The Role of Emotional Intelligence in Enhancing Intercultural Sensitivity

A thesis submitted for the degree of Doctor of Philosophy (PhD)

By

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DECLARATION

I declare that this thesis is the result of my own independent investigation and that all sources are duly acknowledged in the bibliography

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ABSTRACT

Emotions have been noted for their crucial role in survival behaviour relating to resistance to cross-cultural ambiguity. Today's globalised multinational corporations (MNCs) have recognised the importance of developing their diverse workforces' intercultural sensitivity (ICS) – a worldview towards cultural difference – as a means of reducing resistance to cross-cultural ambiguity hence maintaining a professional multicultural work environment. However, no studies have yet been made investigating the role of emotional intelligence (EI) in enhancing intercultural sensitivity and simultaneously regulating emotions produced from resistance to cultural difference. Therefore, this study has explored the role of EI in enhancing ICS aiming at increasing the effectiveness of intercultural training within the context of multinational organisations. A theoretical framework was constructed presenting the idea of EI entry-points into intercultural sensitivity and resistance to difference. Through an inductive research approach, a chosen multinational airline company's flight attendants were targeted with in-depth semi-structured interviews. Grounded theory analysis was applied. The analysis resulted in the development of a grounded emotional-cognitive intercultural adaptation process together with three adaptive cognitive states. These were named: *Learn*, *Understand*, and *Know*. Each cognitive state was noted to be associated with a particular emotional state that causes the interacting individual to shift into the relevant cognitive state. The emotions surprise and curiosity were found to be associated with *Learn* while empathy was found to be associated with *Understand*, and finally acceptance was found to be associated with *Know*.

The research results strongly support the proposed EI entry-points within the grounded emotional-cognitive content of the produced intercultural adaptation process. The results address the research aim regarding the role of EI in enhancing ICS. Through the EI entry-points, ICS is indirectly enhanced through the development of intercultural performance as EI mental abilities are proposed which would regulate one's behaviour towards the three grounded emotional-cognitive intercultural adaptation states. The

developed model is suggested to contribute to enhancing the effectiveness of intercultural training. The trainee's intercultural performance could be enhanced through directing the emotional-cognitive dynamics, during intercultural interaction, towards the empirically grounded set of emotional-cognitive states. As linking EI and ICS remains an important and under-explored topic, it is hoped that the findings of this study will present a better understanding of the dynamics of emotions within the context of multinational organisations, as well as the role of EI in enhancing ICS, subsequently leading to further research.

TABLE OF CONTENTS

LIST OF TABLES

LIST OF DIAGRAMS

GLOSSARY

DMIS	The Developmental Model of Intercultural Sensitivity
EI	Emotional Intelligence
ICS	Intercultural Sensitivity
IDI	Intercultural Development Inventory
MNCs	Multinational Corporations
MSCEIT	Mayer-Salovey-Caruso Emotional Intelligence Test
SI	Social Intelligence

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CHAPTER 1

INTRODUCTION

1.1 Overview

A growing body of empirical evidence suggests that emotional intelligence (EI) – a set of emotion-dependent skills, working together in the form of a 'mental ability' (Mayer *et al.*, 2000a) – plays a role in enhancing a wide spectrum of interpersonal competencies which are critical for employee performance development, and consequently for organisational development and effectiveness. One of these competencies is called intercultural competency – 'the ability to communicate effectively in cross-cultural situations and to relate appropriately in a variety of cultural contexts' (Bennett & Bennett, 2004, p.149). Intercultural competency is especially important in this age of globalisation characterised by maximised cross-cultural communication. Intercultural training programmes have been initiated to address the need to enhance employee intercultural competencies, particularly within multinational corporations. Furthermore, recent literature has presented empirical evidence highlighting the role of developed EI in the advancement of intercultural performance (Alon & Higgins, 2005; Hee Yoo *et al.*, 2006; Herkenhoff, 2004; Mount, 2006). However, an empirically developed EI-based intercultural training model has not yet been found. Therefore, it is argued in this study that EI could play a major role in enhancing intercultural competencies and consequently improve intercultural training outcomes. The aim of this study is to explore the role of EI in enhancing intercultural competencies within multinational corporations. In particular, the study focuses on the role of EI in managing employee resistance to cultural difference.

This chapter lays the foundation for the aim of the research. Here, the research problem statement is clarified as well as the aims, objectives and a

summary of the research methodology. Finally, the chapter illustrates the thesis roadmap and objectives of each of the following chapters.

1.2   Background of Research Topic

During the last two decades, multinational corporations have shown international interest in intercultural competency development as a result of the recent globally experienced increase in organisational cross-cultural contact (Bennett & Bennett, 2004; Gagnon & Cornelius, 2002; Lockwood, 2005). This is in turn a direct result of advances in communication technology and increased travel speed at attainable financial costs (Al-Roubaie, 2004). Such technological development has changed the perception of time and space, shrinking the two dimensions, hence bringing people from a wide variety of cultures to extreme closeness, therefore leading to 'significant worldwide demographic changes' (Lockwood, 2005).

Amer Al-Roubaie clearly states that 'in this global age, there is a need for cultural understanding among various cultural groups' and that 'never before have intra-cultural features of people in different parts of the world been so interconnected as in this age of globalisation' (Al-Roubaie, 2004, p.14). In this respect, such sudden intercultural contact requires members across cultures to develop intercultural competencies that increase tolerance and hence suspend stereotypical belief and prejudice. Therefore, ongoing intercultural training is believed to be essential to help maintain harmony across today's increasingly diverse workforce, and in turn enhance intercultural performance.

One of the strongest obstacles to intercultural competency development is claimed to be resistance, in this case resistance to cultural difference (see for example, Lawrence, 1986; Numerof & Abrams, 1994; Szabla, 2007; Waddell & Sohal, 1998). Piderit (2000) and Szabla (2007) explain how resistance should be managed as an attitudinal-based behaviour, where any attitude consists of a 'tripartite' construct of affect (emotion), cognition (thought and

belief) and intention. This research emphasises the possible relationship between this tripartite construct within resistance attitude and the interconnected cognitive, affective and behavioural processes believed to constitute EI (Freedman, 2007; Mayer *et al.*, 2000c).

EI originally emerged from the field of psychology and has become of recent interest to researchers in the field of Organisational Behaviour. The term 'Emotional Intelligence' was first explained as a scientific concept in 1990 by Salovey and Mayer (Mayer *et al.*, 2000a; Salovey & Mayer, 1990). They defined the term as 'the subset of social intelligence that involves the ability to monitor one's own and others' feelings and emotions, to discriminate among them and to use this information to guide one's thinking and actions' (Salovey & Mayer, 1990, p.189). EI was mentioned earlier by Payne in 1986 where he had 'foreseen an age in which emotion and intelligence would be integrated by teaching emotional responses in schools, and governments would be responsive to the individual's feelings' (Payne, 1986 cited in Mayer *et al.*, 2000a, p.93). Even so, EI did not come to the general public's notice until 1995 when Daniel Goleman, a psychologist, published his book 'Emotional Intelligence' (Goleman, 1995 cited in Buelens *et al.*, 2006, p.106; Goleman *et al.*, 2002).

1.3   Statement of the Problem

During the last two decades, a growing body of empirical evidence has been detected regarding the role of emotional intelligence in enhancing interpersonal competencies where EI would act as a prerequisite paving the way to the enhancement of such capabilities, such as communication, social-based problem solving and decision making, stress management and quality of social relationships (Caruso & Salovey, 2004; Freedman, 2007; Goleman *et al.*, 2002; Lopes *et al.*, 2006). A very important interpersonal competency for MNCs is intercultural competency. This competency has been addressed by intercultural training. Reducing human resistance to cultural difference has been argued to help enhance such competency (Bennett & Bennett,

2004). However, no studies have been found which investigate the role of EI in enhancing intercultural competency with a focus on reducing the resistance attitude towards cultural difference.

Although there are many other factors involved as barriers to enhancing the effectiveness of intercultural training programmes, the focus of this research is on resistance to difference as one of the major barriers because of its potential relevance to EI.

1.4   Research Aim and Objectives

The aim of this study is to investigate the role of EI in enhancing the effectiveness of intercultural training within MNCs.

In order to achieve the research aim, six objectives have been set. These have been addressed throughout the thesis and are as follows:

1. Conduct a critical review of the body of literature available on topics relevant to EI, intercultural training in MNCs, intercultural competencies, emotional dynamics during both intercultural resistance to difference and intercultural meaning-making, in order to find theoretical evidence pointing to a possible relationship between EI, resistance and intercultural competencies. This objective is addressed in both chapters 2 and 3.

2. Develop a research question such that would address the proposed aim. This is achieved in chapter 3.

3. Design a research methodology that would best direct the developed research question and clarify a suitable primary data collection method. This objective is attended to in the research methodology chapter 4.

4. Empirically investigate the emotional dynamics during intercultural interaction in order to find the role of EI in enhancing these in a

manner that would address the initial research problem statement. The data analysis and findings chapter (chapter 5) presents this investigation.

5. Compare the results of both primary and secondary data analysis (chapter 6) and use the research findings to propose implications for intercultural training in multinational organisational settings. The final chapter (chapter 7) addresses this objective.

6. Clarify the limitations of the study and use them to recommend future studies in order to further the current investigation. This is explained in chapter 7 as well.

1.5   Methodology

As investigating the role of EI in enhancing intercultural training is the final objective of this study, through which an emotional intelligence-based training model is projected, an inductive research approach has been designed for the generation of the theory. Furthermore, since a 'subjective meaning of social action' (Bryman & Bell, 2007, p.19) is explored, in this case intercultural competency and its relationship to emotional intelligence, an interpretivist epistemological research philosophy is adopted. A constructionist ontological position was found to be suitable since the above-addressed 'social phenomena and their meanings' are believed to be 'continually accomplished by social actors' (*op. cit.*, p. 23) rather than being 'independent' of them as claimed by the objectivist ontology (*op. cit.*, p. 23).

Interview research was found to be the most suitable as this method would best address the research objectives in understanding the emotional-cognitive inner experiences of multinational employees during intercultural interaction. The research participants are multinational cabin crew (flight attendants) within a chosen airline company. The participants were purposively selected due to their intercultural experience as they continually interact with multinational passengers and peers.

All cabin crew in the chosen airline company were invited to complete two psychometric tests: the Mayer-Salovey-Caruso Emotional Intelligence Test (MSCEIT) and the Intercultural Development Inventory (IDI). These were used for two reasons. The first was to motivate participation, and the second to purposively select informants with extreme high and low results in both tests. Interviewing extreme cases is argued to help retrieve richer data in a shorter timeframe. Because participation rates were low the extreme case selection criterion was eventually cancelled and the MSCEIT was used alone as a participation motivator.

Finally, since developing a theory is the target of this research, grounded theory data analysis has been implemented in accordance with Corbin and Strauss's (2008) procedures. This is elaborated on in both chapters 4 and 5.

1.6   Thesis Roadmap

The research stages are explained through seven chapters, with the current introductory chapter being the first. The literature review is presented in two parts, chapters 2 and 3. Chapter 2 presents a detailed review of the literature with regard to how emotions relate to intercultural sensitivity and how they aid the sense-making process as well as adaptive behaviour during intercultural interaction. This chapter also explains the relevance of ICS to intercultural training in multinational organisations as well as to resistance to cultural difference through emotional processes. The idea of the emotional dynamics during intercultural interaction is then used as a linking point between ICS and resistance to difference in chapter 2 and EI in chapter 3.

Chapter 3 continues the literature review. Here the history, models and main critique of EI are presented. A universal model for EI is suggested and the choice of the mental ability model of EI for this research is justified. Finally, a theoretical framework is created and used to consolidate the research gap and to formulate the research question.

Chapter 4 elaborates on the research methodology and its implementation. Here the research epistemological and ontological approaches are justified. Also the research design is established in a way that will address the research question. Finally, the sampling, the selected participants, the data collection procedures, the research ethics, and the data analysis method conducted are thoroughly explained.

Chapter 5, the data analysis and findings chapter, illustrates a step-by-step elaboration of the conducted grounded theory analysis and its findings. The resulting theoretical model is diagrammatically illustrated and explained in detail.

Chapter 6, discussion and contributions, presents a critical discussion of the resulting theoretically grounded model. The discussion links existing literature with results obtained from the current empirical research. The second half of the chapter discusses the research contributions made to the body of knowledge relevant to the areas of intercultural training, EI, and multinational human resource management.

Chapter 7, the final chapter in the thesis, gives a summary of the main research conclusions and explains the recognised limitations. At the end of the chapter, recommendations for future research are given in relation to the discussed limitations as well as to the resulting grounded model and the qualitative research methodology.

CHAPTER 2

LITERATURE REVIEW – PART 1

Intercultural Sensitivity and Emotional Dynamics during Intercultural Interaction

2.1 Introduction

The very first research objective laid down in the introductory chapter is to conduct and present a critical review of the body of literature relevant to EI, intercultural training in MNCs, intercultural competencies, and emotional dynamics during intercultural interaction in the workplace. Such a review was carried out in order to find theoretical evidence pointing to a possible relationship between emotional intelligence, resistance and intercultural competencies. The literature review is presented in two parts. This chapter covers the first part and is related to intercultural training and intercultural sensitivity development. Furthermore, since emotion is the connecting point between the main concepts in this research, this chapter presents a review of literature on the dynamics of emotion during intercultural interaction and their relevance to the emotional-cognitive processes within intercultural competencies. The findings from this chapter are used as a link to the second part of the literature review in chapter 3 where an in-depth review of the concept of emotional intelligence works its way towards a theoretical framework and the research question.

2.2 The Need for Intercultural Competencies

The social identity theory 'informs us that people practice in-group favoritism and out-group differentiation (i.e., contrast) for the purpose of enhancing their social and personal identities' (Ting-Toomey, 1999, p.147). In other words,

people have a natural tendency to get attracted to those they perceive to be similar to them (Barsade *et al.*, 2000). Looking at social identity theory from an evolutionary perspective, it is evident that the instinctive 'tribal' way of living, which ensured survival for centuries through membership of the tribe to keep safe, is no longer an effective mechanism in modern multicultural organisations. This is particularly because such an ancient human tribal instinct 'involves the identification of an out group that is the object of negative stereotyping and potential maltreatment' (Jones *et al.,* 2003, p.201). Within today's multicultural societies, formed as a direct result of developed communication technology, transport, media and global economic trends, a demand for shifting from an exclusive tribal attitude to an inclusive attitude has become evident. This shift requires communication with strangers from the so-called 'out group', which can evoke stereotyping that would lead to prejudice, hence disrupting the performance quality of a diverse workforce. This newly evolving shift requires an 'acculturation process' defined by Berry (1980) as 'the process by which group members from one cultural background adapt to the culture of a different group' (Berry, 1980 cited in Tung, 1993, p.464). Rieger and Wong-Rieger (1991) identified an optimal or so-called 'highly functional pattern of interaction' or acculturation 'between people of two national cultures or across members of different subcultures in a given nation'. They called this pattern 'integration' where 'the better elements from the various cultures or subcultures are combined to bring about an efficient deployment of resources and materials' (Rieger & Wong-Rieger, 1991 cited in Tung, 1993, p.465). For an 'integration acculturation process' to take place, a particular mode of communication is advised by Yoshikawa (1987). This is called the 'dialogical mode' of 'intercultural communication'. Here a relationship is formed between a given 'dominant culture A' and an 'acculturating culture B'. Through the 'dialogical communication mode' a particular relationship is formed between the two cultures, where 'the cultural integrity of A and B and the differences and similarities of A and B are recognised and respected. The emphasis is on wholeness, mutuality, and the dynamic meeting of A and B. Even in their union, A and B each maintains a separate identity' (Yoshikawa, 1987 cited in

Matoba, 2003, pp.4-5) which consequently forms what is called a 'Third Culture' that leaves both culture A and B 'intact' (Matoba, 2003, p.7; Holmes, 2005, p.7).

Evidence from research findings indicates that the success of the 'integration acculturation process' through a 'dialogical mode of communication', which in turn demands tolerating multiculturalism and 'cultural indigenous diversity' (Al-Roubaie, 2004, p.5) requires a set of interpersonal and intrapersonal skills called intercultural competencies developable through rigorous training for members of a multicultural organisation to ensure the evolution of an inclusive culture. Such competencies have been argued to help individuals working in a 'foreign environment' to relate to the 'Other' not only on a 'professional level', but on an 'emotional level' as well (Szkudlarek, 2009, p.975). Szkudlarek (2009) states the following regarding the need for the development of such competencies in today's multicultural workplace:

> The ability to communicate effectively across cultural boundaries, to find emotional balance and to creatively co-shape frameworks of collective behaviour is becoming an indispensable skill in today's world. Indeed, it has become a skill which *should* be taught (p.975).

Intercultural competencies are now known to consist of emotional-cognitive processes and so require emotional and cognitive adaptation training alongside the other interpersonal and intrapersonal skills developed during intercultural competencies training. Even so, limited studies on emotion have been found in the cross-cultural context particularly for multinational organisations (Ashkanasy *et al.*, 2002; Fujimoto *et al.*, 2005; Khuri, 2004). The following sections elaborate on this gap in the literature and explain the important role of emotions during intercultural interaction.

2.3 Multinational Organisations and Intercultural Training

With the increase in globalisation, multinational companies compete for human resources that can function effectively across national borders (Graf &

Mertesacker, 2009). Cultural differences between multinational human resources in today's globalised economy are believed to affect employees' 'attitudes and behaviours in the workplace', as well as influence their 'ability to work well with other employees' or even with serving clients and customers or dealing with suppliers (Wentling & Palma-Rivas, 2000, p.36). Ashkanasy *et al.* (2002) argue that in addition to cultural diversity issues which directly address the trend of globalisation, 'emotional issues indirectly address it through the mediating variable of communication', adding that 'communicating effectively by understanding, reading, and responding to the emotional nuances in different cultures and environments underscores the importance of the linkage between diversity and emotion in the new millennium' (*op. cit.*, p. 308). Therefore, the effectiveness of today's globalised multinational organisations 'rests largely on their ability to be open to the differences associated with different cultures. [And so] prejudice, or negative affective response to dissimilar others, is a significant barrier' that such 'organisations must deal with' (Fujimoto *et al.*, 2005, p.125).

The value of a multicultural workforce in today's globalised multinational organisations is in its 'heterogeneity', which in turn 'is a source of creativity and innovation and offers much richer learning opportunities than homogeneity; providing, of course, that it is effectively managed' (Tomlinson & Egan, 2002, p.81). Therefore, 'ongoing activities of reframing and reconstructing experience to accommodate the other' (*op. cit.*, p.95) is mandatory for maintaining the benefits of a multicultural workforce. These activities are organised through what is called intercultural training. Intercultural training, also called cross-cultural training, was initially conducted in the 1950s and 1960s to either prepare people to live and complete assignments in a foreign culture or to re-adapt to their own cultures after returning from work in another country (Bhawuk & Brislin, 2000). With the onset of globalisation, intercultural training evolved into training programmes that include preparing people within their own country to deal with people from different cultures (Bhawuk & Brislin, 2000). Therefore, amongst the definitions reviewed by Bhawuk and Brislin (2000) of

intercultural training, the one made by Brislin and Yoshida (1994) fits the modernised design and purpose. As such, intercultural training is described as: 'formal efforts to prepare people for more effective interpersonal relations and for job success when they interact extensively with individuals from cultures other than their own' (Brislin & Yoshida, 1994 cited in Bhawuk & Brislin, 2000, p.163). Today, intercultural training includes two types of training techniques. These are culture-specific and culture-general training (Graf, 2004). In contrast to culture-specific training which focuses on information about the differences in a specific culture and guidelines regarding how to interact with it, culture-general training develops the individuals' cultural self and other awareness as well as their intercultural sensitivity (Graf, 2004). In addition, culture-general training uses experiential methods which help trainees learn how to deal with the emotional stressors during intercultural interaction (Bhawuk & Brislin, 2000). Such methods have shown significantly greater effect than the culture-specific mode of training (Pruegger & Rogers, 1994). This is because culture-specific training depends mainly on lectures within rational and unemotional classroom settings therefore making it passive and ineffective (Bhawuk & Brislin, 2000). Altshuler *et al.* (2003) add in this regard that the effectiveness of intercultural training programmes can be increased by going 'beyond merely transmitting culture-specific knowledge and include attitude and skills components as well' (*op. cit.*, p.388). This is because attitude and skills building would equip trainees with the ability to adapt to all sorts of cultural ambiguity and hence reduce resistance to difference during intercultural interaction (Bennett & Bennett, 2004; Graf, 2004). Therefore, culture-general intercultural training has been defined as 'aiming at both understanding cultural differences and their effect on interpersonal behaviour and acquiring competencies how to manage the differences' (Graf, 2004, p.200). In this regard, intercultural training deals today with the development of interpersonal and intrapersonal skills such as communication, self monitoring, behavioural adjustment, and sensitivity skills (Fowler, 2006), as well as with intercultural issues such as 'identity formation, group exclusion and inclusion, discrimination in the workplace and conflict resolution' (Szkudlarek, 2009, p.976). These skills

combined are referred to as intercultural competencies (Graf, 2004) and are known as 'characteristics that an individual possesses which facilitate competent intercultural interaction' (*op. cit.*, p.201). These competencies require an ongoing developmental effort as they are known to 'evolve over an extended period of time' (Krajewski, 2011, p.140). Therefore any intercultural training effort should consider such a characteristic in order to enhance its effectiveness and hence maintain a flexible design which can be applied throughout prolonged periods. This demand for an extended period of development is caused by the very constituents of intercultural competency. Intercultural competencies are grouped into three components: cognitive, affective and behavioural (Bennett & Bennett, 2004; Graf, 2004; Lloyd & Hartel, 2010; Spinthourakis *et al.*, 2009; Ting-Toomey, 1999). 'Knowledge about the other culture' and the 'ability to process information' are examples of the cognitive dimension. 'Intercultural sensitivity' and 'skills to manage intercultural situations' are examples of the affective and behavioural dimensions respectively (Graf, 2004, p.201; Lloyd & Hartel, 2010, p.847; Spinthourakis *et al.*, 2009). These skills combined are needed in achieving appropriate intercultural interaction with culturally different others (Graf, 2004). However, despite the fact that the three dimensions have been addressed in developing intercultural behaviour, the affective component and its role in enhancing intercultural behaviour has not been fully accounted for. In this regard, Wawra (2009) presents the following argument:

> Until now, cognitive goals have typically predominated in intercultural training programmes, followed by behavioural ones. Affective training goals are often cited as a third typical component of intercultural training, but generally, less time and effort are spent on this part than on the other two. This may be because affective goals are considered to be of minor importance, or because the view that affective skills cannot be significantly improved by training still dominates. However, taking into account the latest findings of social neuroscience, it is argued that the affective is in fact the most important component in intercultural negotiations and should therefore be adequately represented in training programmes (p.163).

As mentioned above, intercultural sensitivity (ICS) is considered to be dependent on emotional skills. Graf (2004) defines intercultural sensitivity as the 'emotional capability to be sensitive towards individuals from a different national culture' (*op. cit.*, p.204). According to Hammer *et al.* (2003), ICS is the 'ability to discriminate and experience relevant cultural differences', and 'intercultural competence' the ability to 'think and act in interculturally appropriate ways' arguing that 'greater intercultural sensitivity is associated with greater potential for exercising intercultural competence' (*op. cit.*, p.422). In agreement, Graf (2004) concluded from his review of literature that ICS is a crucial element in achieving competent intercultural interaction. One core reason for this important role is that increased intercultural sensitivity has been found to be associated with reduced resistance to difference in others, therefore intercultural training programmes tend to focus on 'maximizing employee potential by valuing difference' (Gagnon & Cornelius, 2002, p.27). This point is explained further in the next section.

