ ), relationship harmony (large effect;  $r = 0.56$ ), facilitating (medium effect;  $r = 0.49$ ) and soft-heartedness (medium effect;  $r = 0.42$ ). Facilitating correlates practically and statistically significantly with intellect (large effect;  $r = 0.61$ ) openness (large effect;  $r = 0.64$ ), integrity (medium effect;  $r = 0.38$ ), relationship harmony (medium effect;  $r = 0.33$ ), and religious identity (large effect;  $r = 0.30$ ). Integrity correlates practically and statistically significantly with intellect (medium effect;  $r = 0.40$ ), openness (medium effect;  $r = 0.46$ ), relationship harmony (medium effect;  $r = 0.40$ ), and soft-heartedness (medium effect;  $r = 0.30$ ).

Intellect correlates practically and statistically significantly with openness (large effect;  $r = 0.80$ ), relationship harmony (medium effect;  $r = 0.42$ ) and personal identity (large effect;  $r = 0.40$ ). Openness correlates practically and statistically significantly with relationship harmony (medium effect;  $r = 0.40$ ), personal identity (medium effect;  $r = 0.39$ ), ethnic identity (medium effect;  $r = 0.40$ ), and religious identity (medium effect;  $r = 0.38$ ). Relationship harmony correlates practically and statistically significantly with soft-heartedness (large effect;  $r = 0.79$ ). Soft-heartedness correlates practically and statistically significantly with personal identity (medium effect;  $r = 0.38$ ). Personal identity correlates practically and statistically significantly with ethnic identity (medium effect;  $r = 0.30$ ). Ethnic identity correlates practically and statistically significantly with religious identity (medium effect;  $r = 0.32$ ).

**TABLE 4:** Multiple Regression Analysis with Cognitive CQ as Dependent Variable

Model	Beta*	S.E.	p-value
Conscientious	0.08	0.09	0.404
Emotional stability	0.08	0.10	0.436
Extraversion	0.02	0.10	0.857
Facilitating	-0.02	0.13	0.881
Integrity	-0.05	0.06	0.380
Intellect	0.00	0.12	1.996
Openness	0.06	0.16	0.312
Relationship Harmony	-0.01	0.11	0.942
Soft-heartedness	0.22	0.14	0.126
Personal identity	-0.07	0.08	0.347
Ethnic Identity	0.15	0.07	0.048
Religious identity	-0.17	0.06	0.003

\*Standardised

Table 4 summarises the regression analysis with personality and identity as predictors of cognitive CQ. More specifically, religious identity ( $\beta = -0.17$ ;  $p \leq 0.05$ ) and ethnic identity ( $\beta = 0.15$ ;  $p \leq 0.05$ ) predict cognitive CQ.



**TABLE 5:** Multiple Regression Analysis with Meta-cognitive CQ as Dependent Variable

Model	Beta*	S.E.	p-value
Conscientious	0.06	0.09	0.469
Emotional stability	0.07	0.09	0.401
Extraversion	-0.08	0.09	0.395
Facilitating	0.19	0.08	0.018
Integrity	-0.03	0.07	0.632
Intellect	0.29	0.10	0.003
Openness	0.13	0.12	0.285
Relationship Harmony	-0.14	0.12	0.245
Soft-heartedness	0.19	0.11	0.078
Personal identity	-0.03	0.07	0.732
Ethnic identity	0.11	0.06	0.062
Religious identity	-0.15	0.06	0.016

\*Standardised

Table 5 summarises the regression analysis with personality and identity as predictors of meta-cognitive CQ. More specifically, intellect ( $\beta = 0.29$ ;  $p \leq 0.05$ ), facilitating ( $\beta = 0.19$ ;  $p \leq 0.05$ ) and ethnic identity ( $\beta = 0.11$ ;  $p \leq 0.05$ ) predict meta-cognition CQ.

**TABLE 6:** Multiple Regression Analysis with Motivational CQ as Dependent Variable

Model	Beta*	S.E.	p-value
Conscientious	0.11	0.10	0.269
Emotional stability	0.06	0.09	0.535
Extraversion	-0.18	0.09	0.051
Facilitating	0.18	0.09	0.039
Integrity	-0.04	0.07	0.592
Intellect	0.13	0.12	0.280
Openness	0.20	0.13	0.115
Relationship Harmony	-0.08	0.11	0.455
Soft-heartedness	0.29	0.11	0.007
Personal identity	0.00	0.08	0.961
Ethnic identity	-0.02	0.08	0.843
Religious identity	-0.16	0.07	0.019

\*Standardised

Table 6 summarises the regression analysis with personality and identity as predictors of motivational CQ. More specifically, soft-heartedness ( $\beta = 0.29$ ;  $p \leq 0.05$ ), facilitating ( $\beta = 0.18$ ;  $p \leq 0.05$ ) extroversion ( $\beta = -0.18$ ;  $p \leq 0.05$ ) and religious identity ( $\beta = -0.16$ ;  $p \leq 0.05$ ) predict motivational CQ.