2.4 Intercultural Sensitivity and Resistance to Difference

According to Lloyd and Hartel (2010), the affective component of intercultural competencies includes three emotion-based skills. These are called: 'dissimilarity openness, tolerance for ambiguity and cultural empathy' (*op. cit.*, p.849). Individuals with high dissimilarity openness are able to perceive differences in culturally different others as positive and hence become open to learning from dissimilar others (Fujimoto *et al.*, 2000). By doing so, people open to dissimilarity are able to see the world from the dissimilar others' point of view (Fujimoto *et al.*, 2000). Tolerance for ambiguity on the other hand enables people to react adaptively to cross-cultural ambiguity, hence working away from the frustration and confusion associated with intolerance (Lloyd & Hartel, 2010). Lloyd and Hartel (2010) conclude that such openness and adaptive behaviours are due to the individuals' awareness and regulation of their own as well as others' emotional reactions. The same goes for cultural empathy where an individual who possesses such competency becomes

sensitive to and is aware of others' cultural differences, and therefore is able to build strong intercultural relationships with team members based on trust and understanding (Lloyd & Hartel, 2010). This is mainly because empathy in general causes an emotional awareness that helps people place themselves 'into another's shoes', leading to the treatment of others as one would wish to be treated, hence taking 'into consideration the values and perspective' of others (Olson & Kroeger, 2001, p.118). Song (2009) on the other hand argues that an individual's reaction to cultural difference is a more cognitive-based skill than affective. He justifies this by explaining that people adapt to cultural difference through a cognitive reappraisal process which shows for example when 'a person is able to think of a stressful life event as an opportunity rather than a challenge', consequently reducing negative psychological outcomes (*op. cit.*, p.284). However, it is argued that such cognitive reappraisal cannot take place without emotional regulation, understanding, and empathy. Therefore, much of the literature on ICS shows that although such a competency is classified under the affective component of intercultural competencies, its function actually combines affective as well as cognitive processes. In addition all the above affective and cognitive based skills have been observed as the building blocks of ICS (Bennett & Bennett, 2004). And, it is these underlying affective and cognitive based processes that this research seeks to further understand particularly in relation to the enhancement of ICS.

Although the importance of ICS has become well recognised, there is limited empirical work actually showing how ICS develops (Shapiro *et al.*, 2008). One such work is that by Bennett (1986). Bennett (1986) reports that for ICS to develop, 'a key organizing concept must be internalised. This concept is *difference* – [where] cultures differ fundamentally in the way they create and maintain world views' (*op. cit.*, p.181). Therefore, it is argued that 'one's competence in intercultural relations increases' as 'one's experience of cultural difference becomes more sophisticated' (Bennett & Bennett, 2004, p.152). ICS does not come naturally and so requires exposure to multicultural environments as well as structured experiential training. In

support, Olson and Kroeger (2001) start out their article with the following explanation regarding the relationship between the natural negative reaction to cultural differences and the need for ICS development:

> Virtually every human interaction is an intercultural encounter. Time and space have shrunk; we are no longer insulated from cultural differences as we have been in the past. Today, we encounter people of different cultures in every realm of our lives. When we meet each other, we discover differences in perspectives, behaviours, and communication styles. As we interact, we are engaged in an intercultural communication. Yet, intercultural sensitivity does not come naturally; unfortunately, we are more likely to ignore, copy, or destroy difference (p.116).

As mentioned above, Bennett's ICS developmental model emerged during the 1980s. During this time 'the field of cross-cultural training showed signs of maturity through the publication of theoretical books, handbooks, special issues in journals, and the development of a culture general assimilator that used a broad theoretical typology, all of which led to the integration and systematisation of the field' (Bhawuk & Brislin, 2000, pp.175-176). As such, the model has become popular through various intercultural conferences and research publications (Bhawuk & Brislin, 2000). Three characteristics of this particular model for ICS development have been found most relevant to the objectives of this research. First, Bennett's (1986) model reflects a continuum based on a developmental process that takes place in incremental steps (Edstrom, 2005). Second, the development of ICS along the given continuum depends largely on enhancing its affective content (Bennett & Bennett, 2004; Graf, 2004). And third, Bennett 'seeks to empower educators with this [model] so they can create curricula that facilitate movement through the stages of intercultural sensitivity' (Olson & Kroeger, 2001, p.119). Together these three characteristics are believed to address this research's objectives in aiding further understanding of the role of emotions and eventually EI in enhancing ICS, and consequently producing an EI-based intercultural sensitivity training model.

In 1986, Milton J. Bennett concluded that ICS's developmental process along the mentioned continuum is composed of attitudinally and behaviourally expressed cultural worldviews used to 'make meaning of cultural differences, representing increasingly sophisticated cognitive stages of sensitivity to other cultures' (Westrick, 2005, p.107). As mentioned earlier, Bennett's model is based on how people from different cultures 'subjectively experience differences' (Olson & Kroeger, 2001, p.119). Bennett (1986) presented the continuum as the Developmental Model of Intercultural Sensitivity (DMIS). The DMIS constitutes a progression of worldview orientations toward cultural difference that comprise the potential for increasingly more sophisticated intercultural experiences (Bennett, 1986; Hammer *et al.*, 2003). The DMIS is composed of six stages of ICS. Three of these stages are ethnocentric (denial, defence, and minimisation), where one's culture is 'experienced as central to reality', and three are ethnorelative (acceptance, adaptation, integration), where one's culture is 'experienced in the context of other cultures' (Hammer *et al.,* 2003, p.421). The DMIS was created 'as a framework to explain the observed and reported experiences of people in intercultural situations' through describing the psychological progress of 'cognitive structure' towards cultural difference and presenting this progress through the model's six stages, where 'the statements about behaviour and attitude at each stage are indicative of a particular condition of the underlying worldview' (Bennett & Bennett, 2004, p.152). Increased sensitivity to cultural differences is claimed to reduce resistance to cross-cultural difference (Bennett & Bennett, 2004). This is illustrated in the six stages of the DMIS as a progression from the ethnocentric 'ways of avoiding cultural difference, either by denying its existence [Denial], by raising defenses against it [Defense], or by minimizing its importance [Minimisation]' to the ethnorelative 'ways of seeking cultural difference, either by accepting its importance [Acceptance], by adapting a perspective to take it into account [Adaptation], or by integrating the whole concept into a definition of identity [Integration]' (*op. cit.*, p.153). Comparing the qualities of an ethnorelative worldview to the three emotion-based intercultural skills presented above by Lloyd and Hartel (2010), it is obvious that openness to cultural difference, adaptive reaction to

cultural ambiguity, and empathetic understanding of the others' worldview all become integrated under interculturally sensitive behaviour which simultaneously leads to reduced resistance to cultural difference.

Other measures of ICS have used the concepts of individualism and collectivism (Bhawuk & Brislin, 1992) but, unlike the DMIS, they do not present ICS as a developmental construct (Paige *et al.*, 2003) and also fail to clarify the dynamics of cognitive and emotional processes in the ethnocentric/ethnorelative mindsets.

Since ICS is developed through enhancing affective-cognitive based cross-cultural adjustment (Bennett, 1986; Bennett & Bennett, 2004) and since ICS is a central competency that needs to be developed during intercultural training (Graf, 2004; Hammer *et al.*, 2003) in order to produce more adaptable and self-adjusting individuals, this research focuses on exploring the possibility of enhancing the effectiveness of intercultural training through a better understanding of the affective-cognitive dynamics during intercultural interaction within multinational workplace settings. The next section reviews existing research in this area.

2.5 Emotional Dynamics during Intercultural Interaction

Intercultural interaction is a special case of human communication. Human communication is known for its complexity which mainly is caused by 'filters affecting [the] communication process' (Westcott, 2007, p.28). A central filter affecting intercultural communication is emotions (Parkinson, 1996). This is because emotions are a form of 'response to events and situations' as well as a 'cause of [peoples'] responses' (Fox & Spector, 2002, p.167). Cross-cultural encounters are situations that naturally evoke emotional responses and are 'inherently emotional processes [as] they involve a considerable amount of uncertainty and a potential for misunderstanding (Ozcelik & Paprika, 2010, p.671). The misunderstanding felt by intercultural interactants is caused by the cultural ambiguity produced during the interaction.

Therefore, particular intercultural competencies are needed to reduce such cross-cultural friction. In general, developing intercultural competence requires a focus on achieving effective emotion-based communication skills (Krajewski, 2011). ICS has been known to play a crucial role in enhancing intercultural communication (Bennett, 1986); making it an essential component of intercultural training as it holds a key element to the success of intercultural interaction. This element is emotion regulation. Although ICS has been viewed as an emotion-based competency, the emotional dynamics that produce such sensitivity is understudied leading to undervaluing of emotion regulation training in intercultural training programmes. The dynamics of emotion is defined by the present study as the manner in which emotions function during human social interaction particularly during intercultural communication. This section presents a review of literature regarding the dynamics of emotions during intercultural communication with dissimilar others. The reviewed literature will then be used in chapter 3 to argue the potential role of EI in enhancing ICS.

2.5.1 Emotions as sense-making tools

The role of emotions in the workplace was underestimated in organisational research up until the 1990s (Fisher & Ashkanasy, 2000; Fox & Spector, 2002). Thus far, most studies on emotions had focused on their intrapersonal role regarding how they affected peoples' inner experience (Van Kleef *et al.*, 2011). Therefore, 'little is known about the interpersonal effects of emotions; that is, how one person's emotions influence other people's cognitions, attitudes, and behaviours' (*op. cit.*, p.114). It is argued that 'the very fact that emotions are expressed implies that they may serve social functions' (*op. cit.*, p.115). One central function emotions serve during intercultural communication is aiding a sense-making or meaning-making process (Westrick, 2005). Van Kleef *et al.'s* (2011) social information theory argues that 'emotional expressions produce interpersonal effects by triggering affective reactions and/or inferential processes in targets,

depending on the target's information processing and the perceived appropriateness of the emotional expression' (*op. cit.*, p.114). This is the 'underlying attribution of meaning' (Fowler, 2006, p.409). Culture on its own is viewed as a 'meaning-making framework' that influences peoples' view of the world (Oyserman, 2011, p.164). ICS employs this meaning-making process in order to experience intercultural events (Westrick, 2005) as people tend to 'respond to the meaning they attach to events' rather than responding directly to them (Bennett, 1986, p.179). Every interactant's social world is usually 'constituted within a framework of familiar and pre-acquainted knowledge about various situations' (Nishida, 1999, p.754). During intercultural interaction an interactant constantly creates meaning by comparing the ambiguous behaviour performed by the other culture with the pre-acquainted knowledge. This meaning-making or sense-making process in turn evokes emotion in the interacting individuals (Rafaeli & Vilnai-Yavetz, 2004). This is because sense-making 'involves taking whatever is clearer, whether it be a belief or an action, and linking it with that which is less clear [where] the outcome of such a process is a unit of meaning'. During this process, sense is challenged and renewed causing the arousal of the autonomic nervous system which in turn triggers the production of emotion (Weick, 1990, 1995 cited in Myers, 2007, pp. 613, 615).

Furthermore, the emotional state affects the direction of the meaning-making process. In other words, different emotions experienced in a given situation could lead to a different interpretation of the same situation (Hareli *et al.*, 2005; Smith & Ellsworth, 1985). For instance, negative emotion can lead to 'distancing or disengagement behaviours, whereas positive emotion is expected to lead to approach or connecting behaviours' (Hareli & Rafaeli, 2008, p.46). This is because emotion influences 'what is retrieved and used from memory and how that information is processed' (Forgas & George, 2001, p.7). In addition, the same emotional expression may have different effects in two different situations (Van Kleef *et al.*, 2011). 'The effectiveness of emotional expressions depends on which emotion is expressed to whom, and under which circumstances' (*op. cit.*, p.146). Intercultural interaction

provides a variety of circumstances based on intercultural difference. This may cause countless interpretations of emotional expressions and hence lead to confusion and misunderstanding. In addition, emotions 'prepare the body and the mind for behavioural responses aimed at dealing with the circumstances that caused the emotion' (Van Kleef *et al.*, 2011, p.117). Consequently, emotions 'can influence a variety of performance-relevant outcomes including judgments, attitudinal responses, creativity, helping behaviour, and risk taking' (Brief & Weiss, 2002, p.293; Forgas & George, 2001; Spencer-Rodgers & McGovern, 2002). Emotions emerging from intercultural communication are no different, and are known to cause stereotypic judgments and prejudice 'toward the culturally different' (Spencer-Rodgers & McGovern, 2002, p.612). Although emotions are known to have a high impact on the meaning-making process (Westrick, 2005), they have had a limited share of the research in the area of a 'sense-making theory' (Myers, 2007, p. 615). Therefore, this research will be focusing on the emotional dynamics caused by the meaning-making process of cross-cultural difference.

2.5.2 Emotions as adaptation tools

Emotions are also known to be both contagious and adjustable, and therefore can affect cognitive and behavioural reaction. During social interaction, one person's emotions can 'shape the behaviours, thoughts and emotions of other people' (Hareli & Rafaeli, 2008, p.36; Pescosolido, 2002). And it is the interpreted message carried in the emotion through the meaning-making process that others 'pick up and respond to' (Hareli & Rafaeli, 2008, p.39). This emotional sensitivity is known as 'emotional contagion' defined by Hatfield *et al.* (1993) as 'the process through which a person "catches" another's emotions by automatically mimicking and synchronizing facial expressions, vocalisations, postures, and movements with those of another person and, consequently, converging emotionally' (Hatfield *et al.*, 1993, p.96). Individuals' emotional contagion susceptibility

has been proposed to determine the strength of the affective linkages between team members (Ilies *et al.*, 2007, p.1147).

In addition to the importance of emotional contagion susceptibility, 'effective intercultural communication requires cognitive, affective, and behavioural adaptations' (Spencer-Rodgers & McGovern, 2002, p.610) in order to adjust to cultural difference. Since the early writings of Darwin, emotions have been recognised as a means to help adapt to the social environment (Ekman, 2006; Van Kleef *et al.*, 2011). Following Darwin, Robert Plutchik's psychoevolutionary theory of emotions 'argued that emotions are adaptive reactions to perceived threats and opportunities' (Plutchik, 1980; TenHouten, 1996, p.190). Neuropsychological investigations have shown that emotion, in particular, plays a central role in adaptive social behaviour (Forgas & George, 2001). Therefore it is acceptable to say that cultural difference, during cross-cultural interaction, could be perceived as a threat or an opportunity and so interactants would use emotions to adaptively react to their intercultural perception of the dissimilar other. Furthermore, research has proved a strong relationship between positive affect and creative problem-solving and its association with 'cognitive reorganisation such that more relations among concepts or ideas are seen than is the case under neutral affect conditions' (Isen & Daubman, 1984, p.1217). This relationship is known as cognitive flexibility and tolerance of ambiguity (Ashkanasy *et al.*, 2002; Endicott *et al.*, 2003). Cognitive flexibility is supported by the discriminating quality of emotion. This is because emotion 'helps us determine who or what is important to our own flourishing in the context of different types of relationship' (Khuri, 2004, p.600). This very quality is essential for successful intercultural interaction since sensitivity to cultural difference largely depends on emotional sensitivity. Such flexibility is 'indicated by the willingness to engage in different behaviours once they are identified' (Bhawuk & Brislin, 1992, p.419). Intercultural adaptation can be viewed as a condition for cognitive flexibility and emotional sensitivity, as an individual needs to adopt varying strategies to deal with the ambiguity of new situations and the differences among people (Matsumoto *et al.*, 2004, p.299), and therefore

needs to depend on emotional contagion to understand the other's needs and on emotional regulation to adjust to such ambiguity by directing 'experienced emotional energies toward positive and constructive outcomes' (*op. cit.*, p.289).

2.5.3 Intercultural sensitivity and the dynamics of emotion

As illustrated earlier, ICS is mainly driven by emotional and cognitive processes which create either an intolerant resistive ethnocentric mindset or an accepting adaptive ethnorelative one (Bennett, 1986; Bennett & Bennett, 2004). Bennett's intercultural development theory is a clear illustration of an emotional-cognitive shift from rigid to more flexible thinking. Flexible thinking or cognitive flexibility 'involves moving outside the bounds and limitations of one's own framework to reach a new level of understanding, often embracing or creating a new framework. [This] plays a critical role in understanding and adapting to multiple' cultural worldviews in Bennett's ethnorelative developmental stages (Endicott *et al.*, 2003, p.407). Furthermore, Shapiro *et al.* (2008, p.84) conclude that cultural sensitivity involves 'engaging in sense-making' which as mentioned earlier requires affective-cognitive processes to take place. From the above section, it can be argued that ICS uses the adaptive characteristic of emotions to deal with cultural difference during cross-cultural interaction. For one's ICS to increase, one will have to redirect the perceived threat in the dissimilar other towards viewing this difference as an opportunity. To do so, emotion regulation is needed. Emotion regulation is now known as an 'important predictor of intercultural adjustment', also known as intercultural adaptation (Hee Yoo *et al.*, 2006, p.345; Van der Zee *et al.*, 2003). Hee Yoo *et al.* (2006) define adaptation as: 'the process of altering one's behaviours or cognitions in relation to a different environment, in order to better interact with the environment to achieve desired end goals' (*op. cit.*, p.346). They argue that adjustment is the 'psychological outcome associated with adaptation' and that it 'involves both objective and subjective outcomes' (*op. cit.*, p.346). In this regard, as intercultural adaptation is the

result of higher ICS, emotion regulation becomes an essential ability for the enhancement of ICS. In conclusion, meaning or sense-making, emotional contagion, emotion regulation and the ability to discriminate cultural difference are essential skills for the enhancement of ICS towards an ethnorelative mindset and consequently for the reduction of resistance to difference. Hence it is clear how important affect-based training is to ICS training and that an undeniable proportion of this skill depends on emotional abilities. Therefore we ask, if emotional abilities play a great role in enhancing ICS, and if these abilities are underestimated during ICS training, then are we really training culturally sensitive workers?

In summary, this research argues that in order to redirect one's negative emotions caused by a resistive intercultural mindset towards positive emotions that evoke adaptive behaviour requires not only a shift in mindset or worldview but also the ability to decode, understand and regulate one's own and others' emotional reactions (Salovey & Mayer, 1990) in order to produce a constructive outcome during intercultural interaction and this would require the aid of a new set of mental abilities, as discussed in the next chapter. Hence, chapter 3 elaborates on the gap presented in this chapter and asks what would be the role of the underestimated emotional abilities in enhancing intercultural sensitivity training and how could such abilities be enhanced.

2.6 Summary

An essential part of this study is to understand the dynamics of emotion during intercultural interaction. To do so, a review of literature was conducted in this chapter on existing research on emotion within a multicultural context and its role in the enhancement of intercultural sensitivity. In conclusion, it has become clear that during intercultural interaction, emotions are the drivers of meaning-making, emotional contagion, emotion regulation and the ability to discriminate behavioural

difference. All of which compose an essential part of intercultural sensitivity development towards adaptive worldviews.

This research argues that since the dynamics of emotion during intercultural interaction clearly consist of emotional-cognitive processes, the development of ICS alone would not have enough effect on the enhancement of this process since it is itself affected by such processes and that yet another ability that would help regulate the process is essential for more positive intercultural interaction. Literature reviewed in support of this argument is presented in the next chapter.

CHAPTER 3

LITERATURE REVIEW – PART 2

Emotional Intelligence Entry-Points into Intercultural Sensitivity and Resistance to Difference

3.1 Introduction

In chapter 2 the role of emotions in developing ICS was illustrated concluding that a more effective ability is needed to enhance the emotional dynamics during intercultural interaction. This ability is called emotional intelligence (EI). The present chapter elaborates on the argument through a review of supporting literature. In addition, a gap in the literature is consolidated between the limited study on the emotional dynamics during intercultural interaction and the role of emotional intelligence in the enhancement of intercultural sensitivity, arguing for the possibility of an empirically developed emotional intelligence-based intercultural training model.

3.2 Emotions, Cognition, Intelligence and Emotional Intelligence

Emotion, also known as affect, is defined as a set of short-lived subjective reactions to events and 'changes in relationships between the individual and the environment', consisting of a bipolar range of positive and negative feelings (Ekman, 2003; Mayer *et al.*, 2000c, p.397; Russell & Carroll, 1999). Cognition, on the other hand, is 'ongoing and involves flexible, intentional information processing', known for its objective analytical feature consisting of non-emotional brain processes such as 'learning, memory, and problem solving' (Mayer *et al.*, 2000c, p.397). Lazarus (1982) argued that cognition is a 'necessary condition of emotion' (*op. cit.*, p.1019). Likewise, contemporary brain research has suggested that emotion and cognition do not occur

separately and are 'far more integrated than originally believed' (Damasio, 1995 and LeDoux, 1998 cited in Mayer *et al.*, 2000a, p.96). Phelps (2006) explains this integration in the following quote:

> Investigations into the neural systems underlying human behaviour demonstrate that the mechanisms of emotion and cognition are intertwined from early perception to reasoning. These findings suggest that the classic division between the study of emotion and cognition may be unrealistic and that an understanding of human cognition requires the consideration of emotion (p.27).

The emotion-cognition interaction can be observed in the human ability to become aware of emotions as they occur and to recognise the events that triggered the emotional reaction (Ekman, 2003). This suggests evidence of emotions' influences on cognition and the ability to facilitate emotions in thought, hence aiding problem-solving and decision-making. Such evidence has been used as the core claim for emotional intelligence (Mayer *et al.*, 2000a).

Emotional intelligence (EI) originally emerged from the field of psychology and has become of recent interest to researchers in the field of Organisational Behaviour. Although the roots of the concept of EI are claimed to have been studied by Darwin 'as far back as 1837' (Bar-On *et al.*, 2006, p.4), the term was not scientifically explained until 1990 by Salovey and Mayer (Mayer *et al.*, 2000c; Salovey & Mayer, 1990). EI was mentioned earlier by Payne in 1986 where he had 'foreseen an age in which emotion and intelligence would be integrated by teaching emotional responses in schools, and governments would be responsive to the individual's feelings' (Payne, 1986 cited in Mayer *et al.*, 2000a, p.93). EI did not come to the general public's notice until 1995 when Daniel Goleman, a psychologist, published his book 'Emotional Intelligence' (Buelens *et al.*, 2006; Goleman *et al.*, 2002). EI has progressively been referred to through other terms such as emotional competency (Boyatzis *et al.*, 2000), and emotional quotient (Bar-On, 2000), and had even been perceived by David Wechsler in 1943 as 'non-intellective' elements constructed of 'affective and conative' abilities

(Wechsler, 1943 cited in Cherniss, 2000, p.3). Defining EI as a scientific concept has helped in bringing these terms into focus under a type of intelligence.

For much of the 20th century, experts have collectively defined intelligence as a form of mental ability involving abstract thinking, and the ability to learn, adjust to the environment, and solve mental problems (Sternberg, 2000) without emotional involvement. However, recent reassessment has been made as to 'what mental abilities are and are not – principally in response to the writings of Howard Gardner (1983, 1993)' (Mayer *et al.*, 2000a, pp.105-106). Along with the cognitive-based intelligences or mental abilities originally termed by Spearman (1904, 1923) as 'g' (Embretson & McCollam, 2000), Gardner (2004) concluded from his investigations that there exist seven forms of intelligences or as he called them 'multiple intelligences'. Two of these are components of 'personal intelligences' called 'interpersonal' and 'intrapersonal' intelligences (p.239) which seem to overlap 'partially' with the emotional intelligence construct as they involve cognitive-based information processing regarding one's own (intrapersonal) and others' (interpersonal) feelings (Mayer *et al.*, 2000c). Commenting on EI, Gardner (2004) states that he 'can foresee a time when the list [of forms of intelligence] could grow, or when the boundaries among the intelligences might be reconfigured' (p.xix). Scarr (1989), on the other hand, has expressed her concerns and criticised Gardner's theory for viewing such terminologies of intelligence as a threat to the field. She calls such claims 'lumper theory' and disagrees with considering 'everything good in human behaviour' as a form of intelligence (p.78). A further critique to the claim of multiple intelligences and EI, has been made by Locke (2005):

> Monitoring one's emotions is basically a matter of where one chooses to focus one's attention, outwards at the external world or inward at the contents and processes of one's own consciousness. Focusing inwards involves introspection. Similarly, the ability to read the emotions of others is not necessarily an issue of intelligence. It could simply be a matter of paying attention to others and being aware of one's own emotions so that one can empathise with others (p.426).

If this is what EI advocates mean by their concept, then what they are actually referring to is not another form or type of intelligence but intelligence (the ability to grasp abstractions) applied to a particular life domain: emotions. Intelligence, of course, can be applied to any of thousands of life domains, but it does not follow that there are thousands of types of intelligences. If we want to talk about how well a person has mastered a certain domain, we already have a word for it: skill (p.427).

In response to such critique, Mayer *et al.* (2000c) defend their 'mental ability' EI model in that emotional intelligence meets the three 'empirical criteria' for considering a mental ability as intelligence:

First, mental problems have right or wrong answers, as assessed by the convergence of alternative scoring methods. Second, the measured skills correlate with other measures of mental ability (because mental abilities tend to intercorrelate)… . Third, the absolute ability level rises with age (p.400).

3.2.1 Multiple Approaches to EI

Of the many critiques found to target the evolving concept of EI, a repeating pattern of five particular points against the concept can be noticed. The first point has already been addressed above. This is the case against multiple intelligences and against considering emotion-cognition interaction as a form of intelligence (see for example Locke, 2005; Matthews *et al.*, 2002; Scarr, 1989). The second and most commonly cited critique is 'the old wine in new bottle' allegation due to an observed overlap with pre-existing constructs such as personality traits and motivation theories (Caruso *et al.*, 2002; Davies *et al.*, 1998; Joseph & Newman, 2010a; Locke, 2005; Mayer *et al.*, 2000a; Van Rooy & Viswesvaran, 2004), cognitive abilities (Conte, 2005; Joseph & Newman, 2010a; Matthews *et al.*, 2002), and with Thorndike's 1920 concept of social-intelligence (Landy, 2005; Matthews *et al.*, 2002), (a point elaborated on later). This has hence caused a low 'incremental validity' – an addition to what has already been known or measured (Mayer *et al.*,

2000b). In other words, EI is claimed to have nothing new to offer (Davies *et al.*, 1998; Mayer *et al.*, 2000a).

A third stream of critiques is targeted at the existing multiple EI assessment tools (Ashkanasy & Daus, 2005; Conte, 2005; Mayer *et al.,* 2000b; Zeidner *et al.*, 2008) that apparently tend to 'vary widely in both their content and in their method of assessment' (Conte, 2005, p.433). Here we briefly illustrate three of the most common EI measures and their main appraisals. First, the Emotional Quotient Inventory (EQ-i), originally constructed by Reuven Bar-On in the 1980s, is a self-report personality-based assessment where a set of self-descriptive questions are answered to allow evaluation of the participant's emotional quotient (EQ) (Bar-On, 2000). The EQ-i measures 'an array of noncognitive emotionally and socially competent behaviour that influence one's ability to succeed in coping with environmental demands and pressures' (Bar-On, 1997 cited in Mayer *et al.*, 2000b, p.321; Bar-On, 2000, p.364). Comprising 133 items, the test employs a five-point Likert scale ranging from 'very seldom or not true of me' to 'very often true of me or true of me' (Bar-On, 2000, p.365). In addition to a total EQ score, fifteen personality-related traits are scored. These are grouped across the corresponding model's ('Bar-On model of emotional and social intelligence') five sections: 'Intrapersonal EQ', 'Interpersonal EQ', 'Stress Management EQ', 'Adaptability EQ', and 'General Mood EQ' (*op. cit.*, pp.364-365). Second, the Emotional Competence Inventory (ECI), developed by Boyatzis and Goleman in the late 1990s, is a 'joint self-report/observant rating scale' (Mayer *et al.,* 2000b, p.323) or in other words an informant approach, meaning that 'the respondent describes himself or herself or another person on each item on a scale of 1 to 7', where information about the person's behaviour is collected from the same individual as well as from his or her co-workers, making it 'amenable to 360 degree applications' (Boyatzis *et al.*, 2000, pp.345-346). The ECI defines EI as the 'capacity for recognizing our own feelings and those of others, for motivating ourselves, and for managing emotions well in ourselves and in our relationships' (Boyatzis *et al.*, 1999 cited in Mayer *et al.*, 2000b, p.323). In addition to a total emotional

intelligence score, the latest version of the assessment (ECI-2) measures eighteen behaviour-related competencies arrayed in four clusters: 'Self-awareness', 'Self-management', 'Social Awareness', and the 'Relationship Management or Social Skills cluster' (Boyatzis & Sala, 2004, pp.153-154). Third, the Multifactor Emotional Intelligence Scale (MEIS) developed in the mid-1990s by Mayer, Salovey and Caruso and then evolved into a newer version, the Mayer-Salovey-Caruso Emotional Intelligence Test (MSCEIT), is an 'ability measure' also called a performance-based test of EI, which means the participant completes a set of mental ability measuring exercises (Mayer *et al.,* 2000b) in contrast to the above self-report and informant-based tests. The MSCEIT originated from the mental ability-based EI model defined by Mayer and Salovey in 1990 as 'the subset of social intelligence that involves the ability to monitor one's own and others' feelings and emotions, to discriminate among them and to use this information to guide one's thinking and actions' (Salovey & Mayer, 1990, p.189). The test generally measures an overall EI score as well as four branch underlying abilities claimed to construct this mental ability/intelligence based EI model. These are:

> four conceptually related abilities arranged hierarchically from the most basic to the most psychologically complex. These include: (a) Perceiving Emotions, or the ability to identify emotions in oneself and others; (b) Using Emotions, or the ability to use emotions to impact cognitive processes. This requires the ability to mobilise the appropriate emotions and feelings to assist in certain cognitive activities such as reasoning, problem solving, and decision making; (c) Understanding Emotions, or the ability to comprehend how emotions combine and how emotions progress by transitioning from one emotion to another; and (d) Managing Emotions, or the ability to reflectively regulate emotions and emotional relationships (Karim & Weisz, 2010, p.377; Mayer *et al*., 2000b, pp.329-331).

For more than a decade, the MSCEIT was the only performance-based test developed for the only mental ability-based EI model. Recently two performance-based measures of EI have been developed by MacCann and Roberts (2008): the Situational Test of Emotional Understanding (STEU) and the Situational Test of Emotion Management (STEM).

Mayer *et al.* (2000a, 2000b, 2000c) as well as others like Conte (2005), Matthews *et al.* (2002), and Zeidner *et al.* (2008) provide a comprehensive review of the above measures of emotional intelligence and their related models. A recurring critique found in these reviews is that the content validity – 'match between what a test says it measures and the content of its items' – varies greatly across these EI assessments 'due to the fact that interpretations of the meaning of the term emotional intelligence vary widely' (Mayer *et al.,* 2000b, p.321; Zeidner *et al.,* 2008). Furthermore, the discriminant validity of EI measures have been criticised for the high correlation found between EI measures and personality tests like the Big Five (Conte, 2005). In this regard, Mayer *et al.* (2000a, 2000c) characterise the expanded models of EI corresponding to the EQ-i and the ECI as 'mixed' because they comprise a mixture of 'almost all of personality' (Mayer *et al.,* 2000a, p.101; Mayer *et al.,* 2008), 'behavioural preferences and social competence that go well beyond the bounds of the original definitions given by Salovey and Mayer (1990)' (Ashkanasy & Daus, 2005, p.443). A meta-analytic review conducted by Van Rooy *et al.* (2005) found that 'mixed model measures of EI exhibited greater overlap with personality than ability-based EI measures' while on the other hand 'ability-based EI measures demonstrated a higher correlation with cognitive ability than mixed measures' (*op. cit.*, p.445). In this regard, Joseph and Newman (2010a) warn against the use of mixed EI measures 'due to their unknown content and theoretical value' (*op. cit.*, p.72). Relevant to the critique on the multiple EI measures, Landy (2005) adds that the claims of empirical evidence for the validity and reliability of the various EI models and their corresponding tests may well be considered to exist 'outside the typical scientific domain' (p.411). This is because, as he argues, 'much of the data necessary for demonstrating the unique association between EI and work-related behaviour appears to reside in proprietary databases' (i.e. the EQ-i and the MSCEIT are owned by Multi Health Systems (MHS) and the ECI by the Hay Group), 'preventing rigorous tests of the measurement devices or of their unique predictive value'. Therefore, Landy goes on to warn that 'any claims for the value of EI in the work setting cannot be made under the scientific mantle' (*op. cit.*, p.411).

Zeidner *et al.* (2008) conclude that it is these 'different approaches taken by researchers to the assessment of EI [that] has led to separate scientific literatures emerging on the topic' (*op. cit.*, p.74).

A fourth stream of critique towards EI is culture related. Two distinct issues have been observed in this regard. One is that EI is a Westernised concept evolved from Western historical experiences and perspectives of opposing tension between emotion and reason and intellect, not necessarily applicable to the rest of the world's views (Mayer *et al.,* 2000a; Matthews *et al.*, 2002). The second is the EI models' and assessments' insensitivity to cross-cultural differences or similarities (Conte, 2005) 'consisting of both culture-specific and culture-general elements' (Sharma *et al.*, 2009, p.230). That is to say, an individual considered emotionally intelligent by these Western-developed tests may not necessarily be so in the East. Although Salovey (2006) states that none of their measures of EI are 'either sensitive to cultural differences nor do they measure an individual's sensitivity to cultural differences in emotional expression as a dimension of EI itself', he admits to this issue under a subtitle 'Things We Just Don't Know', as being a 'fruitful area of future investigation' (p.270). This was stated in 2006. Later, in 2010, research conducted by Karim and Weisz assessed the 'psychometric properties of the Mayer-Salovey-Caruso emotional intelligence Test (MSCEIT) in a cross-cultural comparative context involving collectivist Pakistani (Eastern culture) and individualist French (Western culture) students. The results concerning the validity of the MSCEIT [were reported to] generalise nicely across both cultures' (Karim & Weisz, 2010, p.374). Even so, contradicting results have been reported by Côté *et al.* (2010). In their study they argue that 'the validity of the [ability based] test across cultures has not yet been carefully examined and, thus, the generalizability of the findings to different cultures is unknown' (*op. cit.*, p.506).

EI is not the only concept accused of being Westernised or culturally biased. Intelligence theory also has its share of critique in this respect (Demetriou & Papadopoulos, 2004; Sternberg, 2008). A culture-specific perception of intelligence has been noted, particularly within its implicit theories – 'what

laypersons believe about intelligence', that can notably 'influence the formation of explicit theories themselves, thereby shaping psychological research on intelligence' (Demetriou & Papadopoulos, 2004, pp. 459-460). The Western perspective seems to associate cognitive ability, intelligence and memory with the individual, whereas the Eastern perspective emphasises 'social, historical, and spiritual aspects of everyday functioning, understanding, and problem solving' (*op. cit.*, p.460). Although Eastern perceptions tend to be different, these differences are not apparent in their empirical research, as the majority 'draw upon the various dominant models developed in the West' (*op. cit.*, p.461). Demetriou and Papadopoulos (2004) note the following important explanation in this regard:

> It needs also to be noted that modern implicit conceptions of intelligence in these non-Western cultures tend to diverge from their traditional priorities and come closer to the Western conceptions. That is, they have come to stress cognitive competence over social competence or practical ability. This is due to the globalisation of Western conceptions of the mind, the Western-type systems of education, which emphasise understanding and individual effort, and the Western professional-occupational lifestyle (p.461).

The fifth and final stream of observed critique of the concept of EI is, in our view, the core cause of all the previously mentioned criticism. This is the emergence of many different EI models (three of which have been demonstrated above) caused by various contradicting definitions given by its initial founders (the Bar-On personality/social-emotional based model, the Goleman behaviour/competency model and the Mayer, Salovey and Caruso intelligence/mental ability EI-based model). Furthermore, it has been noted that 'researchers are constantly amending even their own definitions of the construct' (Van Rooy & Viswesvaran, 2004, p.72). For researchers coming from outside the EI field, this multiple approach will be the first observation. Consequently, EI is still viewed as a vague concept (Locke, 2005; Salovey, 2006).

Multiple approaches to the definition of a fairly new construct like EI can be a sign of a highly active research area making it healthy for furthering the

development of the concept (Goleman, 2000; Kram, 2006), but has, on the other hand, caused confusion for the models' users, test administrators, trainers, the public, and new researchers in the field (Caruso, 2003; Emmerling & Goleman, 2003). Nonetheless, it would be fair to note the expressed concern echoed by leading researchers in the field, that investigators and entrepreneurs have introduced EI as a product bound with unrealistic claims of applications of a construct containing 'human variables related to personal success' (Mayer *et al.*, 2000c, p.416; Salovey, 2006), and have 'taken a product to market before it was ready' (Landy, 2005, p.412; Matthews *et al.*, 2002; Sternberg, 2002). This behaviour may have a large bearing on this state of confusion. Even so, Ashkanasy and Daus (2005) warn critics 'that by not sufficiently differentiating among the different models, they run the risk of "throwing the baby out with the bath water"' (p.443). This is why a number of researchers have made an effort to work towards a unified 'scientifically sound' universal definition of EI (see for example Ciarrochi *et al.*, 2000; Matthews *et al.*, 2002; Mayer *et al.*, 2000a; Van Rooy & Viswesvaran, 2004). It is this universal definition that we turn our attention to next.

3.2.2 Towards a universal definition of EI

A quote by Ciarrochi *et al.* (2000) encourages new researchers to perceive a universal definition of EI:

> While the definitions of EI are often varied for different researchers, they nevertheless tend to be complementary rather than contradictory (p.540).

In addition, comments like 'we believe the ECI generally measures different aspects of EI than the MSCEIT or the EQ-i' made by Boyatzis and Sala (2004, p.155) encourage us to notice complementarities between the EI models. Recently, there has been encouragement to better understand the relationship between these EI models and develop an integrative model that would include them all (O'Boyle *et al.*, 2010; Zeidner *et al.*, 2008). After a careful study of the three approaches to EI (explained above), they appeared

to complement each other in what seems to be a multi-layered sphere composed of EI underlying processes, which, as Boyatzis and Sala (2004) note, approach EI from different aspects. This view is illustrated in Figure 3.1. Part of this multi-layered idea is adapted from Mayer *et al.*'s (2000c) illustration of the three EI models' components distribution across the multilevel personality subsystems. In Figure 3.1, the three models are placed in different layers according to their visibility to the observant eye. Layer 1, the core of the multi-layered EI sphere, is where the four mental abilities are placed as they work at a deep emotion-cognition interaction level that causes a form of intelligence (Mayer *et al.*, 2000c; Mayer *et al.*, 2001). In layer 2, is placed the personality-based perception of EI. This is because the personality traits in this model are considered an intermediate level between the deeper 'emotional qualities' and 'cognitive abilities' (*op. cit.*, p.404) of layer 1 and, the most visible to the observant eye, the behavioural competencies-based model in layer 3. Van Rooy and Viswesvaran (2004) have conceptualised a universal definition of EI as 'the set of abilities (verbal and nonverbal) that enable a person to generate, recognise, express, understand, and evaluate their own, and others', emotions in order to guide thinking and action that successfully cope with environmental demands and pressures' (p.72). It is further noted that these three models and their corresponding measures of EI 'to a more or less extent', cover 'four distinct areas: emotion perception, regulation, understanding, and utilisation' (Ciarrochi *et al.*, 2000, p.540). These four areas mostly agree with the four-branched mental ability model of EI (Mayer *et al.,* 2000a). This is the core layer in our multi-layered EI sphere. The mental ability model 'stresses the concept of an intelligence that processes and benefits from emotions' (*op. cit.*, p.105). In this sense, EI 'employs cognitive and emotional mechanisms in processing the emotional aspects of the self, the world, and the self-in-world, as well as in processing any purely expert knowledge of emotion' (*op. cit.*, p.101).
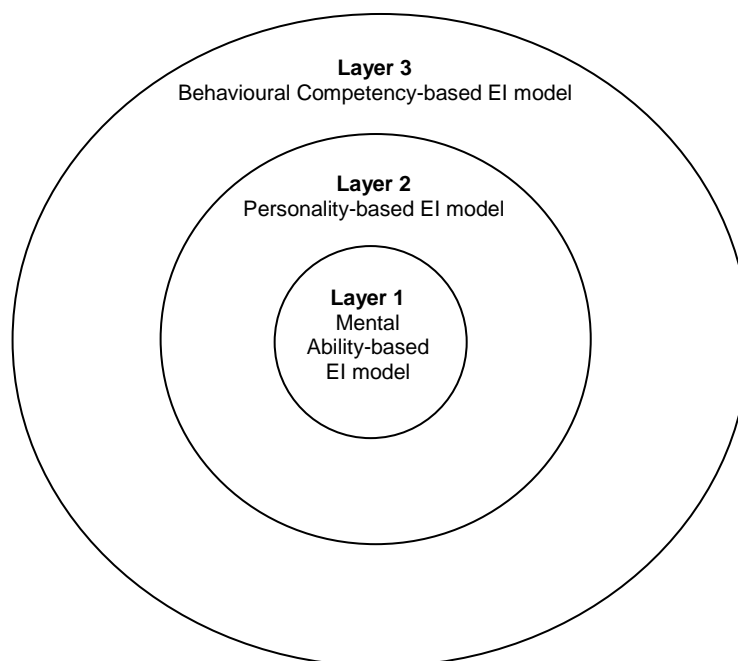
Figure 3.1: A multilevel / multiple approach perspective to the definition of emotional intelligence

3.2.3 Working with EI at a core level

Stemming from the above argument, an unavoidable observation emerges. The mental ability-based EI model placed as the core layer in the multi-layered EI sphere seems to be farthest from the illustrated five streams of critique towards the construct (Caruso *et al.*, 2002; Daus & Ashkanasy, 2005). This model is claimed to have minimal overlapping with personality and motivation theories (Karim & Weisz, 2010) as it is considered a form of intelligence 'within personality that is concerned with processing emotions' (Mayer *et al.,* 2000a, p.111), and it utilises a performance-based, 'direct' and 'objective assessment technique' (Davies *et al.*, 1998) rather than reporting people's self-description of how emotionally intelligent they are (self-report tests) or an informant's inaccurate perception of a person's reputation of internal cognitive styles and capacities (informant or 360-based tests) (Mayer *et al.,* 2000b). In addition, a lack of scientific rigour has been reported to be associated with the mixed-models of EI (Joseph & Newman, 2010a).

Therefore, in this study, the ability-based model has been considered as the core driver of this universal multi-layered aspect of the EI construct.

Furthermore, since this study aims to learn how EI, ICS and resistance to difference can connect to each other, and as elaborated earlier in this review, an attitude-based view of ICS and resistance seem to agree with the ability model of EI in containing emotional-cognitive interaction, for all the above reasons, the four-branch ability model of EI will be utilised to serve the aim of this research.

3.3 Emotional Intelligence Abilities in a Multicultural Context

The illustrated multiple EI models do agree on one thing: that EI facilitates the management of emotions in self and others leading to empathy and heightened quality of interpersonal relationships (Boyatzis & Sala, 2004; Kunnanatt, 2004; Lopes *et al.*, 2006) 'suggesting that emotionally intelligent people are more prosocial than their counterparts' (Lopes *et al.*, 2006, p.62). In addition, researchers have noticed that 'those scoring higher on the Managing Emotion branch of the MSCEIT reported higher self-perceived interpersonal sensitivity' (*op. cit.*, p.63). It is further argued that emotional 'Hijack' – the 'commandeer of the emotional centers on the rest of the brain' - that aided in the survival act of 'fight, flee, or freeze' during the 'last 100 million or so years of evolution', which was commonly used as a protection mechanism by the discriminative tribal approach of protecting 'us' from 'them', is no longer an efficient or productive approach in the modern multinational/multicultural organisations of 'today's advanced civilization' (Goleman *et al.,* 2002, p.28; Jones *et al.,* 2003, p.201). Today tolerance and adaptability has become the tool used to manage cross-cultural ambiguity. In this regard, Côté *et al.* (2010) reported finding significant and positive correlation between EI and openness to experience, 'a trait that partly reflects the willingness to engage in unusual thoughts and activities' (*op. cit.*, 2010, p.506). Cross-cultural encounters require such ability to tolerate culturally

unusual and ambiguous behaviour. Therefore we ask if EI could play a role in managing intercultural relationships in the same way that it has affected general interpersonal relationships.

Cross-cultural scholars like Hofstede and Bond (1984), Trompenaars and Hampden-Turner (1998), and Ting-Toomey (1999) argue that emotional perception and expression are culturally anchored and therefore differ from one human culture to another. Elfenbein *et al.* (2007) add that according to their research findings, emotional facial 'expressive displays show cultural variations similar to linguistic dialects, thereby decreasing accurate recognition by out-group members' (*op. cit.*, p.131) and these variations 'consisted of systematic cultural differences in the facial muscle configurations used to display the same emotional state' (*op. cit.*, p. 144). Elfenbein *et al.* (2007) express their concern that 'such cultural differences create a potential for decoding errors among those who are less familiar with these regional differences in style' (*op. cit.*, p. 144). Other studies have reported gender-based differences in emotion experience and interpretation (Lively & Heise, 2004). Ekman (2003, 2006) on the other hand presents contradicting evidence to this assertion. He refers to his research findings as well as to Darwin's contributions on human facial expressions of emotion and presents evidence of a possible universality in the micro-facial expressions. This can indeed be a crucial source of 'emotional information in many types of problem-solving situations, particularly in jobs requiring interaction with the public' (Davies *et al.*, 1998, p.1013) of which a large proportion lies within cross-cultural situations. This goes hand in hand with the accuracy of emotion-based meaning-making (Mayer *et al.*, 1990), discussed in the last chapter, and a universal and innate human ability to perceive emotions expressed through facial expression (Phelps, 2006; Scharfe, 2000). Also with Mayer *et al.*'s (2000a) statement about the mental ability to perceive emotions in self and others: 'emotional intelligence cannot begin without the first branch' (p.109). This suggests that emotion perception ability could, very likely, facilitate cross-cultural communication using the universal facial micro-expressions.

In a multicultural organisational context, the ability to understand the other's emotions through tracking and reading universal emotional expressions combined with the ability to manage emotions in others can help reduce cross-cultural misunderstanding. Furthermore, it is argued that in order 'to be effective in another culture, people must be interested in other cultures, be sensitive enough to notice cultural differences, and then also be willing to modify their behaviour so that they are appropriated in other cultures' (Bhawuk & Brislin, 1992, p.416). Such emotion-based competencies clearly indicate the need for the mental abilities of EI. Hence it is suggested that training programmes aimed at 'enhancing people's capacity to interact with others should probably emphasise skills related to managing emotions' (Lopes *et al.*, 2006, p.64) as well as perceiving emotions in self and others.