**TABLE 7:** Multiple Regression Analysis with Behavioural CQ as Dependent Variable

Model	Beta*	S.E.	p-value
Conscientious	0.23	0.08	0.004
Emotional stability	0.04	0.09	0.651
Extraversion	-0.05	0.09	0.550
Facilitating	0.08.	0.08	0.312
Integrity	-0.07	0.08	0.357
Intellect	0.04	0.11	0.701
Openness	0.11	0.12	0.387
Relationship Harmony	-0.09	0.10	0.394
Soft-heartedness	0.41	0.11	0.000
Personal identity	-0.01	0.08	0.913
Ethnic identity	0.13	0.07	0.060
Religious identity	-0.07	0.06	0.266

\*Standardised

Table 7 summarises the regression analysis with personality and identity as predictors of Behavioural CQ. More specifically, soft-heartedness ( $\beta = 0.41$   $p \leq 0.05$ ) conscientiousness ( $\beta = 0.23$ ;  $p \leq 0.05$ ) predict behavioural CQ.

## DISCUSSION

Research has been done on CQ and various external behavioural outcomes; however the present findings opened a new window to the investigation of Personality, Identity and CQ within the South African context. Although CQ has been proven to be important, literature has highlighted it as an uncared for research issue. For that reason this study will make a contribution to an accumulating literature on Positive psychology and Cultural Intelligence.

Furthermore, young South Africans are faced with diversity in their day-to-day settings. Thus being cultural intelligent will allow young South Africans to be aware of the biases of their own culture and preconceptions (Dolby, 2001; Giliomee, 2003; Thomas & Inkson, 2003). CQ will enable them to understand or to explain behaviour of different cultures; to transfer knowledge about one culture to other cultural situations; recognition of the influence of his or

her own cultural orientation; and adjustment to live and function in other cultures. CQ can be transferred into organisations where young South Africans will enter a diverse workforce and environment.

If organisations want their employees to maximise his or her potential to be cultural intelligent, they might consider adapting cultural intelligence as a Strengths-based approach. Cultural intelligent employees because of the ability to adjust and to transfer knowledge to co-workers from other cultures, completing overseas assignments, feeling comfortable to interact with co-workers and clients and to lead in a multicultural environment. The general objective of this research study was to determine the relationship between identity, personality and cultural intelligence among young South Africans.

Referring to the descriptive statistics, the Cronbach alpha coefficients were tested on CQ, personality and identity. Scores ranged from 0.82 to 0.91 for CQ, with the highest score being behavioural CQ (0.91). The scores of the personality constructs ranged from 0.63 to 0.71. Unacceptable scales (as set as by Nunnally and Bernstein, 1994) were found for extroversion (0.67), intellect (0.63), openness (0.63), and relationship harmony (0.68). However, according to Black and Porter (1996), an alpha coefficient of 0.60 and higher is considered adequate in research where relatively new concepts are studied. The scores of the identity constructs ranged from 0.67 to 0.85. Unacceptable scale was found for personal identity (0.67).

The factors of CQ proved to be practically and statistically significantly related to personality and identity. The current study provided insights on the relationship between specific aspects of personality and identity and specific aspects of CQ. The four dimensions of CQ were practically and statistically significantly related to each one of the CQ dimensions; consistent with the results of Ang *et al.* (2006). In fact, an individual with meta-cognition, cognition (mental intelligence), motivational and behavioural intelligence will be able to interact across various cultural setting and situations.

More specifically, meta-cognitive CQ related practically and statistically to conscientiousness, emotional stability, extroversion, facilitating, intellect and openness. Some of these findings are consistent with Ang *et al.*, (2006). Individuals who values planning and order, having confidence in one's ability to control one's feelings and emotions, tendency

towards being open; ability to motivate and encourage, being knowledgeable, creative and talented, and eager to learn new things; will be more conscious and aware during cross-cultural interactions and setting. Thus, young Afrikaans-speaking South Africans with these personality characteristics has the ability to develop higher levels of meta-cognitive CQ.