3.3.1 A Comparison of Social and Cultural Intelligence

The term 'social intelligence' (SI) was initially defined by E. L. Thorndike in 1920 as 'the ability to understand and manage people' (Thorndike, 1920 cited in Salovey & Mayer, 1990, p.187). Salovey and Mayer (1990) defined EI as 'the subset of social intelligence' (p.189). Bar-On (2000) prefers to call his model of EI 'emotional social intelligence' as he argues that a 'great deal of overlap [exists] between many of the concepts involved' (p.363). Furthermore, Mayer, Salovey and Caruso (2000c) argue that of all the concepts relating to the EI mental ability model, 'only social intelligence has operationalised satisfactorily as a mental ability' (p.404). Also, Wawra (2009) argues for the important role of SI in enhancing intercultural communication. Then why not use SI instead of EI to develop cross-cultural competency? This is because, in addition to interpersonal competencies, this research aims to understand the private intrapersonal emotional-cognitive interactions between people during cross-cultural situations which are apparently not covered by the SI construct (Wawra, 2009). EI in this respect regulates 'internal private emotions that are important for personal growth (as opposed to only social growth in social intelligence)' (Mayer *et al.*, 2000c, p.404).

Another recent type of socially related intelligence is Cultural Intelligence (CQ). The concept was introduced by P. Christopher Earley and Soong Ang in 2003, defining it as 'an individual's capability to function effectively in situations characterised by diversity' (Ang & Van Dyne, 2008, p.xv). Although CQ theory has creatively integrated intercultural competence with EI and social intelligence giving rise to a new dimension of social-based ability useful in cross-cultural interactions (Elenkov & Pimentel, 2008), the dominant perspectives of CQ measurement collectively comprise measures of 'cognitive', 'metacognitive', 'motivational', and 'behavioural' skills as well as 'cultural knowledge', and 'mindfulness' (Elenkov & Pimentel, 2008, p.297), which not only seem to overlap with already existing personality subsystems ('cognitive', 'metacognitive', 'motivational', and 'behavioural' skills) – (see Mayer *et al.*, 2000c) and intercultural communication theory ('cultural knowledge' and 'mindfulness') – (see Ting-Toomey, 1999, 2004), but notably do not consider emotions as an element in the CQ construct (Creque & Gooden, 2011). This does not serve the aim of the current study. The current research focuses on exploring the functioning of internal mental abilities within the EI construct in relation to the developmental stages of resistive attitudinal patterns within intercultural sensitivity hence to be used as implications for intercultural sensitivity training. This will be further elaborated on in the next section.

3.4 Emotional Intelligence, Intercultural Sensitivity, and Resistance to Difference: A Proposed Theoretical Framework

Some research, although not a great deal, offers promising findings that support a relationship between EI or some of its components and intercultural competencies (Alon & Higgins, 2005; Hee Yoo *et al.*, 2006; Herkenhoff, 2004; Mount, 2006). Unpublished doctoral dissertations have also been found studying the relationship between EI and cross-cultural adaptability (Tang, 2001) and between EI as an ability and openness to difference (Wells,

2004). No studies, though, have been found to explain how these possible relationships work and how they can contribute to enhancing intercultural performance in multinational organisations as well as to the functionality of intercultural training programmes. To help understand how this interaction takes place, the idea of finding EI entry-points into intercultural sensitivity and resistance to difference is offered. By entry-points the researcher means finding affect-based connection points within the dynamics of emotions during intercultural interaction for EI to enhance ICS and consequently intercultural performance.

Reviewed literature indicates that two emotionally bound connections between EI, ICS and resistance to difference have been noted. The first is empathy. Empathy facilitates reading and understanding the emotional reactions of others resulting in prosocial behaviour (Eisenberg & Miller, 1987). It has been repeatedly claimed, by users of different EI assessments, that people with increased EI show stronger empathy, either as an EI competency (Bar-On *et al.*, 2006; Boyatzis, 2006; Goleman, 2006) or as a consequence of high EI mental abilities (Lopes *et al.*, 2006). For this awareness and understanding of others to take place, EI needs to start with emotion perception in self and others, as previously stated, and work itself through to emotion management. Empathy has also proved to be a cornerstone of ICS. As mentioned earlier, empathy practised during intercultural interaction is referred to as cultural empathy. Van der Zee *et al.* (2003) define cultural empathy as 'the ability to empathize with the feelings, thoughts and behaviours of members of different cultural groups' (*op. cit.*, p.S78). Bennett and Castiglioni (2004) make the following important statement regarding the role of empathy in developing intercultural competence:

> The way we intend empathy here is as an ability that can be developed and eventually used unconsciously in an intentional way. The intentional use of empathy is the key to developing intercultural competence. We can use empathy to apprehend experience that is inaccessible to us in our own cultural worlds…. Culturally adapted behaviour is not generated solely by

employing cognition with the appropriate attitude, as is sometimes supposed in intercultural theory.… What we are adding here is the additional link that can generate the feeling for the other culture (p.260).

This affective-cognitive mix, supported above, overlaps with the second noted connection between EI, ICS and resistance to difference. The 'worldview' shift illustrated in the DMIS explains an emotion-cognitive pattern change causing a shift in cultural worldview, reducing resistance to difference, and hence changing intercultural behaviour from ethnocentric to ethnorelative. This connects with the emotion-cognitive interaction within the four-branched EI ability model. The mental abilities under EI have been found to be effective when emotional-cognitive regulation is needed to readjust one's behaviour in a given situation (Mayer *et al.,* 2000a, 2000b, 2000c). In agreement, Van der Zee *et al.* (2003) stress that intercultural situations require people who are flexible and are able to detect when 'familiar ways of handling things' are no longer working, and so have the mental abilities to 'switch easily' from one behavioural 'strategy to another' (*op. cit.*, p.S78).

Furthermore, human resistance has been looked at by a number of researchers as an attitude with its tripartite composition: cognition, emotion, and intention (Bovey & Hede, 2001; Piderit, 2000; Szabla, 2007), suggesting again a potential relevance to EI through the common emotion-cognition interactive composite. The reduction of resistive reaction to cultural ambiguity helps reduce fear of 'new and unknown situations' making individuals 'feel attracted to them' instead, by 'seeing them as a challenge rather than as a threat' (Van der Zee *et al.*, 2003, p.S78). Such change of perception is argued here as requiring the emotional-cognitive based skills provided by the EI construct to redirect people's resistive attitudes towards an open and challenge-seeking reaction to culturally dissimilar others.

The above reviewed literature has aided the formation of a theoretical framework. Sekaran and Bougie (2009) describe the theoretical framework as the 'foundation on which the entire research project is based' and 'a logically developed, described, and elaborated network of associations

among variables deemed relevant to the problem situation' (*op. cit.*, p.80). In management research, theoretical frameworks could range from complex multivariable 'conceptualisations and models to simple relationships between a few basic concepts' (Partington, 2002, p.141). In this study, the theoretical framework developed from evidence within the reviewed literature presents a triangular relationship between three main concepts. These are EI, ICS and resistance to difference. The proposed theoretical framework is illustrated in Figure 3.2 below. It is the two sides of the presented triangle (EI and ICS plus EI and resistance) that is to be investigated through this research. This research sets out from this framework towards the construction of a research methodology.
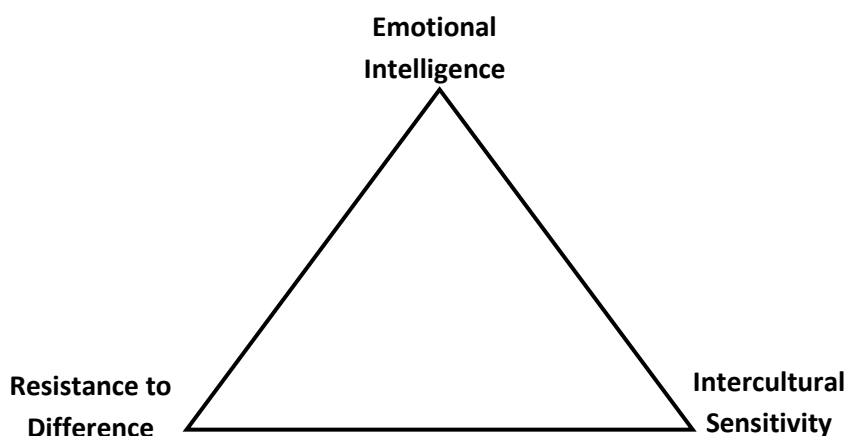
Figure 3.2: Theoretical framework of a proposed interactive relationship between emotional intelligence, intercultural sensitivity, and resistance to difference

3.5 Working Toward Emotional Intelligence-Based Intercultural Training

Through professional training, a sustainable development of EI skills is claimed to be possible (Bar-On, 2007; Caruso & Salovey, 2004; Lopes *et al.*, 2006; Clarke, 2006). The same is proposed by Bennett and Bennett (2004) and Hammer *et al.* (2003) for ICS. As illustrated earlier, ICS training agrees with culture-general experiential type intercultural training, due to ICS being a

'complex cognitive, attitudinal and behavioural phenomenon where no quick and easy training interventions [could] work for a variety of populations and people from different background' (Altshuler *et al.*, 2003, p.400). Similarly, EI training is experiential in nature as well. Therefore the universality claimed for EI is argued here to pave the way for an enhanced ethnorelative non-resistive mindset since EI combines cognitive and affective processes which aid effective interpersonal communication and enhance the quality of human relations. This study will work towards learning the role EI can play in enhancing ICS, through determining the proposed EI entry-points into the emotional dynamics of intercultural sensitivity and resistance to difference. This will then be presented as an EI-based intercultural sensitivity training model which can consequently be incorporated into intercultural training programmes.

3.6   Research Question

Figure 3.3 gives a conclusive illustration of what has been learnt so far from the reviewed literature. In addition, the figure shows the consolidated research gap signed by a question mark. The question mark also symbolises the emerging research question. This is phrased as follows:

Research question: How can emotional intelligence direct the emotional-cognitive dynamics during intercultural interaction and in turn enhance intercultural sensitivity?

This research suggests an empirical investigation of the emotional-cognitive dynamics during positive, non-resistive intercultural interaction within a multinational working environment in order to clarify the 'EI entry-points' hence the role of EI in enhancing ICS and intercultural performance. The next step will be to aim to match a research methodology to the established research question.
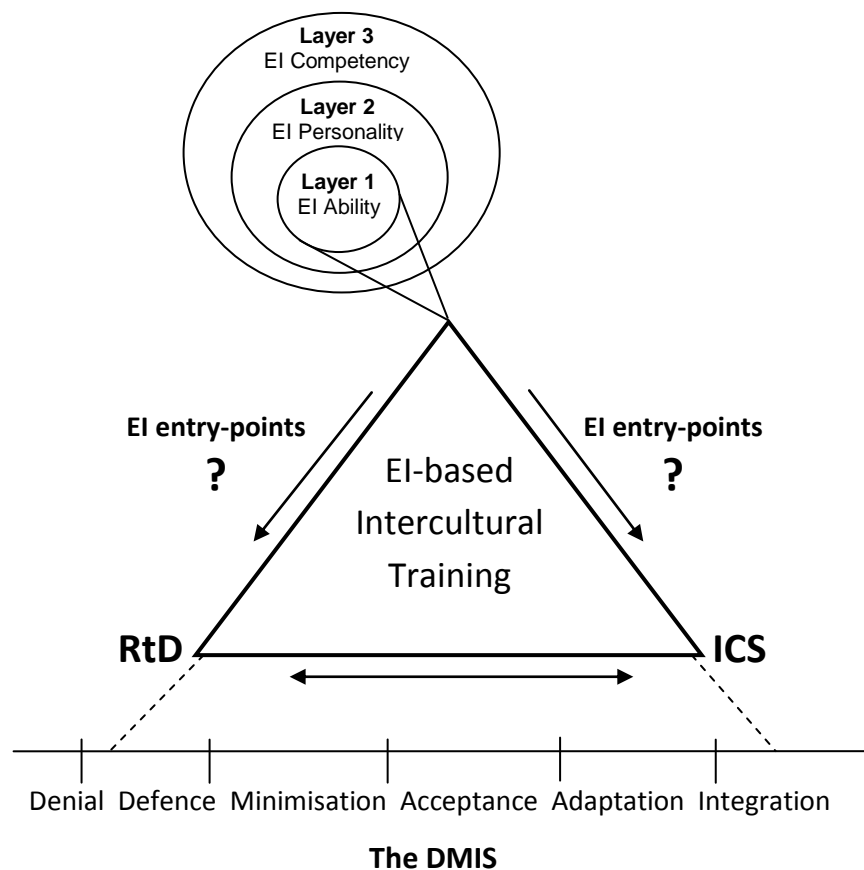
Figure 3.3: Consolidating the gap in the proposed triangular interaction between emotional intelligence, intercultural sensitivity, and resistance to difference.

Resistance to difference has been placed on the ethnocentric side of the DMIS to denote the increased resistive reaction to cultural difference, while ICS is placed on the ethnorelative side of the DMIS to denote increased adaptive reaction to cultural difference. The Ability EI model is linked to the third tip of the triangle symbolising the relevance of this particular model of EI to ICS and resistance to cultural difference through the cognitive-emotional ability construct. The question marks on the two sides of the triangle represent the consolidated research gap which has been converted into the presented research question.

3.7   Summary

Despite the increasing popularity of the study of intercultural sensitivity and EI in the organisational field, little research has integrated the two streams of

research to examine the role of EI in enhancing the emotional dynamics during intercultural interaction within a diverse workplace.

This study addresses this gap in the literature by using the developmental model of intercultural sensitivity (DMIS) proposed by M. J. Bennett (1986) and the Mayer, Salovey, Caruso EI ability model (Mayer *et al.*, 2000c) to further illuminate the understanding of how EI could enhance the emotional-cognitive processes within ICS.

EI entry-points into the dynamics of emotional-cognitive processes during intercultural interaction in the workplace have been suggested as the target of this research. This will be investigated empirically by studying the emotional-cognitive dynamics during positive, non-resistive intercultural interaction within a multinational working environment.

CHAPTER 4
RESEARCH METHODOLOGY

4.1 Introduction

This study has been guided by the aim to find implications for EI-based intercultural training by investigating the role that EI can play in enhancing ICS during intercultural interaction in multinational organisations. Since ICS is composed of emotional-cognitive processes, and since EI is argued to direct such processes, the previous chapters suggested finding EI entry-points into the dynamics of emotional-cognitive processes that emerge during intercultural interaction. Consequently, the following research question has been proposed:

Research question: How can emotional intelligence direct the emotional-cognitive dynamics during intercultural interaction and in turn enhance intercultural sensitivity?

The aim of this chapter is to satisfy the third objective set by this research. Here a fitting research methodology and design will be justified. This should be able to best address the above research question. To answer the research question, it is suggested that the nature of the emotional-cognitive dynamics has to be studied first in order to find entry-points for EI into the intercultural communication process. Once the entry-points are known, a theoretical model will emerge for training implications to enhance the effectiveness of intercultural training programmes. This argument has been used to direct the development of an appropriate research methodology.

This chapter elaborates on the methodological framework which will be used to address the presented research question. In order to do so, this chapter answers the three questions that need to be addressed when investigating a phenomenon. These are the ontological, epistemological and methodological questions. Multiple ontological and epistemological assumptions dictate the

direction of the research approach to theory, as well as the role of the researcher, and the researcher-respondent relationship (Bryman & Bell, 2011; Saunders *et al.*, 2009). Thus a researcher will have to make methodological choices based on these ontological and epistemological assumptions. Methodological choices involve the establishment of a research design and choosing relevant data collection and analysis methods which in turn would be directed by the chosen ontology and epistemology, and meet the research objectives (Saunders *et al.*, 2009). As such this chapter is divided into seven sections. After this introductory section, section 4.2 discusses the research philosophy guiding this study. Here a comparison is made between the existing epistemological and ontological assumptions leading to the rationale for taking symbolic interactionism and constructionism as the epistemological and ontological positions respectively. Sections 4.3 and 4.4 give a detailed explanation of the research design, the rationale for selecting the qualitative interview research, and a clarification of how access was granted into the chosen organisation. Section 4.5 explains the data collection process and justifies the adoption of semi-structured in-depth interviews. Section 4.6 explains the data analysis technique used in the study. This section presents the rationale for using the grounded theory approach (Glaser & Strauss, 1967) as well as a detailed explanation of its component coding techniques which are used to analyse the research interviews. Finally, section 4.7 summarises the main connection points between the components of the methodological framework which have justified their selection and produced a fitting research design.

4.2 The Research Philosophy

At the outset of a research project, the researcher has to clarify the adopted philosophical position. This section attempts to illustrate the philosophical positions that exist within what are called research epistemology and ontology as well as the type of research suitable for the different positions.

These arguments are then used to present the researcher's justification for the approach taken in designing and carrying out this research.

Prior to answering the ontological and epistemological questions, the research approach to the theory needs to be clarified. Such identification plays a major role in addressing the research ontological and epistemological questions as well as facilitating the design of the research project (Saunders *et al.*, 2009). There are two main research approaches. These are called the deductive and inductive approaches to theory. The deductive approach is taken on when the researcher designs a research strategy that aims at testing a theory, which is called the research hypothesis or hypotheses specified at the outset of the research, while in the inductive approach data is collected and used to develop theory as a result of data analysis (Bryman & Bell, 2007; Harrison, 2002; Saunders *et al.*, 2009) where research findings are allowed to 'emerge from frequent, dominant, or significant themes inherent in raw data, without the restraints imposed by structured methodologies' (Thomas, 2006, p.238). Inductive research is also well known for starting out with research question(s) rather than a hypothesis (Bryman & Bell, 2007, 2011). It is these research questions that encourage an exploratory approach that induces theory from raw data. In deductive research, such as experimental research, data analysis is utilised to 'test whether data are consistent with prior assumptions, theories, or hypotheses identified or constructed by an investigator' (Thomas, 2006, p.238). Because of the investigator's imposed 'preconception' during data collection and analysis, very often key themes located in the data are 'reframed or left invisible' (*op. cit.*, p.238). Such an approach would not suit research with a primary objective of understanding the naturally existing dynamics of the main research concepts which construct a theoretical framework proposed at the outset of the study, as in the research at hand. Thomas (2006, p.238) encourages the use of inductive analysis if any or all of the following three purposes are intended by the researcher:

> 1. To condense extensive and varied raw text data into a brief, summary format.

2. To establish clear links between the research objectives and the summary findings derived from the raw data and to ensure that these links are both transparent (able to be demonstrated to others) and defensible (justifiable given the objectives of the research).

3. To develop a model or theory about the underlying structure of experiences or processes that is evident in the text data.

As clarified in chapter 1, this study aims to develop a model about the emotional dynamics during intercultural interaction in order to find the proposed concept of EI entry-points which in turn is to be presented as implications for intercultural training. Furthermore, the research investigation has been initiated with a research question rather than a hypothesis. This implies a research project moving in the direction of generating a theory rather than testing one. Therefore, an inductive research approach has been adopted as better addressing the research objectives than the deductive approach.

Now that the research approach to the theory has been justified, the rationale for adopting a particular research philosophy can be better understood than if otherwise laid out to the reader. The research philosophy is addressed by answering two main questions: an ontological and an epistemological question. The ontological position is chosen by asking: 'what is the nature of reality?' which raises questions regarding the assumptions made by the researcher about 'the way the world operates' (Saunders *et al.*, 2009, p.110). This is further clarified by knowing how the researcher sees the relation between two main elements, the social entities or phenomena and the 'social actors concerned with their existence' (Saunders *et al.*, 2009, p.110). When the social entities are portrayed as existing 'in reality external to social actors concerned with their existence' (Saunders *et al.*, 2009, p.110) an objectivist ontology is said to have been taken. If on the other hand the studied social phenomena are believed to be produced through 'the perceptions and consequent actions of those social actors concerned with their existence' (Saunders *et al.*, 2009, p.110) then a subjectivist, or constructionist (Bryman & Bell, 2011; Saunders *et al.*, 2009) ontological position is adopted by the

researcher. The objectivist view of separate social phenomena assumes the social entities under investigation to be similar across different contexts regardless of the different social actors who apply such entities. However, the objectivist's approach would not serve a study that aims to understand how individual social actors associate their own meanings with the social entities or phenomena (Saunders *et al.*, 2009). Such studies would be considered to have a subjective ontological approach. This study has taken a constructionist ontological position to understand the emotional-cognitive dynamics (the social phenomena) during the multinational employees' (social actors) intercultural interaction and the emotion-based meanings that these employees associate with the differences in cross-cultural behaviour when interacting with customers and peers. These meanings are believed to be 'continually accomplished' (Bryman & Bell, 2007, p. 23) by the multinational employees' perceptions and different worldviews. Therefore, the 'continual creation and recreation' of the emotional-cognitive dynamics and their attachment to the social actors 'is difficult to be isolated, understood and then manipulated' objectively (Saunders *et al.*, 2009, p.111).

The epistemological position is arrived at by asking 'what is acceptable knowledge in a particular field of study?' (Saunders *et al.*, 2009, p.112). The research ontology is known to pave the way for the adoption of a particular epistemology. For example, an objective ontology which studies a phenomenon in separation from its social actors implies a separate reality which is 'out there' and therefore different researchers would find the same results if similar research methods were used. This is a positivist epistemology. Here acceptable knowledge is that which can be seen, generalised as mostly attracting a deductive approach by testing a hypothesis and producing facts rather than impressions (Saunders *et al.*, 2009). The positivist epistemology is known as the 'philosophical stance of the natural scientist' who works with an 'observable social reality' (*op. cit.*, p.113). It has been observed that throughout the last two decades the positivist paradigm has dominated the study of emotional intelligence as well as the field of organisational behaviour (Ashkanasy, 2009; Fineman, 2004;

Fineman, 2005; Symon *et al.*, 2000). Researchers in this domain have strived to quantify and measure emotional intelligence as an object separate from human social interaction (Fineman, 2004). Unlike positivism, interpretivism emphasises the importance of humans as social actors rather than solid objects. Therefore acceptable knowledge in this case is the social actors' as well as the observer's (the researcher's) interpretations of the studied phenomena. It is obvious how interpretivism agrees with the social constructivist ontology through the common inseparable connection between the social actor and the social phenomena (Bryman & Bell, 2011; Saunders *et al.*, 2009). In other words, knowledge in interpretivism is regarded as 'social' where the social phenomena cannot have human independent existence. It is criticised the way that a positivist epistemology reduces the 'rich insights into this complex world' such as social interaction to 'law-like generalizations' (Saunders *et al.*, 2009, p.116). Therefore, social interaction is considered an interpretive process where 'large-scale social phenomena, such as organisations, institutions, conflict, and the like, can be seen as patterned relations among the actions of individual actors in interaction with one another' (Wilson, 1970, p.698). In this regard, this research does not aim to quantify any preconceived variables, or make any generalisations. The objectives set by this study do not fit a positivist view that would see emotions as a separate biological process without consideration of the situation that aroused them in the first place. This very situation, the intercultural interaction, is viewed as an integrated part of the study. Therefore, its role in producing the emotional dynamics would be a part of the induced theory. Furthermore, this study agrees with the 'constructivist' view of emotions as described by Averill (1980). This view describes emotions as 'social constructions not biological givens' and that 'emotions are improvisations, based on an individual's interpretation of the situation' (*op. cit.*, p.305). Thus based on the above illustrated approach to intercultural interaction and to the definition of emotion, the interpretivist approach is seen as the most appropriate for this study. The researcher argues that such an epistemology would best help extract the social actors' insights and in-depth emotion-based experiences of their intercultural interactions. The close

interpretation of the social actors' accumulated experiences and meanings associated with intercultural interaction would help map the emotional-cognitive dynamics which we believe would pave the way to finding the pursued EI entry-points.