Motivational CQ related practically and statistically significantly with facilitating, intellect and openness. Individuals whom tend to guide and encourage others, high levels of social intellect and skilfulness and being open to change will be more likely be able to direct his or her energy towards cultural differences. Thus, young Afrikaans-speaking South Africans with these personality characteristics has the ability to develop higher levels of motivational CQ. Behavioural CQ correlated practically and statistically significantly with conscientiousness, emotional stability, extroversion, intellect, relationship harmony and soft-heartedness. Individuals who values order and planning, together with a strong ego and emotional sensitivity, a tendency to be open, social intellect and skilfulness, approachability and interpersonal relatedness and being grateful whilst demonstrating empathy and gratefulness will be able to demonstrate suitable verbal and non-verbal actions during cross-cultural interactions and settings. Thus, young Afrikaans-speaking South Africans with these personality characteristics have the ability to develop higher levels of behavioural CQ.

Furthermore, those individuals whom values planning and the ability to behave according to certain expectations whilst demonstrating determination, passion and perseverance showed high levels of extroversion, openness to change, emotional stability, facilitating, integrity, emotional stability, facilitating, integrity, intellect and a well-developed personal and ethnic identity. This makes sense because an individual with low levels of conscientiousness demonstrates characteristics of being forgetful and recklessness (Witt, Burke, Barrick, & Mount, 2002). Emotional stability showed high levels of extroversion, relationship harmony, facilitating, integrity, intellect and openness. When people have the ability to be emotionally balanced and to control his or her emotions and expressions, he or she will be less like to complain and be dissatisfied. Also he or she will be less prone to depressive moods and constant worry.

Extraversion related practically and statistically significantly with integrity, intellect, openness, relationship harmony, facilitating and soft-heartedness. Those with self-confidence, social intellect, tendency to be open, bravery and courage, and approachability

will sociability seek opportunities to interact with those with different cultural backgrounds, as well as the eagerness learn about other cultures during the interactions (Valchev *et al.*, 2013). In addition he or she has flexible behaviour (Hill *et al.*, in press; Nel *et al.*, 2012). Those individuals whom have social intellect, tendency to openness, the quality of being honest, reliable and loyal, being accessible and a well-established belief-system demonstrated higher levels of facilitating. This makes sense because individuals with higher levels of facilitating has the capability to guide and encourage others and teach him or her through life by identifying right from wrong

Intellect related practically and statistically significantly with integrity, openness, relationship harmony, and soft-heartedness. Thus, individuals with the ability to understand other individuals and social interactions and reacts accordingly, will demonstrate the ability to guide and motivate others, *tendency* to be open, being cooperative and accessible, and being kind and concerned of the welfare of others will more likely be able to do things well and share it with other individuals (Hill *et al.*, in press). Also, an individual whose behaviour is characterised with by honesty, loyalty, dependability and fairness, will more likely demonstrate openness, and a well-developed religious and personal identity (Adams *et al.*, 2012; Valchev *et al.*, 2013). Thus young Afrikaans-speaking South Africans whom has the tendency to be open to new things and or situations, with a well-developed self-concept and belief system will find it easier to treat all individuals equally rather than being discriminative and intolerant.

Furthermore, individuals who in constructive in his or her own relationships, with a well-developed self-concept, belief system and an understanding of one's practices, norms and values will demonstrated high levels of openness and being interested and open to new ideas and processes (Nel *et al.*, 2012). Thus openness is related to relationship harmony, personal identity, ethnic identity and religious identity. Relationship harmony and soft-heartedness related practically and statistically significantly with personal identity. Thus, young Afrikaans-speaking South Africans with a well-developed self-concept and a definition of who and what he or she is, will less likely be disruptive, annoying, interfere in other individuals' lives, insensitive and aggressive (Forsyth, 2010; Onorato & Turner, 2004; Reicher, 2004).

Personal identity related practically and statistically significantly with ethnic identity. Thus, a young Afrikaans-speaking South African with a well-developed self-concept will be more able to develop his or her norms, practices, values and conventions. This makes sense because an individual who know who he or she is and what he or she stands for, will be able to decide what directs his or her specifics cultural characteristics and behaviour (Adams *et al.*, 2012). However, ethnic identity related practically and statistically significantly with religious identity. According to Ford, Harris and Scheurger (1993), can ethnic identity be defined as the manner in which individuals and groups defeat the dreadful conditions of his or her ethnicity. Thus ethnic identity correlated with religious identity.

Cognitive CQ and behavioural CQ were not statistically significant related to openness in this study. This finding is in contrast to that of Ng and Early (2006), and implies that openness is a critical personality trait and relevant to the diverse environment. Also, the relationship between openness and relationship harmony (0.82); and soft-heartedness and relationship harmony (0.79) are high; thus indicating that the SAPI-questionnaire items might measure the same construct.

In addition, the results in general supported the theoretically based predictions and demonstrated that CQ is associated with personality and identity. Those young Afrikaans-speaking South Africans with a well-developed ethnic identity will have knowledge of norms, practices and conventions of his or her own cultural settings, thus building a foundation for decision making and performance across cultural settings. Ethnic identity was thus positively related to cognitive CQ. This is in line with research done by Early and Ang (2003). Regarding the negative aspect of cognitive CQ, the multiple regression analyses showed that religious identity contributes strongly negatively to cognitive CQ. Thus individuals with no religious identity will not be able to interact with people from cultural different environments due to the lack of a formed basic framework of cultural values.

Furthermore, intellect, facilitating and ethnic identity was positively related to meta-cognitive CQ. This makes sense because a person with high levels of intellect tends to be more willing to learn new things and to pursue new knowledge, increasing the accuracy of his or her understanding (Ang *et al.*, 2006; Thomas & Inkson, 2003). Also, due to a more diverse South African population and ethnic identity separating the South African population; young South Africans should be able to guide and encourage others to be more aware during intercultural

interactions. Furthermore, someone who has high levels of facilitating has the ability to guide, motivate and encourage other individuals to realise his or her potential. This is a critical component of meta-cognitive CQ because it promotes active thinking about people and situations when their cultural backgrounds differ.

Soft-heartedness, facilitating, extroversion and religious identity was positively related to motivational CQ. This is consistent with research done by Ang *et al.* (2006) which indicated that highly extroverted individuals will be more self-confident and will sociably seek interactions in different intercultural settings. Furthermore, an understanding of an individual's own belief system will motivate behaviour influencing the ideal outcomes and ways of behaving (Fiske & Taylor, 1984; Thomas & Inkson, 2003). Also, individuals with high levels of soft-heartedness and facilitating are usually concerned with the welfare of his or her peers and the broader community; as well as to guide, motivate and encourage other individuals. This makes sense, because these individuals will function more effectively in cross-cultural situations i.e. socio-cultural adaption and social empathy (Ward *et al.*, 2009).

Furthermore, soft-heartedness and conscientiousness was positively related to behavioural CQ. An individual with high levels of soft-heartedness and conscientiousness has the ability to demonstrate concern for others and to be sensitive towards others, as well as the ability to comply with the social norm (Koh *et al.*, 2009; Nel, 2008). This is a critical component of behavioural CQ because it allows an individual to demonstrate suitable behaviour based on the specific intercultural situation. Thus in our diverse culture having this personality traits will allow individuals to demonstrate appropriate verbal and nonverbal actions during cross-cultural interactions and situations, for example Ubuntu in South Africa (Nel, 2008).

The present findings failed to support Ang *et al.* (2006) findings that openness to experience (including curiosity, broad-mindedness and imagination) related to all four factors of CQ. An individual with high levels of openness tends to be more willing to learn and experience new things. Also, extroversion did not predict cognitive CQ and behavioural CQ. Ang *et al.* (2006) stated that individual tends to seek interactions in different cultural setting; and are not restrained to exhibit flexible behaviour. The explanation for this inconsistency might be that that openness to change and extroverted personalities within a diverse South Africa is to some extent unknown for our society. Thus, on the one hand is the young Afrikaners whom welcomed the new challenges and mastered the diversity of the new social field, and on the



other those who resisted the change and hold on to his or her fixed values (Vestergaard, 2001). Another unanticipated result was personal identity (the self-concept) not predicting to all four factors of CQ. This is inconsistent with Markus and Sentis (1982) whom argued that an individual with a clear understanding of him or herself would not be threatened by intercultural situations. However this could be supported with the notion that young South Africans are being faced with the difficulty in forming his or her identity (Dolby, 2001; Giliomee, 2003; Thomas & Inkson, 2003).