Interpretivism further branches into two intellectual traditions: phenomenology and symbolic interactionism (Saunders *et al.*, 2009). Like interpretivism, meaning-making is the central driver in these philosophies. The core difference between the two approaches is that although phenomenology is concerned with the meanings that humans make of a social experience (Thomas, 2006), symbolic interactionism seeks to understand what it considers as a continuous process of human interpretation of the social world (Saunders *et al.*, 2009; Locke, 2001). In other words symbolic interactionism studies the constantly changing meanings during social interaction. It is the continuous meaning-making process as well as the social interaction that this research uses to justify the adaptation of the symbolic interactionism epistemology. This is elaborated in following section.

4.2.1 The symbolic interactionist epistemology

It has been argued so far that studying the dynamics of emotions during intercultural interaction could be more deeply explored using an interpretivist approach. In this section the adoption of a particular interpretive paradigm is justified. This is called symbolic interactionism. This research is influenced by the symbolic interactionist perspective mainly because it empowers the researcher to understand how meanings are produced and maintained within the emotional dynamics during intercultural interaction in a multinational workplace social setting. The founders of this epistemological perspective are George Herbert Mead (1863-1931) and Herbert Blumer (1900-1986). Mead's work mainly focused on human social interaction and self interaction where he saw the self and experience as a 'process' rather than a 'structure' (Blumer, 1966, 1980). Blumer, a student of Mead, coined the term symbolic

interaction in 1937. He based this perspective on Mead's pragmatic views on self interaction where he believed that the human's acts were 'constructed by him out of what he takes into account' (Blumer, 1966, p.537) opposing the views dominating 'psychological and social sciences' at the time where 'human action [was] seen as a product of factors that play upon or through the human actor' (*op. cit.*, p.537). Blumer also used Mead's analysis of social interaction in presenting symbolic interactionism. Mead explained two forms of human interaction. These he called non-symbolic and symbolic interactions. Blumer (1966) clearly summarises these forms of interaction as follows:

> In non-symbolic interaction human beings respond directly to one another's gestures or actions; in symbolic interaction they interpret each other's gestures and act on the basis of the meaning yielded by the interpretation. An unwitting response to the tone of another's voice illustrates non-symbolic interaction. Interpreting the shaking of a fist as signifying that a person is preparing to attack illustrates symbolic interaction. (p. 537)

Blumer (1966) goes on to explain symbolic interaction by stating that such epistemology studies those human interactions which involve 'interpretation, or ascertaining the meaning of the actions or remarks of the other person, and definition, or conveying indications to another person as to how he is to act' (*op. cit.*, p.537). According to Blumer (1936, 1966) in order to understand the act – in this study the dynamics of emotions during intercultural interaction – the researcher will have to explain how the social self is envisioned and acted out, and how emotions emerge through decisions made during intercultural interaction in the multinational work environment. This very argument is why the researcher has adopted symbolic interactionism in conducting this research. A more detailed justification is given next to illustrate the match between the characteristics of the concepts studied in this research and three key premises underlying symbolic interactionism on which scholars adopting such a paradigm are advised to ground their research (Shaw, 2011). These premises have already been mentioned above. They are: 'meaning', 'interaction', and the

'interpretive process' (Blumer, 1956, 1966). The first premise, meaning, is explained by Blumer (1966) in that 'the nature of an object is constituted by the meaning it has for the person or persons for whom it is an object [and that] this meaning is not intrinsic to the object but arises from how the person is initially prepared to act toward it' (*op. cit.*, p.539). Emotions are humans' sense-making mental processes. During social interaction, the felt and expressed emotions are used to interpret and convey the message embedded in the communication process (Parkinson, 1996; Westrick, 2005). In the context of this research the object is the cross-cultural behavioural differences where the affective component of ICS is used to create meaning of the dissimilar other's behaviour (Bennett & Bennett, 2004; Westrick, 2005). Also Blumer's view of meaning not being 'intrinsic to the object' falls in agreement with the dynamic characteristic of emotions, changing and shifting according to the person's worldview and to the situational differences (Bennett, 1986; Bennett & Bennett, 2004; Fowler, 2006; Oyserman, 2011; Van Kleef *et al.*, 2011; Westrick, 2005), in this case being intercultural situations. Furthermore, Denzin (1983, 1985) encourages researchers to adopt symbolic interactionism when studying emotions. He argues against the positivist static views which consider emotions as 'mere cognitive responses to physiological, cultural, or structural factors' (Denzin, 1983, p.407) and therefore considers emotion as 'a social, interactional, linguistic, and physiological process that draws its resources from the human body, from human consciousness, and from the world that surrounds a person' (*op. cit.*, p.404). Denzin (1983) goes on to argue that 'emotions are lodged in social acts and self-interactions' and that 'emotional terms used in everyday language' (*op. cit.*, p.404) such as anger, joy, shame, etc. are considered as 'interactive referents' meaning they are symbols used to 'reference feelings directed towards the self' as well as 'feelings the person feels toward others' (*op. cit.*, pp.406-407). This argument suggests that emotions not only agree with the first premise, 'meaning', but hold all three premises. Emotions are therefore considered as an integral part of social interaction as well as a meaning-making tool used during the interpretation process. These characteristics are explained next. Interaction, the second premise, is

intertwined with meaning. Blumer's (1966) position is that people act toward objects, in this case the culturally dissimilar other, based on the meaning they associate with the object, i.e. the emotion-based meaning during intercultural interaction. Blumer (1966) considers all objects to be 'social products' and that 'they are formed and transformed by the defining process that takes place in social interaction' and it is during this interaction that 'the meaning of the objects is formed from the ways in which others refer to such objects or act toward them' (*op. cit.*, p.539). In this research we wish to understand the dynamics of emotions in the meaning-making process during what Blumer's epistemology considers as social interaction, intercultural interaction, where emotions are believed to be used in tolerating the dissimilar other (the object). As for the third premise, interpretation, it is through an interpretative process that meaning is managed. Blumer (1956, p. 686) considers human group life as 'chiefly a vast interpretative process' and that meaning is created by people, 'singly and collectively', in order to 'guide themselves by defining the objects, events, and situations which they encounter'. Intercultural situations are considered here as new situations where people from different cultures see interaction with the dissimilar other as a new experience. In the face of new situations or new experiences Blumer (1956) adds that 'individuals, groups, institutions and societies find it necessary to form new definitions [which] may enter into the repertoire of stable meanings' (p.686). In addition, it is important to note that the symbolic interactionist view considers human interaction as an ongoing ever-changing process (Blumer, 1956). Therefore, Blumer (1956) goes on to advise that research studies 'designed to analyze human group life in its general character [have] to fit this process of interpretation' (*op. cit.*, p. 686). As such this study considers intercultural interaction to be an ongoing dynamic 'process' of continuous interpretation and re-evaluation during which multinational workers form 'new definitions' of their intercultural experience in working towards 'stable meanings' using emotions as dynamic meaning-making tools. Moreover, focusing on the understanding of process and interpretation makes symbolic interaction a fitting epistemology with research aiming to explore the how and why of human interaction and emotion regulation. This

research's question projected at the start of this chapter enquires how EI could direct the emotional-cognitive dynamics during intercultural interaction. To answer this question we have suggested the necessity of learning how the emotional dynamics are formed by multinational workers during intercultural interaction in order to know how and where in the intercultural interaction's emotional process the proposed EI entry-points could be introduced. Thus this study is influenced by symbolic interactionism and those premises within it that allow an understanding of the emotional dynamics during intercultural interaction as well as how these can be explained.

4.3   Research Design

A research design is 'a logical plan' that helps the researcher link the initial research questions, as well as the theoretical framework, to the data collection and analysis methods in order to arrive at 'some set of conclusions' (Yin, 2009, p.26). The research design framework followed by this study has been adapted from Sekaran and Bougie (2009), with some alterations (see Figure 4.1). These changes had to be made in order to suit the current research design as Sekaran and Bougie's (2009) original framework is more appropriate for a quantitative research approach. Some of the design's component processes have been changed to a qualitative orientation. Also, research ethics have been added regarding organisational access and interviewing of participants. The remaining sections of this chapter will present an extended clarification of the research design diagram as well as the rationale for choosing each process.

T H E O R E T I C A L F R A M E W O R K	Purpose of the study Research aim Exploration Inductive generation of theory	Type of investigation Rationale for qualitative research Interview research strategy	Extent of researcher interference Minimal Studying events as they normally occur	Measurement & measures Reliability Validity Theoretical coding	D A T A A N A L Y S I S
	Units of analysis Population to be studied Individuals	Sampling design Non- probability sampling Purposive sampling Theoretical sampling	Time horizon One-shot: Cross-sectional	Data collection method In-depth semi- structured interview Pilot interviews Ethical issues in interviewing	

Figure 4.1: Research design diagram (adapted from Sekaran & Bougie, 2009, p.102).

The research design is also considered a product of the epistemology and ontology driving the research. The previous section in this chapter has presented a detailed justification for adopting the constructionist ontology and the symbolic interactionist epistemology. Such research philosophies encourage the use of qualitative research designs and/or data collection and analysis methods. Although exceptions to this common practice do exist, qualitative research best answers research questions laid out by exploratory studies while quantitative research designs address questions set by explanatory studies. Quantitative methods used in social science are derived from the natural sciences and are therefore associated with the objectivist

ontology viewing human social life as 'a concrete structure' (Morgan & Smircich, 1980, p.498). Morgan and Smircich (1980) explain that such a view would attempt to:

> freeze the social world into structured immobility and to reduce the role of human beings presuming that the social world lends itself to an objective form of measurement, and that the social scientist can reveal the nature of that world by examining lawful relations between elements that, for the sake of accurate definition and measurement, have to be abstracted from their context (p.498).

As such a quantitative research design would manipulate data through 'multivariate statistical analyses' (*op. cit.*, p.498). To do so, surveys and laboratory experiments are commonly used as quantitative techniques (Morgan & Smircich, 1980) as they collect and produce quantifiable data. Such a research design would not agree with the ontological and epistemological positions taken by this research. The aim of this study is to extract meaning and to understand the emotional dynamics of the day-to-day intercultural interactions of multinational workers. This is seen as best being studied by retrieving unmanipulated data from the social actor's perspective, without separating the social actor from the social phenomena. This view supports a qualitative research design.

As illustrated earlier, a 'how' research question has been set out in this study. Referring back to the research philosophy, it has been observed that the constructionist ontology and the qualitative research approach both tie in with research concerned with the 'how' of social interaction in which in-depth investigation is required. Therefore, the interview method is viewed here as ideal for extracting in-depth data from the viewpoint of the research participants. Furthermore, as this research aims to understand the dynamics of emotions during the process of intercultural interaction within the context of the multinational work environment, primary data will have to be retrieved from the multinational workers themselves and not the organisation. Therefore, the lived emotional experiences of the individual workers are considered the main 'unit of analysis' (Sekaran & Bougie, 2009, p.116) in this

investigation. Explaining the interactive intercultural process and the emotion-based meanings that emerge from the activities performed by the workers in a multinational organisation without separating the phenomenon (dynamics of emotions) and the process (intercultural interaction) from their natural context, would require an interview type of investigation as it is seen to best address the objectives of this research.. The following section explains the criteria set for selecting the units of analysis as well as the process followed to gain access to the research organisation.

4.4   Selecting the Research Organisation and the Interview Informants: Applying Purposive Sampling

As for the unit of analysis, Yin (2009) points out that it is 'likely to be at the level being addressed by the main study questions' (*op. cit.*, p.31). As this research is focused on a deeper understanding of the psychological processes during each individual multinational worker's intercultural interaction, and since such data can be extracted only from the multinational workers themselves, an interview-based investigation has been found especially suitable.   This means that within the chosen organisation, multinational employees would be targeted to aid the generation of in-depth findings.   Therefore, the criteria set for the selection of the research participants have been set based on this argument. There are three criteria. First cultural diversity is essential as it would ensure intercultural interaction. Therefore, a multinational workforce will be the research target for its unit of analysis. The second criterion is that intercultural interaction is an essential characteristic of the employees work, be it with peers and/or customers. It is further important for this research that the chosen research organisation is aware of the importance of staff intercultural competencies for its strategic development.   This leads to the third criterion which is the organisation's application of intercultural competency development through its performance management as well as training programmes.

Based on the above selection criteria, this study builds on empirical data extracted from the multinational cabin crew (flight attendants) working in an airline company located in the Kingdom of Bahrain. The company's cabin crew department was particularly chosen as being representative of a typical multinational workplace environment. These were selected through purposive sampling. Sampling purposively is common in qualitative studies (Sbaraini *et al.*, 2011) particularly when working with small research samples (Saunders *et al.*, 2009). This method allows researchers to use their 'judgment to select cases that will best enable [them] to answer [their] research question(s) and to meet [their] objectives' (*op. cit.*, p.237).

At the time this study was initiated, the company reported having more than 5000 employees of 91 different nationalities across its departments located throughout 43 stations in 27 countries worldwide. The cabin crew department was chosen for its compliance with the criteria set earlier for selecting the unit of analysis. Therefore purposive sampling helped in locating a representative sample (Saunders *et al.*, 2009) of a typical multinational work setting. First, out of the company's 91 nationalities, there were more than 70 among cabin crew members at the time. This made it the most diverse department in the company, therefore increasing the need for intercultural competency. Second, it was learned that the company considers intercultural sensitivity as a strategic competitive advantage particularly in the cabin crew department. This is because cabin crew not only need ICS for peer-to-peer communication but also during in-flight service when interacting with the international passengers. In this regard, the company had defined what it called 'cultural sensitivity' as the 'ability to relate well with people from other cultures, being respectful of individuals from different religions and backgrounds' (see Appendix 1). Cultural sensitivity was one of the main competencies evaluated during and after cabin service orientation training programmes. In addition, the cabin crews' intercultural performance was evaluated for both the company's flight attendants and in-flight chef through their appraisal reports. This was done by rating the crews' performance in terms of how 'patient', 'understanding' and 'polite' they behaved with

customers of 'all nationalities'. The above information was made available to the researcher by the airline's Chief People Officer at the time, and by the Head of Cabin Crew who provided the cabin crew's department sample training and appraisal reports at the time this research was initiated (see Appendix 1). The protocol that was followed to access the airline company as well as the cabin crew department is explained next.

4.4.1 Gaining access to the airline company and cabin crew department

Access to the airline company was made through the researcher's local PhD supervisor at Ahlia-University (Bahrain). This paved the way to an initial meeting with the company's Chief People Officer (CPO) at the time the research was initiated. During this meeting the research objectives and data collection requirements were explained to the company's CPO, who heartily welcomed the research proposal and advised that a formal research request letter be written addressed to him and sent to the airline company (see Appendix 2). During the same meeting, all required data regarding the background of the company and the demographics of its employees were collected. This information brought to our attention the highly diverse cabin crew department as well as the nature of their work which demanded constant intercultural interaction with peers and passengers. According to the airline's CPO, such a work environment did not exist in any of the other departments throughout the company. Based on this initial meeting, two more meetings were arranged for the researcher by the company CPO. These were meetings with the Competence and Talent manager and the Head of the Cabin Crew department. Both meetings were held to seek further information to validate the match between the criteria set by the researcher for selecting a suitable research sample and the actual demographics and work properties of the Cabin Crew department. At the next meeting the company's Competence and Talent manager provided the latest organisation chart, dated June 2009 (see Appendix 3). The chart

showed that the cabin crew department reported to the Director of Ground Operations who in turn reported to the Chief of Operations division. The demographics of the different divisions explained by the Competence and Talent manager confirmed that the most highly diverse employees worked in the cabin crew department. The next criterion to be checked was the extent of intercultural interaction the cabin crew had during their working hours and whether the company uses any mechanisms to evaluate and develop the cabin crew intercultural competencies. This information was furnished by the Head of the Cabin Crew department. As illustrated earlier, the cabin crew department manager presented the statistics regarding the cabin crew nationality distribution as well as sample orientation training and performance appraisal reports that clearly indicated the department's awareness of the importance of developing cabin crew intercultural sensitivity. It was after this third meeting that a decision was made to direct the data collection at the airline's cabin crew and so data collection procedures were agreed upon with the Head of the Cabin Crew department. This is elaborated on in the next section.

4.5 Data Collection Process

The preceding sections in this chapter have collectively presented the rationale for conducting a qualitative research methodology. Leading this rationale is the research philosophy. The research epistemology mainly guides the investigator towards identifying the appropriate data collection methods as well as methods of data analysis. The interpretivist epistemology adopted in this study requires data collection and analysis methods that would serve its need to extract perceptions and subjective meanings made by the research participants as a result of their social interaction (Bryman & Bell, 2011; Creswell, 2003; Saunders *et al.*, 2009). Such an approach to knowledge requires a constructionist ontology demanding close interaction between the investigator and the social actors. This in turn merges the researcher's viewpoints and assumptions with the participant's subjective

meanings towards building a theory. In the case of the present research, the theory it is working towards is a model that would represent the emotional-cognitive dynamics experienced by multinational workers during their day-to-day intercultural interactions in order to justify the proposed idea of EI entry-points into the extracted dynamics. This section presents the rationale for selecting an appropriate qualitative data collection tool. The most commonly used qualitative data collection tools are observations, interviews, documents and audiovisual materials (Creswell, 2003). Although all such tools, individually or combined, could be used throughout a single study (Creswell, 2003; Yin, 2009), this research has found the interview method to be the best tool for serving the research question. Further elaboration on the rationale for this choice is made in the following sections. A total of seven sections will describe the research participants, data collection procedures and tools used, limitations of the interview method, research ethics, and the pilot study conducted prior to the actual research.

4.5.1 Participants

According to the data provided by the cabin crew department manager, the chosen airline company had 1,666 cabin crew staff of 74 nationalities working for it at the time this research was initiated in 2009. This large number included only 436 male cabin crew members most of whom were local and held supervisory positions. The international male cabin crew were mostly in the sky hhef position which has limited interaction with passengers. The larger proportion of the airline's international cabin crew was female comprising 1,236 in total. This is why nearly all of the multinational participants who volunteered in this research were female.

During the period between August 2009 and March 2010, a total of 11 cabin crew staff (nine female, two male) with ages ranging from 22 to 39, were interviewed. The female participants were multinational flight attendants from China, the Philippines, the United Kingdom (three of the participants), Estonia, Malaysia, India, and Romania. The two male cabin crew members

were from Bahrain and Turkey. And in support of what has been explained above, the two male participants held the positions of cabin service manager and sky chef respectively. The interview schedule and profile of the interviewees can be found at Appendix 4. As a practice of research ethics, participants' initials only have been listed in the interview schedule. The participating cabin crew had flight experience spanning from several years to more than a decade of intercultural interaction with peers and passengers. This is believed to provide rich data for the research and hence elaborate the emotional-cognitive dynamics sought after by this study.

4.5.2 Procedures

Initially, the cabin crew department manager agreed to circulate an email written by the researcher to all company flight attendants explaining the research aim and procedures. Volunteer-based participation was encouraged in order to maintain research ethics. Research ethics practised in this study are further clarified in a later section. One major limitation existed in using email distribution to invite participants from the cabin crew department; one which the cabin crew manager himself brought to the researcher's attention. This was the fact that the flight attendants did not read their emails often. For this reason very few were initially responding to the message. Therefore, with the approval of the cabin crew department manager, the researcher was granted access to personally visit the flight attendants during their training sessions at the company's training centre. The researcher was allowed to present an oral explanation of the research aims and procedures in two separate training sessions. This step encouraged immediate volunteering for the research, and allowed research participation information sheets to be physically handed out to the volunteers. Consent forms were also filled out and signed by participants there and then.

As a conclusive decision made after conducting a pilot study during the early stages of the research (see section 4.5.7), it was seen to be best for this research to have the participants complete two psychometric tests before

being interviewed for primary data collection. These two tests, the Intercultural Development Inventory (IDI) and the Mayer-Salovey-Caruso EI Test (MSCEIT), evaluated the participant's ICS and EI levels respectively. This was done because of the researcher's belief that a further purposive sampling through filtering out and interviewing only the extreme cases of high and low ICS and EI would help obtain richer data within the shortest duration. A similar doctoral research study, which also employed qualitative data collection tools, was found to have used such rationale. Vitello-Cicciu (2001) investigated the difference in leadership styles of nursing leaders by conducting personal interviews with extreme high and low cases of EI. The MSCEIT had been used prior to the interviews to filter out these extreme cases. In doing so, interviewing only extreme high and low cases of EI helped this researcher compare and contrast richer data which showed distinct differences in leadership styles based on the participants' EI levels (cited in Mayer *et al.*, 2002, p.40). In this regard, Stake (2000) argues that extracting data from 'ordinary' cases rather than the particular, takes up 'a lot of time for data gathering, and more for arrangements, analysis, and write-up' (*op. cit.*, p.445). Therefore, it was believed that comparing the dynamics of emotions extracted by interviewing participants of extreme EI and/or ICS would facilitate an in-depth view and reveal a richer contrasting intercultural experience than those with average results. Such a rationale of course would require a large enough number of cabin crew to volunteer in order for the researcher to sample and interview only the extreme cases. Unfortunately the low participation rate eventually caused the termination of this strategy and settling on the MSCEIT alone as an incentive for participation. More detail regarding the theoretical background and the intended use of the IDI and MSCEIT is given in the following section.

4.5.3   The intended role of the IDI and the MSCEIT

As this research's theoretical framework embraces the developmental model of intercultural sensitivity (DMIS) proposed by Bennett (1986) and the EI

ability model of Mayer and Salovey (Mayer *et al.*, 2000c) to further illuminate the understanding of how EI could enhance the emotional-cognitive processes within ICS, it was decided to use the corresponding psychometric tests for these two particular models in a second stage purposive sampling by filtering out extreme cases of EI and ICS for the research interviews. These tests were not used for quantitative study. This is because a quantitative analysis of the two psychometric test results would not answer the research question nor would it address the research aim. The main research question seeks to understand the emotional-cognitive dynamics produced during intercultural interaction in order to build a model of the revealed dynamics and theorise the proposed EI entry-points into this model. Therefore, the Mayer-Salovey-Caruso Emotional Intelligence Test (MSCEIT) and the Intercultural Development Inventory (IDI) were used to detect extreme cases in the belief that interviewing these cases of high and low EI and ICS would better reveal the sought emotional-cognitive dynamics. Amongst other scores, the MSCEIT produces a total EI score as well as four branch scores for each of the four abilities making up EI. These scores are categorised by Mayer *et al.* (2002) into low, average, and high. For the purposive sampling in this research, total EI scores of 89 or less were considered extreme low cases and those of 120 or more were considered extreme high cases (Mayer *et al.*, 2002). High and low scores in any of the four branches of the EI ability test were also considered as criteria for participant selection. The four branches are: the ability to perceive emotions, to use emotions to facilitate thought, to understand emotions, and to manage emotions. These have been explained in depth in chapter 3. On the other hand, the IDI, developed by Hammer and Bennett in 1998 to identify one's ICS developmental stage within the DMIS (Hammer *et al.*, 2003; Paige *et al.*, 2003) helped find extreme cases of ICS. These were considered as being identified by the IDI to have an extreme ethnocentric mindset, meaning having a denial-defence worldview causing low ICS, or an extreme ethnorelative mindset which shows in the IDI as having an acceptance-adaptation worldview indicative of high ICS (Hammer *et al.*, 2003). The developmental stages of ICS have been elaborated in chapter 2.

However, a low participation rate and a limited research timeframe caused the termination of this sampling stage. The identification of extreme cases is known to require high participation rates as the number of individuals with extreme levels of intelligence or intercultural awareness is normally lower than the average levels in any given population. Not all extreme cases were found for this research, particularly those scoring high EI and ICS. Almost all participants were either of average or low EI and ICS. For this reason, the administration of the IDI was eventually halted and the EI test was used instead as an incentive for research participation. Participants were promised a debriefing of their test results at the end of the interviews. In addition the results of the two tests were used to validate the researcher's interpretation of the informants' reported intercultural behaviour during the one-to-one interviews. Moreover, the IDI helped find the role of ICS in the emotional dynamics of intercultural interaction. This is further elaborated in the next chapter.