### **Limitations and recommendations**

The study described in the present article had a variety of limitations. Firstly, the participants in the study consisted only of young Afrikaans-speaking South Africans from a higher education institution. More research is needed into identity, personality and CQ from other language and cultural groups in South Africa and different universities. Secondly, the sample size was not optimal and relatively small ( $N = 252$ ), which had an impact on statistical power. Also the results being generalised to other populations should not be advised. Lastly, some of the Cronbach alpha coefficients of the SAPI-questionnaire did not meet the requirements of Nunnally and Bernstein (1994) of  $\alpha < 0.70$ . However, because this is an exploratory study, alpha coefficients of  $\alpha > 0.60$  is acceptable (Black & Porter, 1996).

The current study only focussed on young Afrikaans-speaking South Africans from a higher education institution, additional studies with the original study should be carried out in the other South African universities; as well as other language groups. The results obtained in such studies could then be compared with those obtained in the present study promoting an in-depth investigation of CQ across cultures in South Africa. Future studies should also use larger samples to increase the confidence that study findings would be consistent across other similar groups.

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**CHAPTER 3****CONCLUSIONS, LIMITATIONS AND RECOMMENDATIONS**

## **CHAPTER 3**

### **CONCLUSIONS, LIMITATIONS AND RECOMMENDATIONS**

Chapter 3 consists of conclusions from the research article. These conclusions are drawn from the literature review and the empirical study in accordance to the study's research objectives. The limitations of the research are discussed, followed by recommendations for future research.

#### **3.1 CONCLUSION**

The general objective of this research was to determine the relationship between Identity, Personality and Cultural Intelligence among young South Africans. There were four specific objectives. Firstly, Identity, Personality and Cultural Intelligence were conceptualised according to the literature. Secondly, the relationship between Identity, Personality and Cultural Intelligence was determined among young Afrikaans-speaking South Africans. Thirdly, the effect of Identity and Cultural Intelligence was determined among young Afrikaans-speaking South Africans. Lastly, recommendations for future research and practice were made.

*Specific objective 1: To conceptualise Identity, Personality and Cultural Intelligence according to literature.*

#### **Cultural Intelligence**

Ang *et al.*, (2007) and Early and Ang (2003) conceptualised cultural intelligence (CQ) as a state-like individual ability to adapt, function and manage in a familiar and unknown diverse cross-cultural setting, as well as during cross-cultural interactions, caused by differences in race, ethnicity and nationality. A cultural intelligent individual therefore pays attention to different behaviours and situations (Triandes, 2006). Furthermore, CQ is a multi-dimensional construct, consisting of cognitive CQ, meta-cognitive CQ, motivational CQ and behavioural CQ (Ang *et al.*, 2007).

The cognitive component of CQ is defined as the individual's knowledge structure about specific norms, practices and conventions in a new cultural setting; acquired from previous

experiences and education (Ang *et al.*, 2007; Early & Ang, 2003). Meta-cognitive CQ is defined as the process in which individuals acquire and identify with cultural knowledge, thus the individuals' cultural awareness during cross-cultural interactions (Early & Ang, 2003; Van Dyne, Ang, & Koh, 2009). Motivational CQ is defined as an individual's motivation to learn more about different cultures and to function effectively in cross-cultural situations (Early & Ang, 2003). Behavioural CQ is defined as the individual's ability to demonstrate appropriate verbal and non-verbal behaviour during cross-cultural interactions (Early & Ang 2003).

### **Identity and Personality**

Watson (2008) conceptualised identity as an individual's image about him- or herself. Identity also structures the political, social and national relations of an individual and it enables him or her to make sense of the world and his or her role in it (Dolby 2001; Negus, 2003). Furthermore, Forsyth (2010) and Onorato and Turner (2004) distinguish between two aspects of identity, namely personal identity and social identity. The personal component is defined as the self-concept, the individuals' own definition of who and what they are (Garcia-Prieto, Bellard & Schneider, 2003). Social identity is defined as the individual's sense of belonging to a certain social group, for example "I am a South African" (Garcia-Prieto *et al.*, 2003). McAdams and Pals (2006) and Meyer, Moore and Viljoen (2008) conceptualised personality as an individual's relatively stable and unique variation of the physical, psychological and spiritual characteristics. Personality is expressed as dispositional traits, trait adoptions and integrative life stories situated in a specific culture (McAdams & Palse, 2006).

Research done indicated that individuals with a well-developed self-concept and belief system will not be threatened during cross-cultural interactions. He or she will also be able to understand and explain his or her behaviour and interactions with others (Markus & Sertis, 1982; Thomas & Inkson 2003). Motivational CQ is influenced by culturally different self-concepts as well. Thus, an individual with a confused self-identity will not be culturally intelligent during cross-cultural interactions (Chen, Lin, & Sawangpattanakul, 2011; Fiske & Taylor, 1984). CQ thus serves as a means to understand an individual's social and personal identity (Early & Ang 2003).

Research also indicated a relationship between the basic personality traits of The Big Five factor model with an individual's identity (Clancy & Dollinger, 1993; Ryder, Alden, & Paulhus, 2000). Individuals with a poorly developed self-concept will therefore be threatened during cross-cultural interactions (Imai & Gelfand, 2010). For that reason an individual's identity has an influence on his or her overall CQ and cross-cultural interactions.

Literature indicated the ability of The Big Five factor model to serve as an adaptive mechanism which influences an individual's behaviour (Buss, 1991). Individuals with key personality traits suited for a given social environment will then adapt more effectively than others with unsuitable personality characteristics for that same role (Ang, Van Dyne, & Koh, 2006). Furthermore, Ang *et al.* (2006) indicated a relationship between specific facets of The Big Five personalities and specific facets of CQ. Conscientiousness relates positively to meta-cognitive CQ (Ang *et al.*, 2006; Barrick, Mount, & Piotrowski, 2002). High agreeableness relates positively to behavioural CQ. Agreeableness largely focuses on interpersonal skills, which suggests a relationship with behavioural CQ (Rose & Kumar Subramaniam, 2008). Extroversion also relates to cognitive CQ, motivational CQ and behavioural CQ. Extroverted individuals tend to be more self-confident and sociably seek to interact in different cultural settings (Ang *et al.*, 2006; Ones & Viswesvaran, 1997; Rose & Kumar Subramaniam, 2008). Openness to experience (including curiosity, broad-mindedness and imagination) relates to all four factors of CQ (Thomas & Inkson, 2003).

***Specific objective 2: To determine the relationship between Identity, Personality and Cultural Intelligence among young Afrikaans-speaking South Africans.***

The current study provides insights into the relationship between specific aspects of personality and identity and specific aspects of CQ. The results indicate that the four components of CQ are positively related to each one of the CQ components (Ang *et al.*, 2006; Rose, Ramalu, Uli, Kumar, 2010). Conscientiousness, emotional stability, extroversion, facilitating, intellect and openness relate practically and significantly to meta-cognitive CQ. Thus, young Afrikaans-speaking South Africans who possess high levels of self-regulation, awareness, strategic thinking and questioning, whilst being less anxious and insecure, will be more conscious and aware during cross-cultural interactions. In addition, young Afrikaans-speaking South Africans who show a preference to interact with others, have the ability to motivate and encourage and are creative and adventurous, will also be more conscious and

aware during cross-cultural interactions (Ang *et al.*, 2006; Ang, Van Dyne, & Tan, 2011; Rose & Kumar Subramaniam, 2008).

Facilitating, intellect and openness have been found to be positively related with motivational CQ. Young Afrikaans-speaking South Africans who show the tendency to guide and encourage others, possess high levels of social intellect, skilfulness and who seek out and act on new experiences will then be able to extend their selection of behaviours during cross-cultural interactions (Ang *et al.*, 2006; Rose & Kumar Subramaniam, 2008). Furthermore, conscientiousness, emotional stability, extroversion, intellect, relationship harmony and soft-heartedness relate positively with behavioural CQ. Young Afrikaans-speaking South Africans who are flexible and adaptive in their behaviour as well as emotionally stable, creative and adventurous should therefore be able to demonstrate appropriate and flexible verbal and non-verbal behaviours during cross-cultural interactions. In addition, socially skilful, approachable and grateful young Afrikaans-speaking South Africans should also be able to demonstrate appropriate and flexible verbal and non-verbal behaviours during cross-cultural interactions (Ang *et al.*, 2006; Imai & Gelfand, 2010; Rose & Kumar Subramaniam, 2008)

Furthermore, strong-willed and determined young Afrikaans-speaking South Africans who strive for achievement, take initiative in problem solving and are comprehensive in their work, demonstrate high levels of extroversion, openness to change, emotional stability, facilitating, integrity, emotional stability, and a well-developed personal and ethnic identity. This makes sense, because an individual with high levels of conscientiousness demonstrates characteristics of being purposeful, strong-willed and determined without being forgetful and reckless (Costa & McCrae, 1992; Witt, Burke, Barrick, & Mount, 2002). Emotional stability is positively related to extroversion, relationship harmony, facilitating, integrity, intellect and openness. Thus, young Afrikaans-speaking South African will be calm and even-tempered coping with daily life and cross-cultural interactions (Ang *et al.*, 2006; Rose & Kumar Subramaniam, 2008).