4.5.4 The interview process

This research has followed a qualitative, exploratory approach to answering the research question. As qualitative research views participants as associates in the theory development process (Johnson, 2001; Saunders *et al.*, 2009), participants are hereafter referred to in this thesis as informants instead of research participants.

The interview method has been adopted in this study in order to extract qualitative data. Interviews are common amongst explorative theory-building studies (Liedtka, 1992). In particular, qualitative interviews that tend to be 'based in conversation' (Kvale, 1996 cited in Warren, 2001, p.83) were decided as being the most suitable. Unlike survey-based interviews, qualitative interviews agree with the interpretivist epistemology (Warren, 2001). In addition, the symbolic interactionist stance taken by this research has been noted to favour the interview method. This is due to the interview's view of the research participants as meaning-makers rather than 'passive

conduits for retrieving information' (*op. cit.*, p.83). Also, interviews provide the researcher with the ability to reach the 'inner nature' of 'social situations', and instead of being used to obtain generalisations, interviews can provide the 'insightful and significant knowledge about the nature of the social world' sought by symbolic interactionism which in turn is 'inevitably seen as being relative and specific to the immediate context and situation from which it is generated' (Morgan & Smircich, 1980, pp. 496-497). Although other qualitative data collection types exist, such as observations, documents, and audiovisual material (Creswell, 2003), the one critical requirement in this research was considered to be best obtained through personal interviews. This central requirement is to reach the inner emotional-cognitive processes experienced by the cabin crew when attempting to make sense of dissimilar others' behaviour during intercultural interaction. Since these are inner experiences which could be revealed only by the social actors themselves, interviews stand out as the most appropriate qualitative data collection type able to extract these experiences. Liedtka (1992) explains the link between behaviour and cognition and justifies the use of personal interviews in extracting the cognitive as well as the affective processes that lie behind behavioural reactions:

> .. cognition must be both distinguished from, as well as linked to, behaviour. An analysis of behaviour examines the action itself. A focus on cognition, or "sense-making", goes beyond this, in an attempt to understand the meaning behind the action. It looks at how people frame, evaluate, and choose among their alternative courses of action and rationalize these choices ... "Sense-making" thereby implies not only the analytic processes involved in cognition but the perceptual and affective aspects as well. A focus on both the sense-making process and the behavioural outcome of that process requires that the researcher move beyond an analysis of the observable, to include the thought process supporting the choice of a particular action and the rationales developed to support that choice (p.162).

In addition, interviews have been considered useful data collection tools when informants 'cannot be observed directly' within their natural work context (Creswell, 2003, p.186) as is the case for this research. Cabin crews'

richest intercultural experiences occur during the flight. In this regard, collecting qualitative data from the informants while in flight would have been an impossible task.

Interviews have been classified into three categories according to the style of questioning. These are structured, semi-structured and unstructured interviews (Saunders *et al.*, 2009). Structured interviews are actually questionnaires composed of predetermined questions which the interviewer administers by reading out the same questions to all informants in the same order and then recording the informant's responses according to an already established coding scheme (Fontana & Frey, 2000). Such interview type is mainly used to collect 'quantifiable data' for research with predetermined hypotheses. This is why structured interviews are also referred to as 'quantitative research interviews' (Saunders *et al.*, 2009, p.320). As for this study, coding came after each interview, giving way to an inductive production of theory. Therefore all interview questions were designed to be open-ended allowing qualitative data to emerge as informants fully expressed their inner experiences and views, making it impossible for the researcher to remain entirely objective. In this regard, Fontana and Frey (2000) argue that it is impossible for researchers to 'lift the results of interviews out of the contexts in which they were gathered and claim them as objective data with no strings attached' (*op. cit.*, p.663). Therefore, the structured interview method was deemed inappropriate for the current study. At the other extreme, conducting unstructured interviews would mean no predetermined questions are designed and so the interviewer provides little or no guidance (Saunders *et al.*, 2009). Such an approach would actually complicate data collection and analysis for this research. This is because a contradictory procedure to the unstructured interview method had to be performed. This contradiction is that the researcher had to explain the purpose of the study and guide the interviewees in order to stay close to the research objectives throughout the interview sessions. As such the 'middle ground' semi-structured interviews were found to be appropriate for their flexibility and they contained the strengths of the other two 'extreme' forms of research interview

(Fortado, 1990, p.33). Many interview questions surfaced during the interviews due to the emergence of unforeseen data hence giving a discovery-like experience to the researcher. Furthermore, using the semi-structured interview allowed the researcher to change the sequence of any prepared questions, or even omit others, in accordance with the 'flow of the conversation' (Saunders *et al.*, 2009). This deviation from protocol is also a distinctive characteristic of what is considered in-depth interviewing (Johnson, 2001). Although the term 'in-depth' has been more frequently associated with unstructured interviews (Saunders *et al.*, 2009), the flexibility of semi-structured interviews allows the adaptation to an in-depth investigative style. Johnson (2001) clarifies that in-depth interviewing indicates an in-depth investigation that takes place through a conversation-like interaction between the interviewer and the informant, which in turn demands a long duration per interview session or several separate interview sessions with the same informant. Johnson (2001) also highlights the role of the research question in determining the feasibility of using in-depth interviews. As illustrated earlier, the research question's core demand to learn the patterns of the inner emotional-cognitive dynamics of multinational workers during intercultural interaction is believed to naturally attract an in-depth inquiry. This is because such data would require both long durations of interviewing multiple informants and for the interviewer to follow 'what appear to be more interesting leads' (Johnson, 2001, p.113) embedded in the informants' answers instead of sticking to an interview protocol. In general, interview questions were grouped into three main integrated sections. The first group of questions were mainly to help the informant relax and establish rapport with the researcher. These questions were changed according to the interview situation and informants' readiness, and came after repeating the same introduction which had been explained in the circulated emails and when meeting the cabin crew during training sessions. The next section was the most prominent part of all the conducted interviews. Questions asked at this point adopted the 'critical incident technique' (Flanagan, 1954). Such a technique is commonly used with the interview method where informants are asked to explain in detail positive and negative incidents they have

experienced within a particular context. Here the interviewed cabin crew were encouraged to explain in detail as many intercultural incidents as they could remember. The intercultural incidents were considered to be those occurring while interacting with multinational peers and passengers. The critical incident technique has been noted to aid the development of models (Flanagan, 1954), or in other words a systematically built reference or solution extracted from the real experiences of the social actors rather than from an objectively tested set of hypotheses. Flanagan (1954) illustrates the use of such technique in producing training models and selection tests based on the actual incidents reported by the interviewed research participants. The actual and inner emotional-cognitive dynamics required by this research has been noted as best emerging and providing dense data when informants focused their conversations on the positive and negative intercultural incidents they had had during their work with the airline company. In this regard, the resulting EI-based intercultural training model sought by this research will have been built as a reflection of the social actor's actual and real life intercultural experiences. The decision to use the critical incident technique during the research interviews was made as a result of the pilot study. This is explained in greater detail in section 4.5.7. The third and last group of questions were mainly based on the flow of the conversation. These questions arose as a result of grounded theory analysis conducted on the preceding interview transcript, a technique called 'theoretical sampling' (Corbin & Strauss, 2008) elaborated on in the next section and throughout the next chapter. Sample questions have been selected from each interview and listed in Appendix 9. The questions present the progress made in the qualitative data analysis which include the mentioned theoretical sampling of questions asked during preceding interviews.

A total of 24 cabin crew members signed the participant consent forms (see Appendix 5) and completed the MSCEIT before the commencement of the interviews. As pointed out earlier, only 12 volunteers had completed the IDI by the time the original motive for conducting the tests, which was to locate extreme cases of high and low EI and ICS, was terminated and the MSCEIT

was henceforth used alone as an incentive for participation. Therefore, eventually all 24 participating cabin crew were invited for interviews regardless of their obtained test scores. The interviews started in August 2009 and spanned a period of seven months. These were all tape-recorded and transcribed in order for a full record of the conversation to be obtained. Recording and transcribing interviews enables the investigator to revisit and re-code the conversation at any time. This enables the researcher to constantly compare emerging concepts with previously collected data inevitably helping in the detection of further evidence and emerging patterns. This is a core analysis strategy practised in the grounded theory qualitative data analysis method (Charmaz, 2000) adopted by this research. Furthermore, as advised when conducting grounded theory analysis, each interview session was transcribed immediately and analysed before the next interview appointment. In addition, since data saturation is the key indicator of research completion and theory attainment in grounded theory analysis (Corbin & Strauss, 2008), eleven in-depth semi-structured face-to-face interviews had been conducted by the time data saturation was reached in this study. Interviews lasted 30-120 minutes (with an average of 70 minutes per interview). In total, 755 minutes of interview conversation was voice recorded and analysed. Voice recording has been encouraged in interview research due to its aiding the production of accurate transcripts (Silverman, 2010). This is mainly because the researcher can always play back the accurately recorded conversation over and over again, a practice observed mainly as helping to validate results of qualitative analysis methods (Bryman & Bell, 2011).

4.5.5 Limitations of using interviews as a data collection method

The qualitative approach residing in the interview method is viewed as the natural consequence of embracing a symbolic interactionist epistemology. As such, researchers conduct in-depth interviews by spending a long time in personal contact with performers of the investigated 'activities and

operations..., reflecting, revising meanings of what is going on' through continuous interpretation (Stake, 2000, p.445). Although the weaknesses of the qualitative research approach have been recognised, it is argued that no other research methods are without limitations. And as for the reliability of a qualitative study, that is whether the same resulting patterns would emerge if the research was to be repeated by a different researcher, it is argued here that such adherence to reliability as well as generalisability measurements stems from a quantitative positivist perspective. It has been noted that qualitative methods are often 'judged by quantitatively-oriented readers ... in terms of quantitative canons' (Corbin & Strauss, 1990, p.4). Unlike a quantitative study, qualitative research studies are constantly changing and independent social phenomena (Bryman & Bell, 2007). This encourages an artistic intuitive stance which largely depends on the researcher's unique instincts when analysing the collected data in order to discover what other researchers could not (Bryman & Bell, 2007; Johnson & Harris, 2002). This argument would go hand in hand with the inductive approach to research where emphasis is put on the researcher being 'part of the research process' (Saunders *et al.*, 2009, p.127). Therefore instead of viewing it as a limitation, this study considers the researcher's unique perspectives, used in building theory, as a strength that lends itself to the interview research strategy.

Although the interview technique has been considered an appropriate data collection method in meeting the objectives of this study, various limitations of using such a method still exist and so have to be tackled even by its advocates. These limitations are summarised by Creswell (2003) in four points. The first is that interviews give 'indirect' information which has been 'filtered through the views of interviewees' rather than data collected directly as the social phenomena unfolds. The second limitation is that interviews extract information at a 'designated place rather than the natural field setting' as is the case for observations. Third, the data gathered is not only indirectly filtered through the perceptions of informants but is also biased because of the researcher's presence and guidance. And finally, Creswell (2003) adds that because 'people are not equally articulate and perceptive' (*op. cit.*,

p.186) the researcher will have to spend long hours dealing with a large amount of vague inconclusive data.

Many of these limitations have been dealt with in this study to a certain extent. For example, aiming at extracting the inner experiences of the cabin crew, which take the form of emotional-cognitive processes, using the interview method, is considered direct information when the informants recall private emotions and thoughts produced as a result of intercultural interaction with culturally dissimilar others. Such data would be considered indirect if extracted through other qualitative methods such as observations. In addition, the epistemology followed by this study allows that data be extracted from the informants and filtered through the researcher's perception during an interactive data-gathering and meaning-making process. This in our view converts what is seen as a limitation to a philosophical standpoint permitted by symbolic interactionism. As for gathering data while at the natural field setting, the aim of the research question explained above together with the nature of the informant's job make it impossible for data collection to take place while cabin crew go on with their duties and interactions during flight. The final limitation, which is the analysis of a large amount of vague data produced during the interviews, has been dealt with through what are known as 'constant comparison', 'coding', and 'theoretical sampling'. These are strategies followed by the grounded theory data analysis approach (Charmaz, 2000, 2001, 2006; Corbin & Strauss, 2008), elaborated in greater detail in the next section and throughout the following chapter.

On the other hand, however, there may have been various matters such as gender and 'social desirability response bias' (Liedtka, 1992, p.167) that were deemed to be out of the researcher's control and therefore may have influenced the product of the research findings. Liedtka (1992) defines social desirability response bias as the 'respondents attempt to cast themselves in a positive light' (*op. cit.*, p.167). She adds that additional concerns to such bias are raised when understanding that inner cognitive and affective processes are the target of the research. This is 'the question of whether

respondents are capable of accurately reporting about' these processes (*op. cit.*, p.167). In addition, the informants being mostly female could have caused gender bias by revealing the sought emotions and thoughts during intercultural experience from a female workers' perspective. Bryman and Bell (2011) further add that gender bias could affect the researcher's perspective as well. This, they add, can be seen in the practice of unstructured and semi-structured interviewing in particular. But, from a positive standpoint Bryman and Bell (2011) state that feminist researchers have been known to favour face-to-face in-depth unstructured and semi-structured interviews particularly because they are encouraged by interviews that establish a 'high level of rapport between interviewer and interviewee; high degree of reciprocity on the part of the interviewer; the perspective of the women being interviewed; [and] a non-hierarchical relationship [between researcher and interviewee]' (*op. cit.*, p.493). None the less, the prediction or evaluation of latent bias was considerably difficult. But, because the researcher was aware of such potential distortions, the awareness may have helped maintain research validity (Grewal, 2006). Even with the limitations surrounding the interview as a qualitative data collection method, conducting semi-structured interviews has arguably solved these through the 'middle ground' approach 'taken between the danger of stifling interviewees with predetermined ideas and the danger of producing aimless discussions (Roethlisberger & Dickson, 1939 cited in Fortado, 1990, p.34). Therefore, the in-depth semi-structured interview method allowed deep and meaningful data to be collected.

4.5.6 Research ethics

Research ethics are unavoidable as they reflect the researcher's integrity as well as the discipline practised by the institute adopting the research project. Bryman and Bell (2011, p.122) state that two questions help locate the 'corners' of ethical issues. These are:

- How should we treat the people on whom we conduct research?

- Are there activities in which we should or should not engage in our relations with them?

These questions have been based on four ethical principles identified by Diener and Crandall (1978, cited in Bryman & Bell, 2011, p.128):

- Whether there is harm to participants;

- Whether there is lack of informed consent;

- Whether there is an invasion of privacy;

- Whether deception is involved.

These principles have guided our research practice, and so will be referred to while explaining the research ethics throughout the rest of this section.

In order to avoid any harm to the research participants, particularly to their careers, all volunteering cabin crew as well as other supporting members of staff were offered confidentiality. Therefore, no names have been mentioned throughout this thesis. Instead, initials have been used wherever necessary. For example, although the informants as well as the supporting department managers did not mind if their full names were used, only initials have been listed in both the participants' interview schedule in Appendix 4 and in the research invitation email in Appendix 7. Here names have been removed from the email addresses as well.

Both lack of informed consent and deception were avoided by first sending a formal research request letter to the airline company prior to initiating the research (see Appendix 2). Secondly, the name of the airline company has been left anonymous throughout the thesis and within copies of correspondence between the researcher and the company presented in the appendices. Thirdly, an email containing detailed research participation information, written by the researcher, was sent by the cabin crew department manager to all 1,666 cabin crew staff inviting them to participate in the research (see Appendix 7). And finally, research participation information sheets (see Appendix 6) along with the consent form (see

Appendix 5) were given out to volunteering participants. These documents offered confidentiality and informed participants of the use of a voice recorder during interviews. Consent forms were either signed right before the beginning of the interviews for those who sent electronic consent earlier in reply to the emailing, or signed immediately after the oral presentation given by the researcher during the cabin crew training sessions. The research participation information sheets and the consent forms were designed in compliance with Brunel Business School research ethics' requirements.

With regard to invasion of privacy, participation was declared to be voluntary. In addition, because of the researcher's awareness of the time limitations of cabin crew staff, one email was sent inviting them to the research interviews after their successful completion of the psychometric tests and one or two subsequent chasers when no reply was received.

4.5.7 Pilot study

A pilot study was carried out before initiating the research study. This had a significant role in directing the research design and data collection process. The main advantage in conducting pilot studies is that they can be used as an opportunity to 'learn from early mistakes' (Silverman, 2010, p.197).

A sample of seven multinational university instructors (five male and two female) volunteered to participate in the pilot study. All seven participants completed the MSCEIT and the IDI. As mentioned earlier, at this point the decision was to interview only extreme cases of high and low EI and ICS. As such, the three instructors (all male, ages ranging from 46 to 71) who had achieved extreme high and low scores were then invited to be interviewed. Even so, in order to show the researcher's appreciation to the volunteers, all seven participants were individually debriefed with regard to their MSCEIT and IDI results. The pilot interviews were voice recorded and transcribed. All three transcripts were analysed using grounded theory coding methods. A sample of questions asked during the three pilot

interviews can be found in Appendix 8. Similar to the actual research study, all research ethics explained above were applied with the pilot study as well.

Pilot interviews can serve several different functions (Silverman, 2010). Johnson (2001) points out that with in-depth interviews in particular a 'novice' researcher must achieve a certain level of experience in interviewing as it 'takes a long time to begin to "hear" the important matters of lived experience' (*op. cit.*, p.107), and so it is not unusual, as noted by Johnson (2001), for inexperienced researchers to use the initial research interviews to stretch their learning curves. In this regard, the following points have been set out to summarise the learning and decisions made based on the conducted pilot study:

1. The opportunity to practise in-depth semi-structured interviewing and learn from common mistakes before heading on to the actual research study.

2. It was noticed here that the richest and most relevant data to the research question arose when informants talked about actual intercultural encounters in the form of positive or negative incidents. Therefore, the 'critical incident technique' (Flanagan, 1954) was decided to be embedded as the main part of the semi-structured interviews. This tactic helped avoid divergence from the research objectives during interview conversations.

3. It was initially decided that IDI and MSCEIT were to be used to locate extreme cases or points of analysis. Extreme cases were believed to provide richer positive and negative intercultural experiences within a short duration. Unfortunately, this only worked well with the pilot study as different extreme cases were found, but was eventually dismissed due to limited participation and the absence of the important extreme cases of high EI and ICS.

4. The pilot study also helped in learning the formal procedures of applying for licences to administer the IDI and MSCEIT. The

researcher completed the IDI administration certification course conducted by the IDI, LLC which at the time was represented by the Intercultural Communication Institute (ICI). This course is a prerequisite to using the IDI. The MSCEIT was purchased from Multi Health Systems (MHS) and did not require certification for research applications. By the time the research had started, all the above time-consuming procedures had been learned and completed. In addition, an opportunity was given to practise debriefing informants regarding their IDI and MSCEIT results.

5. The study aided development of the researcher's limited experience in transcribing voice-recorded data and in conducting grounded theory qualitative analysis and applying its strategies. These include coding methods, constant comparison between large chunks of data, theoretical sampling, memo writing, and diagramming (Charmaz, 2000, 2006).

6. Overall, these first three interviews helped validate the selected research methodology. In addition, it is necessary to mention that the initial results extracted from analysing the pilot interviews were later integrated with, and used to validate, similar results from the cabin crew interviews.

Having discussed the research philosophy and design, and integrated these with the choice of data collection tools and procedures, the next and final section in this chapter discusses how the gathered data was analysed.

4.6 The Data Analysis Method: Grounded Theory Approach

Johnson and Harris (2002) categorise qualitative data analysis methods into two 'basic families'. These are 'content analysis' and 'grounded analysis'. Content analysis mainly helps explore the data content for 'emergent patterns, evidence of expected patterns or pattern matching between multiple cases' (*op. cit.*, p.113). On the other hand, grounded analysis, presented to

the body of qualitative research methodology through the seminal book: 'The Discovery of Grounded Theory' by Barney Glaser and Anselm Strauss (1967), is adopted when the 'researcher's objective is usually highly exploratory, targeted at answering a particular research question by allowing findings and interpretations to emerge from the data, whilst searching for unexpected/emergent patterns' (Johnson & Harris, 2002, p.113). As such, exploratory studies like the current research could benefit from the grounded theory analysis mainly because the latter supports research beginning with 'open questions [where] researchers presume that they may know little about the meanings that drive the actions of their participants' (Sbaraini *et al.*, 2011, p.2) and therefore seek to 'understand the process by which actors construct meaning out of intersubjective experience [particularly] when want[ing] to make knowledge claims about how individuals interpret reality' (Suddaby, 2006, p.634). This meaning-making of 'human actions' and exploratory-based analysis of 'social processes' allows a 'very open approach to the process being studied' through the emphasis of inductive generation of theory (Sbaraini *et al.*, 2011, pp.2-3) and the influence of symbolic interactionism (Charmaz, 2000; Corbin & Strauss, 1990; Locke, 2001; Sbaraini *et al.*, 2011).

Notably, grounded theory's association with symbolic interactionism is repeatedly conveyed by its advocates including its originators (e.g. Charmaz, 2000; Corbin & Strauss, 1990; Locke, 2001). Addressing organisation researchers, Locke (2001) clarifies this link as follows:

> .. [Symbolic interactionism's] conception of how individual and social reality are created and maintained pervades the approach. … grounded theorists informed by this school of thought enter any research setting and any research topic oriented towards behaviour at the symbolic and interactional level. This means observing and understanding behaviour from the participants' point of view, learning about participants' worlds, learning about their interpretation of self in the context of given interactions, and learning about the dynamic properties of interaction (p.25).

Clearly, these conditions agree with the aim and research question presented in this study. Here the unknown emotional-cognitive dynamics experienced by the cabin crew during intercultural interaction are explored through the crews' subjective interpretation of experienced intercultural incidents. Therefore, grounded theory data analysis has been employed in this research.

Furthermore, having used in-depth interviews to create the researcher's 'interpretive analysis' of the informants' experiences (Charmaz, 2001) serves the demands of the iterative, in-depth, and inductive nature of grounded theory investigation. This is because both grounded theory analysis and interview data are 'emergent rather than tightly prefigured' (Creswell, 2003, p.181; Charmaz, 2006) and are 'open-ended but directed, and paced yet flexible approaches' (Charmaz, 2006, p.28). And although grounded theory data can and has been retrieved using various means of qualitative tools such as observations, documents, video tapes, letters, and books (Charmaz, 2000; Corbin & Strauss, 1990), interviews are particularly 'useful for grounded theory studies that address individual experience' and 'aim to explain social and social psychological processes' (Charmaz, 2001, p.678). Hence, grounded theory analysis coupled with in-depth interviewing would aid the researcher in identifying the emergent data and using them in exploring the emotional dynamics embedded within the social process of the informants' intercultural experiences.