Extraversion has a positive relationship with integrity, intellect, openness, relationship harmony, facilitating and soft-heartedness. This implies that self-confident, socially intellectual, open, brave, courageous and approachable young Afrikaans-speaking South Africans will sociability seek opportunities to interact with those with different cultural backgrounds, because extroverted individuals tend to be more assertive, ambitious, talkative,

lively, daring, adventurous and expressive in their behaviour (Costa & McCrae, 1992; Goldberg, 1992). Facilitating related positively to a young Afrikaans-speaking South African's social intellect, his or her tendency towards being open and adventurous, honest, reliable, loyal, accessible and having a well-established belief-system. Thus, young Afrikaans-speaking South Africans demonstrated the ability to guide and educate others by distinguishing right from wrong (Nel, 2008; Nel *et al.*, 2012).

Intellect related positively with integrity, openness, relationship harmony, and soft-heartedness. Young Afrikaans-speaking South Africans therefore demonstrate the ability to guide and motivate others, they are willing to experience new things and are curious and eager to learn., They are supportive and available, as well as kind and concerned about the welfare of others and will be more likely to do things well and share knowledge with other individuals (Barrick & Mount, 1991; Ones & Viswesvaran, 1997). Furthermore, a young Afrikaans-speaking South African whose behaviour is characterised by being honest, loyal; dependable and fair will more likely demonstrate openness, and a well-developed religious and personal identity. Thus, young Afrikaans-speaking South Africans who have the tendency to be open to new things, are broad-minded, curious and creative and show a well-developed self-concept and belief system will find it easier to treat all individuals equally, because they are culturally sensitive (McCrae, 1996).

Openness related positively to relationship harmony, personal identity, ethnic identity and religious identity. Thus, young Afrikaans-speaking South Africans who place others above themselves and have a well-developed self-concept and belief system and an understanding of their practices, norms and values tend to be more open and willing to learn from cross-cultural interactions (Ang *et al.*, 2006; Nel *et al.*, 2012). Relationship harmony related positively to soft-heartedness, and soft-heartedness related positively to personal identity. Young Afrikaans-speaking South Africans who therefore show a well-developed self-concept and have an idea of who and what they are, will be less likely to demonstrate disruptive behaviour characterised by being annoyed, insensitive and aggressiveness (Forsyth, 2010; Onorato & Turner, 2004; Reicher, 2004).

Personal identity related positively to ethnic identity. Thus, a young Afrikaans-speaking South African with a well-developed self-concept will be more able to develop his or her norms, practices, values and conventions. Young Afrikaans-speaking South Africans with a

clear picture of who they are and what they stand for will be able to decide what cultural characteristics and behaviour they want to demonstrate during cross-cultural interactions. Ethnic identity, on the other hand, relates to religious identity. This makes sense, because young Afrikaans-speaking South Africans with a well-developed ethnic and religious identity will be able to overcome the norms, rules, conventions and circumstances of their ethnicity and religion (Ford, Harris, & Scheuriger, 1993).

Furthermore, no relationship was found between cognitive CQ and behavioural CQ and openness. This finding is in contrast to that of Ng and Early (2006) and Rose and Kumar Subramaniam (2008), which implies that openness is a critical personality trait; those individuals who score high on openness tend to be more knowledgeable about different cultures and this correlated with cognitive CQ and behavioural CQ. The relationship between openness and relationship harmony (0.82) and soft-heartedness and relationship harmony is high as well. This indicates that the SAPI-questionnaire for these items might measure the same construct.

***Specific objective 3: To determine the effect of Identity and Personality on Cultural Intelligence among young Afrikaans-speaking South Africans.***

The results indicate that young Afrikaans-speaking South Africans who possess a well-developed ethnic identity will have knowledge about their culture's norms, practices and conventions. This framework allows the individual to function effectively across cultures and cultural settings (Early & Ang, 2003). Thus, ethnic identity has an effect on cognitive CQ. However, religious identity has a negative effect on cognitive CQ. Individuals with no religious identity will not be able to function effectively across diverse cultural settings, because they do not have a formed basic framework of cultural values.