Moreover, it is encouraging to note that one of the earliest studies of emotions in organisations was conducted using qualitative analysis to materialise a concept. This is Hochschild's (1983) study of emotional labour where she explored the process of concealing negative emotions and producing organisationally desirable emotions instead. Although limited in number, subsequent research studies on emotions in organisations have taken on the grounded theory approach. For example, three research studies published in the second edition of Fineman's 'Emotion in Organisations' reported the use of grounded theory analysis. These were: Martin *et al.*'s (2000) study of bounded emotionality where 'the management

of emotions' had been one of the initial conceptual categories emerging during grounded theory coding. Second, Ashforth and Tomiuk (2000) reported using grounded theory coding techniques in their study of the 'nature and experience of authenticity' (*op. cit.*, p.185). These techniques helped the researchers move 'iteratively between the data and emergent theory, developing conceptual categories and then linking these categories to make sense of the data' (*op. cit.*, p.187). And third, the study of 'Emotion and Injustice in the Workplace', carried out by Harlos and Pinder (2000), inductively analysed 33 interview cases and stated that grounded theory analysis is 'well suited to the study of processual experiences and of organisational issues ..., particularly emotions in organisations' (*op. cit.*, p.261). On the other hand, Bennett (1986) produced the DMIS model using grounded theory analysis (Bennett & Bennett, 2004) to categorise the model's six developmental stages of intercultural sensitivity. Such research approaches have both encouraged and helped validate the use of grounded theory in studying the emotional-cognitive dynamics of intercultural interaction and using the results for the inductive generation of an EI-based intercultural training model. Even so, studies of EI in organisations have until recently been dominated by quantitative research (Fineman, 2004) where emotions are viewed and consequently measured as mediating variables between perception and reaction, hence ignoring the dynamics of emotions during the meaning-making process of social interaction. This methodological gap in EI research is claimed to be addressed by the present study and presented as one of its contributions to the body of knowledge.

4.6.1 Selecting an appropriate grounded theory approach

Since its introduction in 1967, grounded theory has taken on several approaches. This variation has caused an 'abiding ontological ambivalence' (Seaman, 2008, p.4) and consequently confused researchers, especially those new to this form of qualitative analysis. Sbaraini *et al*. (2011) have categorised the multiple grounded theory ontologies into four main types in

addition to an emerging fifth. They classify types one and two as the 'work of the original authors: Barney Glaser's "Classic Grounded Theory" and Anselm Strauss and Juliet Corbin's' pragmatic approach to grounded theory. Types three and four are considered to be 'Kathy Charmaz's "Constructivist Grounded Theory" and Adele Clarke's postmodern Situational Analysis'. And finally the fifth 'emerging variant is "Dimensional Analysis" developed from the work of Leonard Schaztman, who was a colleague of Strauss and Glaser in the 1960s and 1970s' (*op. cit.*, p.2). Notably, the first three grounded theory ontologies have become the most prominent. Types one and two have also been referred to as 'Glaserian' and 'Straussian' approaches (see for example: Charmaz, 2000; Douglas, 2003; Stern, 1994 cited in Fernandez, 2004, p.84; Walker & Myrick, 2006). The main cause of the Glaser versus Strauss stance has been the differences in procedures used in data analysis (Walker & Myrick, 2006). Strauss separated from Glaser and joined Corbin to form what they consider as a middle-ground approach to grounded theory (Corbin & Strauss, 1990, 2008). Their method used systematic coding to place grounded data into categories preconceived from existing theory and from researchers' experience. Glaser's repeated critique of Strauss and Corbin's methodology lies in his belief 'that the conceptualizations should emerge instead of being forced through the use of preexisting categories' (Goldkuhl & Cronholm, 2010, p.188). He explains that the emergence of concepts should come from the researcher's use of 'his or her own concepts generated from the data instead of using, and probably forcing, the received concepts of others, especially those concepts' which he considers as coming from the 'unduly respected theoretical capitalists' (Glaser, 2002, p.2). Although it was noted that Glaser and Strauss followed different approaches to grounded theory analysis, Charmaz (2000) recognises the split but considers both to be leaning towards a positivist epistemology. As the founder of the type three grounded theory approach, Charmaz (2006) claims to 'use basic grounded theory guidelines with twenty-first century methodological assumptions and approaches' (*op. cit.*, p.9). She calls this approach 'constructivist grounded theory' and therefore considers the nature of Glaser's and Strauss and Corbin's ontological approaches as 'objectivist'

(Charmaz, 2000, 2001, 2006). Charmaz's (2000) main argument can be summarised in her following quote:

> A constructivist grounded theory recognizes that the viewer creates the data and ensuing analysis through interaction with the viewed. Data do not provide a window on reality. Rather, the "discovered" reality arises from the interactive process and its temporal, cultural, and structural contexts. ... In contrast, objectivist grounded theorists adhere more closely to positivistic canons of traditional science ... They assume that following a systematic set of methods leads them to discover reality and to construct a provisionally true, testable, and ultimately verifiable "theory" of it (pp.523-524).

Furthermore, Charmaz (2000) considers the constructivist grounded theory approach as a true representative of the symbolic interactionist epistemology. This she further explains is 'because both emphasize the study of how action and meaning are constructed' (Charmaz, 2001, p.678). Even so, it has been observed that pinning the positivist approach to Glaser, Strauss and Corbin's grounded theory paradigms is more of an external observation made by critiques of these approaches. For example, Corbin and Strauss (1990, 2008) show adherence to their claim of grounded theory being based on the pragmatist worldview known to take on symbolic interactionism. Mills *et al.* (2006) refer the reason for such 'differing opinions about the ontological nature of' Strauss and Corbin's approach, in particular, to the first and second editions of their grounded theory texts: 'Basics of Qualitative Research' (1990, 1998). Here they are criticised for not directly addressing the 'paradigm of thought that underpins their method' (Mills *et al.*, 2006, p.3). In their third edition however they did write an insightful introductory chapter that discusses the relationship of theory to reality as well as their ontological assumptions about the world (Corbin & Strauss, 2008). Here they position their approach to grounded theory as pragmatic, middle ground between the two extreme approaches of objectivism and constructivism. Corbin and Strauss (2008) assure that their pragmatic and interactionist epistemologies take off from Mead's and Blumer's philosophical positions respectively. They stand against the objectivist's ruling out of 'personal experience from inquiry' mainly because they recognise the 'importance of self-reflection both in its

relation to what reality "is" and to its role in "knowing" it' hence leading to 'action and interaction' becoming 'crucial to Pragmatists' and their 'own concepts of the world and knowledge' (Corbin & Strauss, 2008, p.5). As a personal opinion, Corbin agrees with the constructivist viewpoint in that 'concepts and theories are *constructed* by researchers out of stories that are constructed by research participants who are trying to explain and make sense out of their experiences and/or lives, both to the researcher and themselves'. Corbin adds that 'out of these multiple constructions, analysts construct something that they call knowledge' (*op. cit.*, p.10). Opposing the positivist standpoint, the late Strauss's and continued Corbin's approaches view social phenomena as constantly changing instead of static objects, and that it is the researcher's responsibility to determine how social actors 'respond to changing conditions and to the consequences of their actions' (Corbin & Strauss, 1990, p.5). The process of constructing concepts by researchers and social actors goes hand in hand with symbolic interactionism's meaning and sense-making processes. In this regard, Charmaz (2004) agrees that, as researchers, in order 'to appreciate what is happening in a setting, we need to know what things mean to participants. Meanings render action and intention comprehensible. Actions can make implicit meanings visible. We observe our research participants grappling with making sense of their lives, and then we grapple with them trying to do so' (*op. cit.*, p.981). Such a view fits very well with this study's aim to make sense out of the informants' report of their intercultural behaviour, as a symbolic interactionist stance coupled with grounded theory analysis is the best way, in the view of the researcher, to help extract the implicit emotional-cognitive dynamics embedded in the multinational worker's day-to-day intercultural experiences. In addition, the well known characteristic of emotions having a central role in sense-making during communication specifically with culturally dissimilar others, lends itself to the grounded theory approach.

The multiple ontological approaches to grounded theory have confused the novice researcher. Therefore, in selecting a suitable type of grounded

theory, the following quotes by Mills *et al.* (2006) and Fernández (2004) have been taken into consideration:

> Grounded theory can be seen as a methodological spiral that begins with Glaser and Strauss' original text and continues today. The variety of epistemological positions that grounded theorists adopt are located at various points on this spiral and are reflective of their underlying ontologies (Mills *et al.,* 2006, p.1).

> As with many other methods, grounded theory evolved with practice, this evolution resulted in a colourful public disagreement between Glaser and Strauss as to how to conduct grounded theory research. This article does not aim to take part in an old debate; rather, its focus is to depict how I used the Glaserian approach to study an emergent business practice (Fernández, 2004, p.84).

With these quotes in mind and after a thorough revision of grounded theory paradigms presented in Charmaz (2000, 2001, 2004, 2006), Corbin and Strauss (1990, 2008), and Glaser's (2002) writings, an approach leaning towards the middle-ground pragmatic methods of analysis supported by Corbin and Strauss (1990, 2008) was decided for this research while maintaining the core characteristics of the symbolic interactionist interpretive epistemology. These are represented in the constant interpretation of how the participating cabin crew 'construct meanings and actions' (Charmaz, 2001, p.677) during interaction with multinational peers and passengers, through the close researcher-informant interaction aided by the in-depth semi-structured interview, and in an analysis that 'reflects the researcher's thinking' (*op. cit.*, p.677). An elaborated justification of the suitability of Corbin and Strauss's (1990, 2008) systematic coding procedures is presented next. The following sections also explain how the fundamental components of grounded theory analysis have been applied in this research. These components should be found in all grounded theory research regardless of their ontological positions (Sbaraini *et al.*, 2011). These are summarised by Sbaraini *et al.* (2011) as: inductive analytical thinking or openness, immediate analysis simultaneous with data collection, constant

comparison and coding, memo writing and diagramming, theoretical sampling, theoretical saturation, and production of a substantive theory.

4.6.2 Constant comparison and coding in grounded theory analysis

The very first component practised during grounded theory analysis is inductive analytical thinking. This 'openness' to the social process being studied allows researchers to 'presume that they may know little about the meanings that drive the actions of their participants' (Sbaraini *et al.*, 2011, p.2), hence agreeing with the conditions required for inductive exploratory research. A very unique practice in grounded theory is the starting of data analysis immediately after the first interview and the simultaneous conducting of data collection and analysis (Allan, 2003; Charmaz, 2000, 2006; Corbin & Strauss, 1990, 2008; Glaser, 2002). These are managed through what is called constant comparison of data segments, where the researcher moves back and forth within the same, as well as different interview transcripts (Charmaz, 2000, 2006; Corbin & Strauss, 1990, 2008). Constant comparison is used throughout the research to develop different levels of data and themes relevant to the research question. In grounded theory, these themes are called categories. Categories consist of concepts derived from analysed data grouped together 'according to shared properties' (Corbin & Strauss, 2008, p.159).

Furthermore, constant comparison assisted the researcher in 'guarding against bias' through the continued challenging of older concepts with 'fresh data' (Corbin & Strauss, 1990, p.9). This also helped in achieving 'greater precision (the grouping of like and only like phenomena) and consistency (always grouping like with like)' (*op. cit.*, p.9). Maintaining the constant comparative method 'enabled the analysis to produce not just a description but a model, in which more abstract concepts were related and a social process was explained' (Sbaraini *et al.*, 2011, p.8). This model would later represent the pursued EI-based intercultural training model. It is important to note that having complete interview transcripts as well as the ability to replay

the voice-recorded interviews facilitated constant comparison of emerging concepts with previously collected data (Partington, 2002).

As different pieces of data are compared, coding is implemented. Through coding, the derived concepts are labelled (Corbin & Strauss, 2008). Three methods of coding are used by Corbin and Strauss in grounded theory analysis. These are: open, axial, and selective coding (Corbin & Strauss, 1990, 2008). These are explained in greater detail later; as it is viewed essential to elaborate on the reasons for selecting Corbin and Strauss's coding methods prior to explaining each coding strategy. The following reasons justify the researcher's choice:

1. Corbin and Strauss's coding strategies allow the researcher to look for preconceived concepts. In management and organisational research preconception is inevitable (Locke, 2001; Partington, 2002). Partington (2002) argues that it is impossible for management researchers to 'put aside all their experiences, preconceptions and knowledge of existing theory'. He further debates that such a 'theory-neutral state' would cause researchers to face 'the impossible task of operationalizing an infinitely large number of potential variables' (*op. cit.*, p.140). Goldkuhl and Cronholm (2010) support this argument adding that without some preconception 'there is also a risk that the data collection could be too unfocused' causing the researcher to 'end up with a large and diverging amount of data' which 'often results in frustration because there are no clues about where to start the categorization' (*op. cit.*, p.190). Bruce (2007) gives a simple yet clear statement summarising this mode of coding:

   > The researcher understands and ensures that the study is thoroughly grounded in the data while being informed by existing theoretical frameworks and research literature (p.11).

   A theoretical framework is considered particularly essential for aiding theory development in inductive research (Partington, 2002). Charmaz (2006) explains that unlike quantitative research, where hypotheses are

deducted from the theoretical frameworks before data-gathering, inductive research analysis such as grounded theory uses a theoretical framework as 'an anchor' for the reader and to 'demonstrate how grounded theory refines, extends, challenges or supercedes extant concepts' which in turn influence what the researcher sees and how he or she sees it (*op. cit.,* pp.168-169). Goldkuhl and Cronholm (2010) also point out that coding preconceived concepts requires that the researcher defines a 'relatively explicit research question that supports and governs the data collection' (*op. cit.*, p.190). This study has benefited from coding preconceived concepts through the guidance of the research question. Therefore, the researcher needed to look into the interview transcripts for behaviour that would explain the emotional-cognitive dynamics during intercultural interaction and for emotion-based performance that could be included in the grounded EI-based intercultural model aimed to be used for training purposes.

2. Axial coding, a strategy introduced by Strauss and Corbin, which characterises their approach to grounded theory analysis (Charmaz, 2006), helps in 'crosscutting or relating concepts to each other' (Corbin & Strauss, 2008, p.195). This particular coding strategy has been found to be ideal for studies seeking to develop a model that explains a process or dynamics of the studied phenomena (Charmaz, 2006; Corbin & Strauss, 2008). This is because axial coding enables the analyst to answer 'who', 'when', 'why', 'how', and 'with what consequences' questions during the coding process (Corbin & Strauss, 2008, p.199), hence producing coded data segments that 'can be classified as representing context, conditions, actions, interactions and outcomes' (Douglas, 2003, p.50). Therefore, this research has applied the axial coding strategy to produce a process-based model that would explain the informants' dynamics of emotions during their intercultural interaction. Such advantage has been found lacking in Charmaz's and Glaser's coding strategies, therefore adding to the reasons behind following Corbin and Strauss's (2008) grounded theory analysis methods.

3. Charmaz (2000, 2006) hints in her writings that regardless of the grounded theory approach, coding does not necessarily have to be bonded to either of these approaches, hence, a multiple coding system could be adopted from advocates of either strategies and utilised to serve the research aim. This in addition to Strauss and Corbin's coding schemes is found to be more suitable for novice researchers as they provide a systematic step-by-step coding mechanism. A testament by Charmaz (2006) in this regard states that 'despite Glaser's numerous objections to Strauss and Corbin's version of grounded theory, their book serves as a powerful statement of the method and has instructed graduate students throughout the world' (*op. cit.*, p.8).

4. As pointed to in different sections of this chapter and regardless of Charmaz (2000) considering Strauss and Corbin's grounded theory as positivist, interpretivism and symbolic interactionism has indeed been shadowing this study through the analysis of the researcher's interpretations and perceptions and of the informants' emotion-based meaning-making processes during intercultural communication. In addition, although Corbin and Strauss (1990, 2008) admit to following a pragmatic epistemology, they do not dismiss symbolic interactionism from their research practices. The following statement by O'Connor *et al.* (2008) clarifies this position:

> The difference that has developed is not in the interactive nature of the data collection and analysis but in the goals of the grounded theory process itself. With the interpretive turn, "truth" is no longer the goal of the research process and product. Instead, perspectival knowledge based on the lived experience of the participants is the goal. The expected product is no longer a truth but an acceptable rendering of what had been produced in the moments of the inquiry (p.30).

In the remaining part of this section, the coding process for open, axial, and selective coding strategies followed in this research will be explained in greater detail. Such an elaboration is necessary to help the reader understand the data analysis in chapter 5.

Open coding: As recommended by Corbin and Strauss (2008), soon after the first interview had been transcribed, coding was implemented. The first stage of coding is called open coding. Here chunks of relevant raw data were compared and categorised then each category labelled manually on the same transcript papers. Also, all categories' labels and their definitions were listed on cards and attached to interview transcripts and then compared with the next set of data categories in the following interviews. Open coding continued through the first three cabin crew interview transcripts. Through constant comparison, the emerging data categories were compared with previously labelled categories in order to decide if they were the same data concepts or not. If a data category was different, a new label was added to the cards. If, on the other hand, a data category was similar to an older one, the two were then further qualified 'in terms of their properties and dimensions' (Corbin & Strauss, 2008, p.195). Properties are 'characteristics that define and describe concepts', while dimensions are 'variations within properties that give specificity and range to concepts' (*op. cit.*, p.159). Open coding can increase the reliability of qualitative data analysis through its fracturing of data and use of questioning and constant comparison. Corbin and Strauss (1990) confirm this advantage, stating that open coding 'enables investigators to break through subjectivity and bias'. This, they add, 'forces preconceived notions and ideas to be examined against the data themselves'. For example, 'a researcher may inadvertently place data in a category where they do not analytically belong, but by means of systematic comparisons, the errors will eventually be located and the data and the concepts arranged in appropriate classifications' (*op. cit.*, p.13).

Analysing the pilot interview transcripts before initiating interviews with the airline company's research informants provided a great opportunity for practising grounded theory analysis. Mainly open coding was practised and analytical errors and difficulties were located and resolved. For example, the researcher was not sure what to look for or where to start during the analysis of interview transcripts, or even what questions to ask the informants in order

to address the research question. Repeating open coding throughout the three pilot interview transcripts increased the researcher's familiarity with the grounded theory analysis process. It was during analysis of the pilot interviews that the earlier mentioned critical incident technique (Flanagan, 1954) was decided to be adopted and partially incorporated into the semi-structured interviews. The researcher had realised that the most informative descriptions of the emotional dynamics experienced during intercultural communication emerged when the pilot interviews' professors spoke about incidents they had had at work with multinational colleagues and students. This discovery would not have been possible without the application of what is called 'theoretical sampling' (Charmaz, 2000, 2006; Corbin & Strauss, 1990, 2008), another component of grounded theory analysis, practised alongside the coding strategies. Theoretical sampling will be explained further in the next section.

Axial coding: Although axial coding is commonly started after open coding, Corbin and Strauss (2008) encourage the application of the two coding schemes in parallel as soon as initial conceptual categories emerge. This was indeed applied during analysis of the third cabin crew interview, where constant comparison between incidents which in turn produced categories and defined their properties shifted gradually to comparing properties and dimensions across both similar and different categories. Axial coding helps identify the relationships between 'open codes' (categories), and merge codes with similar properties to produce 'core codes' (Douglas, 2003) which are then considered as the main categories that describe the studied social phenomena. What distinguishes axial coding is that written memos and notes about the emerged categories and their properties are used to cut across different categories, rearrange them and compare the emerging concepts and properties 'by linking codes to contexts, to consequences, to patterns of interaction, and to causes' (Bryman & Bell, 2007, p.586). It is at this stage where most categories are saturated and the analyst moves instead to comparing properties, sub-properties, and dimensions across

these categories creating a dense structure made up of properties and their dimensions around an axis of saturated conceptual categories; hence, the name axial coding. It is for this reason that process and causal models are produced from this particular stage of grounded analysis.

Selective coding: After axial coding, at this stage further analysis required a different coding scheme. This is called selective coding. Here the focal core category, which is the 'central phenomenon that has emerged from the axial coding process' (Douglas, 2003, p.50), is chosen from the pool of main categories developed over the course of axial coding. This core category signifies the main theme of the study (Corbin & Strauss, 2008) and so should have 'greatest explanatory relevance and highest potential for linking all of the other categories together' (*op. cit.*, p.104). Hence, the core category and its properties are chosen from codes that 'cut across multiple interviews and thus represent recurrent themes' (Charmaz, 2001, p.686). Douglas (2003) asserts that it is the core category that aids the analyst in 'developing a more formal theory' (*op. cit.*, p.51). He clarifies the procedure as follows:

> The level of theory development will progress as the researcher analyses and modifies the core code [category]. A core code should account for a substantial proportion of the variation in an event or pattern of behaviour. The conditions and outcomes in particular, are represented by other core codes identified in the course of axial and selective coding (p.51).

Before going on to the next section, it is essential to mention that all coding procedures were applied manually without the use of computer software. Although a number of software systems have been developed for qualitative research purposes, the researcher decided to use the old paper and pencil method through which engaging human-based diagnostic processes is practised. It was decided that computer software would divert the researcher from focusing on the interpretation of meaning during the coding process onto meeting administrative tasks demanded by such software programs in order to rearrange data segments and store them under specified themes

within what is not more than a database system. Corbin and Strauss (2008) admit to their preference for manual coding mainly because greater effort might be put into learning how to use the computer software instead of learning how to do grounded analysis. As mentioned earlier data cards were attached to the initial interviews where emerging codes were listed along with a description of each. Throughout the process of constant comparison, these cards helped maintain an audit trail of modified codes, the merging of codes with those of similar properties, and the development of new properties and dimensions. Appendix 10 presents one of the interview transcripts where the above mentioned grounded theory coding, as well as the use of theoretical sampling, memo writing and saturation of data categories and properties can be viewed.

4.6.3 Theoretical sampling

Another important component that directs the process of grounded theory analysis is theoretical sampling. Theoretical sampling allows the grounded theory analyst to seek relevant data 'to elaborate and refine categories in [the] emerging theory' (Charmaz, 2006, p.96). This is done through a variety of ways (Locke, 2001). Theoretical sampling for example can be used to either select subsequent interviewees or groups who could best address the emerging categories and their properties, or to help researchers amend their interview questions 'so that they can gather more information about the issues reflected in the categories' (*op. cit.*, p.82). The latter method was applied in this study. Analysis results helped guide and direct the sampling of research questions for the next interview. Prior to initiating theoretical sampling though, purposive sampling was applied to select the most suitable research participants, or points of analysis, mainly because the chosen department was seen as best fitting the selection criteria hence rendering purposive sampling as sufficient. This is in addition to requiring some data to be collected and analysed before theoretical sampling becomes possible. For these reasons purposive sampling is commonly used by grounded theory

researchers where sampling begins purposively 'as in any qualitative study' (Sbaraini *et al.*, 2011, p.3).

After the first cabin crew interview, and each of the subsequent interviews, modified interview questions resulted from analysing a preceding interview transcript. The resulting codes were used to adjust the interview questions so that they would extract data that would further explain the dynamics of emotions during the informants' intercultural experiences (see Appendices 9 & 10). For example, using critical incident questions was decided upon as a result of theoretical sampling. Not only so, but theoretical sampling also directed the researcher even in selecting the consequent critical incident interview questions. Therefore, theoretical sampling helped in achieving what Corbin and Strauss (1990) call 'representativeness of concepts' and 'consistency' in turn serving the aim of grounded theory analysis, which is to 'ultimately build a theoretical explanation by specifying phenomena in terms of conditions that give rise to them, how they are expressed through action/interaction, the consequences that result from them, and variations of these qualifiers' *(op. cit.,* p.9). Theoretical sampling helped 'refine the categories' by 'sampling to develop the properties of [these] categories until no new properties emerged' (Charmaz, 2006, p.96).

4.6.4 Memo-writing and diagramming

Coding alone cannot help give rise to a substantial theory. Alongside the coding process memos are written supported sometimes by diagrams. A memo is a note the researcher writes to him/her self describing and comparing the data concepts and properties (Bryman & Bell, 2007). Memos are particularly useful analytic tools. They aid researchers in tracing back the developed thoughts and ideas emerging during analysis and using them to construct the theory (Corbin & Strauss, 2008). More importantly, memos help analysts in keeping track of the emerging categories and their properties as well as their preconceptions and 'generative questions that evolve from the analytic process'; therefore, memo writing 'should begin with

the first coding sessions and continue to the end of the research' (Corbin & Strauss, 1990, p.10). Memos have been found particularly useful during selective coding. Through sorting of memos the analyst can develop categories that 'cover all the concepts related to the core category' (Giske & Artinian, 2007, p.75). O'Connor *et al.* (2008) summarise the specific role of each grounded theory component, including memo writing, in very few, yet clear, words:

> The two step process of both open and axial coding for data reduction remains, as does the sampling process to enrich data, memos to record emergent meaning, and comparative methods as a stability check (p.30).