Furthermore, intellect, facilitating and ethnic identity predict meta-cognitive CQ. Thus, young Afrikaans-speaking South Africans have knowledge and control over their cognitions, including self-regulating and awareness (Rose & Kumar Subramaniam, 2008). The reason is that an intellectual individual will be more willing to learn new things and obtain knowledge about different cultures (Ang *et al.*, 2006; Thomas & Inkson, 2003). Also, due to a more diverse and ethnical South Africa, young Afrikaans-speaking South Africans should be able to direct and motivate others to be more aware during cross-cultural interactions. In addition,



young Afrikaans-speaking South Africans with high levels of facilitating will promote active thinking during cross-cultural interactions (Ang *et al.*, 2006).

Soft-heartedness, facilitating, extroversion and religious identity have a positive effect on motivational CQ, influencing young Afrikaans-speaking South Africans' interest and drive to adapt to cultural differences. Young Afrikaans-speaking South Africans who show high levels of extraversion tend to be more assertive, bold and forceful and will be able to learn about another social culture during cross-cultural interactions (Ang *et al.*, 2006; Caligiuri, 2000; Rose & Kumar Subramaniam, 2008). Furthermore, young spiritual Afrikaans-speaking South Africans will be able to motivate behaviour influencing the ideal outcomes and ways of behaving (Fiske & Taylor, 1984; Thomas & Inkson, 2003). Young Afrikaans-speaking South Africans with high levels of soft-heartedness and facilitating will also function effectively during cross-cultural interactions, because of a sense of concern and sympathy for others (Ward, Fischer, Lam, & Hall, 2009). Furthermore, soft-heartedness and conscientiousness have a positive effect on behavioural CQ. The implication is that young Afrikaans-speaking South Africans are flexible and adaptive during cross-cultural interactions and demonstrate suitable behaviour (Early & Ang, 2003; Koh, Joseph, Ang, 2009; Nel, 2008; Rose & Kumar Subramaniam, 2008).

### **The fourth objective will be discussed in the recommendations section 3.3**

## **3.2 LIMITATIONS**

Regardless of the positive results of the study; there were various limitations. Firstly, the sample of the study consisted only of young Afrikaans-speaking South Africans from a higher education institution. Secondly, the sample size was relatively small ( $N = 252$ ), which had an impact on statistical power and the results being generalised to other populations. Lastly, some of the Cronbach alpha coefficients of the SAPI-questionnaire did not meet the requirements of Nunnally and Bernstein (1994) of  $\alpha < 0.70$ . However, because this is an exploratory study, alpha coefficients of  $\alpha > 0.60$  are acceptable. The use of a cross-sectional design provided data that disclosed little change over time, because personality and identity are stable characteristics (Campbell, 1990; Chen *et al.*, 2011; Johnson & Nozick, 2011).

### **3.3 RECOMMENDATIONS**

The fourth objective of this study was to make recommendations for future research, as well as the importance of cultural intelligence within the South African context. Recommendations are made for future research and for practice.

#### **3.3.1. Recommendations for future research**

Firstly, future research should consider a longitudinal design because of the dynamic and flexible nature of CQ. Personality and identity are fixed variables and are stable over time, whilst CQ changes over time (Early & Ang, 2003). A longitudinal study would provide a better understanding and knowledge about these changes that take place over time (Rose *et al.*, 2010). Secondly, more research into identity, personality and CQ from other language and ethnic groups in South Africa and different universities is needed. The current study only focussed on young Afrikaans-speaking South Africans from a higher education institution. Additional studies, in addition to this study, should be carried out in different South African educational institutions; as well as among other language and ethnic groups. Comparisons should then be made between the current study's results and those of future studies to offer an in-depth investigation of CQ across the different cultures in the South African context. Furthermore, future studies should use larger samples, thereby increasing consistency across other similar groups. Thirdly, possible moderating effects and the inclusion of personal characteristics - such as gender - should be included in future studies.

#### **3.3.2. Recommendations for practice**

The results of the present study provide evidence of the identity and personality factors leading to CQ among young Afrikaans-speaking South Africans. This study will provide an organisation with a better understanding of CQ and the benefits of having culturally intelligent employees. Organisations can use the results of this study to determine an employee's CQ in the working environment, as well as the overall CQ levels of the organisation. Once the CQ level of an employee is determined; an employee will be able to adjust to a culturally diverse working environment. An organisation could also adapt CQ as a strengths-based approach to identify employees who have to complete overseas assignments, provide leadership in multi-cultural environments, manage international careers and identify possible expatriates.

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