There is no restricting mechanism to memo writing, and so analysts can develop their own style for producing memos (Corbin & Strauss, 2008). In this research, notes, memos, and methodological decisions were hand written on the margins of the initial interview transcripts and then eventually on separate pages of a specified notebook as the memos and notes grew longer. By the time axial coding had produced the main categories and most of their properties and dimensions, the researcher was able to recognise the recurring data incidents while transcribing later interviews. Therefore, some coding and memo writing was also done during transcription in order to avoid forgetting new ideas and perceptions. This was conducted starting with the fourth cabin crew interview transcript.

Nevertheless, it should be mentioned that this research has made extensive use of diagrams in developing the grounded theory and hence has limited the use of memo writing to keeping track of observations, ideas and preconceptions mainly during open coding and somewhat in describing properties of categories generated during axial coding. Therefore, unlike what has been said about memos being used up to the selective coding stage, diagrams were found to better serve the research aim as they helped the researcher throughout all the coding stages in keeping a visual track of the emerging categories and their properties, as well as their causal relationships (Charmaz, 2006; Corbin & Strauss, 2008). In such research, 'diagramming is central to the coding processes' (Mills *et al.*, 2006, p.5) as it

can be more useful than the detailed texts in memos when 'sorting out the relationships between categories' (Corbin & Strauss, 2008, p.107). Strauss and Corbin have been found to use diagrams extensively throughout the coding process (Corbin & Strauss, 2008; Mills *et al.*, 2006). They admit that in addition to assisting in the 'integration of categories' (Corbin & Strauss, 1990, p.14), diagramming can be used during axial coding to help the investigator move towards developing a process-based model (Charmaz, 2006; Corbin & Strauss, 2008). This, as explained earlier, is due to the nature of axial coding in facilitating the researcher to explain the process and/or dynamics of the studied phenomena (Charmaz, 2006; Corbin & Strauss, 2008). This property matches the ability of visual devices such as diagrams to portray the answers to the 'who', 'when', 'why', 'how', and 'with what consequences' questions emerging during axial coding (Corbin & Strauss, 2008, p.199). This practice eventually gave form to the pursued emotional-cognitive dynamics and later to the EI-based intercultural training model. The step-by-step progress of the diagrams used in this research is elaborated on in chapter 5. Here, as advised by Bruce (2007), in order to increase 'dependability and transferability' of the data analysis, 'an audit trail of data collection and analysis methods is explicitly made available for reader inspection' through diagrammatic illustrations 'combined with rich descriptions' of emerging concepts (*op. cit.*, p.11).

4.6.5 Theoretical saturation

The most challenging issue in grounded theory analysis is when to stop collecting data, or in other words when to stop theoretical sampling. Corbin and Strauss (2008) present what is called 'saturation' as an answer. Saturation or 'conceptual saturation' is reached when all data categories have fully developed 'in terms of their properties and dimensions' (*op. cit.*, pp.143, 195). Corbin and Strauss (2008) state that 'the researcher continues to collect and analyze data until theoretical saturation takes place' (*op. cit.*, p.324). This is why a sample size is not predetermined in grounded theory research. In this study, 'conceptual saturation' was reached after

analysing the ninth interview where one last property, i.e. perception of interaction duration, was extracted. To further confirm saturation, two more interviews were conducted with male cabin crew. Participation of the male cabin crew was considered important to test the consistency of data categories and their properties across gender especially since the first nine informants were female. Analysis indeed showed data consistency and no new data properties or dimensions and so data collection was ended.

4.6.6 Limitations of using the grounded theory approach

Qualitative data analysis methods have received their share of critiques and grounded theory analysis is no exception. This section presents the main limitations found regarding the grounded theory technique. Thomas and James (2006) provide a comprehensive critical appraisal of the grounded theory approach. Their critique revolves around what they believe to be an overemphasis on coding procedures which might distract the analyst from what is really going on to focus instead on looking for data that would fit into the developed categories. With this central limitation in mind, Thomas and James (2006) conclude their paper with a concern that by focusing on systematic coding procedures, grounded analysts could 'risk losing the best of qualitative inquiry' (*op. cit.*, p.791). Fendt and Sachs (2008) agree and express their concern regarding the advocates of the grounded theory method putting more effort into its procedures and too little into interpretation, leading to conflicts that have arisen between the founders of this method. These conflicts initially started between 'the two fathers of grounded theory method', Anslem Strauss and Barney Glaser, 'leading to a split, basically on the grounds of theory forcing versus theory emergence' respectively (Fendt & Sachs, 2008, p.444). The conflict grew later to include presumably new ontological approaches to grounded theory such as Charmaz's (2000) constructionism approach which contradicted both Glaser's and Strauss's techniques altogether, placing them under the objectivism paradigm. This 'strong divergence in how the method is conceptualized between Glaser's

interpretive, contextual, and emergent type of theory development; Strauss's highly complex and systematic coding techniques; and Charmaz's constructionism, to name just a few' (Fendt & Sachs, 2008, p.450) has led to confusion especially amongst those new to the method, hence 'the boundaries of what constitutes "real" grounded theory designs appear hopelessly slurred' (O'Connor *et al.*, 2008, p.31). These paradigmatic differences have been blamed for their dismissal of 'a uniform standard for research quality across all grounded theory designs'. Therefore, these 'paradigmatic developments in grounded theory mean that differential standards for grounded theory have now become necessary' (O'Connor *et al.*, 2008, p.37).

What has been learnt here is the importance of understanding the philosophical, ontological, and historical backgrounds of the different grounded theory approaches 'early in the research process', in order 'to avoid confusion over terminology and procedures', and to present a clear justification as to which approach 'is deployed and on what grounds' (Fendt & Sachs, 2008, pp.444, 450). This has indeed been the main aim of this chapter, as building a solid ground and a liftoff point for the research inquiry would aid the production of a rigorous and valid research inquiry. In conclusion, this section leaves the reader with the following encouraging quote by Fendt and Sachs (2008) regarding the use of Strauss and Corbin's grounded theory qualitative analysis method in management research:

> It is a method that is genuinely engaged with the world and helps, especially with the constant comparison and theoretical sampling techniques, to come skin close to the lived experience and incidents of the management world and make sense of them. These procedures offer a useful systematic approach to handling and analyzing data that, if applied with courage and creativity, may lead to innovative perspectives. Grounded theory method can and mostly does produce more than narrative. Indeed, it offers processual theory in the Strauss and Corbin sense: it produces plausible propositions of relationships among concepts and clusters of concepts that can be traced back to the data. Furthermore, it is conceptually dense. It includes provisional conceptual relationships presented in discursive form, and it

outlines patterns of action and interaction between and among social entities and/or actors, developed from complex and constant iterative interplay among the data and between data, memos, and the literature (p.448).

4.7   Summary

In summary, it has been learnt through this research that a suitable methodology is one that best fits the research aims and objectives and not that which contains minimum limitations. Research limitations are inevitable and can only be reduced by achieving this fit. In this regard, Table 4.1 below, summarises the connecting attributes between the current research's philosophical standpoint and design elements, which have collectively created the required fit with this research's aim and characteristics of the concepts which make up the theoretical framework presented in chapter 3.

This research has put forward a question aiming to find out how emotional intelligence could direct the emotional-cognitive dynamics during intercultural interaction and in turn enhance intercultural sensitivity. In five sections, this chapter has explained the details of selecting the four main components of any research methodology: the research philosophy, design, data collection tools, and the data analysis method. First, the chapter demonstrated how the research philosophy was arrived at.   The epistemological and ontological positions as well as the research's relation to theory were justified.   An exploratory, inductive theory-producing study was decided upon and was found to fit with the symbolic interactionism interpretivist epistemology and the constructionist ontology. These have been argued as a suitable philosophical position that would best address the research question. Second, the selection of a research design was justified and explained in terms of how it was compatible with the chosen research philosophy. The study adopts interview-based research.   Multinational flight attendants of a chosen airline company were targeted for data collection. These informants worked in the cabin crew department within the company.   The airline company was considered as a typically diverse organisation that would

represent the intercultural experiences of a typical multinational workforce. It was also revealed how features of the research design were decided upon, such as the adoption of the semi-structured in-depth interview data collection style, and Glaser and Strauss's (1967) grounded theory qualitative data analysis method. After a thorough investigation, Corbin and Strauss's (1990, 2008) pragmatic approach to grounded theory analysis was reported as being most suited to the aim and objectives of this study. This chapter has set the groundwork for the data analysis process in chapter 5. Therefore the researcher has made sure that elaborations of the step-by-step grounded theory data analysis and its findings in chapter 5 will reflect the methodological choices outlined in this chapter.

Inductive Research	Constructionist Ontology	Interpretivist Epistemology	Qualitative Research Design
Exploratory investigation		Symbolic interactionism	Interview based research
The 'how' research question in this study implies inductive generation of a theory. The research question developed from the literature requires data on meanings and emotion-based interpretations during intercultural interaction which is unknown and not publicly available hence considered an exploratory study.	A constructionist ontological standpoint is believed to best aid the researcher in understanding the emotional-cognitive dynamics (the social phenomena) during the multinational employees' (social actors) intercultural interaction and the emotion-based meanings that these employees associate with the differences in cross-cultural behaviour when interacting with customers and peers. These meanings are believed to be continuously created and recreated by the multinational employees' perceptions and different worldviews. Therefore, the emotional dynamics are known only to their creators and cannot be isolated and studied objectively.	Studies the constantly changing social meanings produced by the social actors during human interaction which goes hand in hand with the constructionist ontology and interpretivist epistemology.	Interview research agrees with the constructionist ontology in studying a phenomenon that cannot be separated from its context. Qualitative interviews are able to facilitate a 'how' research question as they investigate processes and activities. Interviews can aid exploratory theory-building studies. Interviews suit studies where the pursued social and psychological meanings reside within the individual social actors' inner experiences.

Data Collection Tool	Data Analysis	Concepts composing the theoretical framework	
In-depth semi-structured interviews	**Grounded theory method**	**Emotions and EI**	**ICS and resistance to difference**
In-depth interviews are compatible with grounded theory data analysis. In-depth interviews are used to extract and study the unobservable inner experiences of the social actor. Primary data is collected from those who have continuous first-hand intercultural experience in the workplace and therefore hold the knowledge, meanings, and emotion-based interpretations created during intercultural interaction.	Suitable for inductive building of theory. Suitable for exploratory research. Agrees with the constructionist ontology and the symbolic interactionism epistemology in being a tool suitable for extracting meanings and reflecting the perceptions of the social actors as well as the researcher. Has been commonly used within interview research. Strauss and Corbin's systematic grounded theory techniques are suitable for building models.	A representative model of the dynamics of emotions during intercultural interaction in the workplace is unknown, the role of EI in enhancing ICS is under-explored, and an EI-based intercultural training model grounded in empirical data does not exist, hence, requiring an inductive exploratory research approach and grounded theory analysis method to build the pursued training model. The dynamic characteristic of emotions, and emotions being meaning-making tools during intercultural interaction require the symbolic interactionism approach to study such characteristics.	Both ICS and resistance to intercultural difference consist of emotional-cognitive based interpretations of the world during intercultural interaction. Such a meaning-making process demands an epistemological approach that agrees with reality being constantly changed and recreated by the social actors. Hence, the symbolic interactionism approach has been found to fit the characteristics of the studied social phenomena.

Table 4.1: The connecting attributes between the research's philosophical standpoint, design elements, research aim, and characteristics of the concepts composing the theoretical framework.

CHAPTER 5
DATA ANALYSIS AND FINDINGS

5.1 Introduction

In Chapter 4, an inductive research approach was argued as being suitable for addressing the research question. Grounded theory data analysis was consequently selected to aid theory generation. The aim of this chapter is to satisfy the fourth research objective set for this study in chapter 1. As such, findings from eleven in-depth semi-structured interviews, conducted over a seven-month period, are presented here and consequentially used to build the pursued EI-based intercultural training model.

As mentioned previously, multinational flight attendants (cabin crew) were interviewed using a voice recorder.   Recorded interviews were then transcribed, coded, and analysed simultaneously starting from the very first interview. Corbin and Strauss's (2008) grounded theory approach has been used in conducting qualitative data analysis.   Therefore, the analysis framework is based on this particular grounded theory approach. Here the three coding schemes used by Corbin and Strauss (1990, 2008), open, axial, and selective coding, have been implemented together with the aid of theoretical sampling to narrow down data and direct the study towards a theory (Glaser & Strauss, 1967). Furthermore, Allan (2003) reports an answer he received from Glaser during a conversation in 2002 addressing his concern regarding the number of concepts needed to form a category 'when performing constant comparisons between concepts to find emerging categories' (*op. cit.*, p.9). The answer was that 'one "significant" concept can contribute to the emerging theory' (*op. cit.*, p.9).   This scheme has been considered during the interview analysis. In addition, through theoretical sampling, the emerging data categories have been used to develop the next set of interview questions (Corbin & Strauss, 2008; Locke, 2001), hence narrowing down the 'range of interview topics to gather specific data'

(Charmaz, 2001, p.676) as the research progresses. Two psychometric tests, the MSCEIT emotional intelligence test and the IDI intercultural sensitivity test had been completed by the informants prior to their interviews. As elaborated on in chapter 4, these tests helped validate the researcher's observations and helped in clarifying the role of emotional sensitivity and ICS respectively during intercultural interaction. The interviews helped the researcher to 'understand the world from [the] informants' point of view' and 'become sensitized to what is important to [the] informants' (Partington, 2002, p.144). During the pilot interviews with three university instructors, and through theoretical sampling of interview questions, the researcher gradually noticed that richer and more relevant data emerged from questions requesting the informant to explain intercultural incidents they had had at work. Therefore, as explained in chapter 4, the researcher planted 'critical incident' questions (Flanagan, 1954) in the subsequent cabin crew interviews. The quotes illustrated throughout this chapter are taken from the intercultural stories told by the cabin crew when answering the critical incident interview questions.

All interview transcripts have been approached by attempting to understand the overall meaning of the text while simultaneously classifying it into data segments while looking for emergent concepts and categories. This process has been influenced by the theoretical framework, set in chapter 3, and has therefore been used as a reference to identify data segments, themes, and conceptual categories while organising various issues that emerged from the interview data. This method aided the researcher when exploring the intercultural experiences reported by the interviewed multinational cabin crew. As such, the theoretical framework guided the extraction and understanding of the following preconceived themes:

1. The emotional-cognitive dynamics produced during incidents of intercultural interaction;

2. How these dynamics shape the intercultural experience;

3. And how they relate to the emotional-cognitive content within intercultural sensitivity and resistance to difference.

The matching of preconceived concepts with grounded data is an analytical approach encouraged by Corbin and Strauss (2008) and has been particularly useful in management research and in the production of models grounded in imperial data (Charmaz, 2006; Corbin & Strauss, 2008; Partington, 2002) as is the aim of this research study.

5.2 Findings

This section serves the important role of conveying the informants' voices through the various quotes and stories collected. Extracts have been lifted from the comments made by all the interviewees and reassembled under relevant data categories. As promised to all informants, their anonymity is retained by using only the initials of their names. In addition, it is only those interviewees' comments that were particularly relevant to the research question that are shown and not all comments from all the interviewees.

Through an audit trail, the following sections elaborate on all categories that emerged from the interviews and how these were connected in working towards a grounded model:

5.2.1 A paradigm model

Besides a text-based explanation, the emerged categories are illustrated throughout chapters 5 and 6 in the form of data diagrams (Partington, 2002). Before going on to the interview analysis, it is important to explain the rationale for selecting a particular diagrammatic format for this study. As explained in chapter 4, diagrams have been used throughout the data analysis process because they provide a clearer and holistic explanation of the emerging conceptual frameworks (Corbin & Strauss, 2008). Here, grounded theory analysis produced a pattern of causal interaction between

the emerging categories. This particular pattern can be presented in a form of a data diagram called a 'paradigm model' (Partington, 2002, p.149). Such models emerge as a result of axial coding (Corbin & Strauss, 2008; Goldkuhl & Cronholm, 2010) when 'a systematized cause-and-effect schema' is used 'to map instances of data explicates relationships between categories' (Partington, 2002, p.149). Corbin and Strauss (2008) define the paradigm as being a 'tool for helping the researcher to identify contextual factors and then to link them with process' (*op. cit.*, p.89). A paradigm model is of particular use in this research as it can explain 'conditions' by answering 'why', 'where', 'how, and 'what happens' questions, it can help demonstrate the emerging 'actions', 'interactions', and 'emotions' explained by the informants regarding their 'responses to situations, problems, happening, and events', and finally, paradigms illustrate 'consequences' or 'outcomes of' these 'inter/actions' and 'emotional responses to events' (*op. cit.*, p.89). The 'ongoing action/interaction/emotion' which occurs as a 'response to situations, or problems' forms the process studied by the grounded analyst. Processes often have the 'purpose of reaching a goal or handling a problem' (*op. cit.*, p.96). This research uses the paradigm model and its constituent coded categories and their properties to explain the 'how' and 'what' of emotional-cognitive 'consequences' during intercultural 'interaction'. Such an explanation is believed to direct the research towards a process-based training model that would help multinational employees utilise their EI to 'handle' the emotional-cognitive dynamics of intercultural interaction.

After open coding, axial coding helped filter out a total of nine main categories which in turn formed the skeletal structure of the emerging research paradigm model. The main categories had emerged as being informed by what had been researched in the communication, EI, and ICS literature and consequently found to be important after analysing the interviews. Figure 5.1 below illustrates the emerging model. Partington's (2002) coding schema has been adopted in labelling all data segments of interview transcripts. Hence, abbreviations have been used to represent

each category. Such a technique helped make coding similar themes during constant comparison across transcripts more convenient than using long statements or complete words. Table 5.1 explains the definitions of the resulting nine categories illustrated in Figure 5.1 as well as their properties, sub-properties, and dimensions which gradually emerged after analysing later interview transcripts. The rest of this chapter presents an audit trail using quotes from the interview transcripts and written memos to elaborate on these emerging data categories.
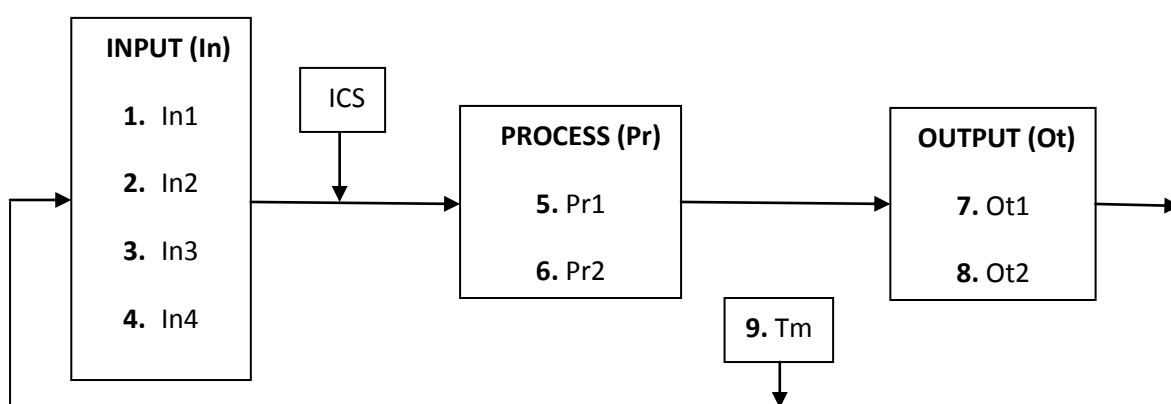
Figure 5.1: Emerged research paradigm model

Category	Definition of categories	Properties of categories and their sub-properties	Dimensions of properties
In (Input) = code	*Perception*		
In1 = Em-Aw-self	Awareness of perceived emotions in self	Emotion Cognition Behaviour	Positive Negative Active Passive Engaged Disengaged
In2 = Em-Aw-other	Awareness of perceived emotions in others	Emotion Cognition Behaviour	Positive Negative Active Passive Engaged Disengaged
In3 = ICS-Aw-self	Awareness of intercultural sensitivity in self	Emotion Cognition Behaviour	Positive Negative Active Passive Engaged Disengaged
In4 = ICS-Aw-other	Awareness of intercultural sensitivity in others	Emotion Cognition Behaviour	Positive Negative Active Passive Engaged Disengaged
Pr (Process)= code	*Meaning making process*		
Pr1 = Pos-emotions	Positive emotions associated with intercultural meaning-making	In self	Low High (intensity)
Pr2 = Neg-emotions	Negative emotions associated with intercultural meaning-making	In self	Low High (intensity)

Ot (Output) = code	Reaction		
Ot1 = Adapt	Adaptive reaction to difference	Learn – surprise/curiosity Understand – empathy Know – acceptance	Emotionally Engaged / Emotionally Disengaged
Ot2 = Resist	Resistive reaction to difference	Defensive Intolerant/ rejecting Judgmental	
Tm = Time	*Intercultural experience*	Frequency of interaction Perception of interaction duration	Few Many Short Long

Table 5.1: Coding schema, and definitions of the main research categories, properties, sub-properties, and dimensions.

The above pattern continued to emerge every time informants explained intercultural incidents they had had at work either with passengers or with peers. Each reported incident was observed to consist of four stages. In the first stage, perception of information occurs where the informants reported taking in data. The next stage appeared as a meaning-making process where the cabin crew explained how they made sense of the perceived data. During the third stage, the informants reported their reaction to the perceived data according to the meanings they had associated with the incident. Finally, the reported intercultural incidents seemed to add experience to the cabin crew as a feedback process to their following intercultural experiences. These stages have been coded as input, process, output, and time respectively. In the case of the research informants, this systematic communication took place across two or more different cultures. Since the focus of this research is on the role of EI within the inner experiences of each informant, the paradigm model has been used to illustrate only the informants' inner experience during intercultural interaction, meaning one side of the intercultural communication process. And all emerging data categories fit into the input, process, output and feedback stages of these intercultural incidents.

The following narrative by LP, one of the cabin crew members, demonstrates the emerged paradigm model:

"… and this comes to cultural differences ... everything is different ... like here, they have one minute [hand gesture] .. I hate that! Because in [my country] it's very different ... So every time someone does this to me, I tell them: 'don't do it'. And when they ask me: 'why?', I tell them: 'I know you're not doing it, but I can turn around and say to you: read in between the lines [making a three finger gesture] .. That's what I feel like you're doing to me'… On this flight, calling me like I am their personal waiter [imitates passengers' finger clicking gestures to call for help]. First five, ten minutes, it was fine. [but after the] first three hours, like I'm your servant … my manager in charge and my crew couldn't believe what I did. I was bored, I had enough, I was going crazy, so I went running down the aisle going like this: [imitating herself clicking her fingers and making a dance-like movement] 'yes, can I help you? Are you in a night club? Do you want to dance with me? What's wrong?' ... and they were like: 'hah?' I had it, I just lost it. And my friends were looking at me and said: 'what did you just do?' I said: 'they're dancing, they were doing this [clicks fingers] I'm sorry, I can't anymore!'. He [a cabin crew] said: 'well you did look really funny, we did laugh a lot, but you looked really stupid, don't do it again!' I was like: 'I'm sorry but that just, in my ear, the whole time. How about excuse me miss?'" (LP)

It is important to note that LP had scored low on both the MSCEIT and the IDI. The low scores could be justified throughout the interview in her following the same behavioural pattern as the above quote. Statements like 'everything is different', and 'like here, they have one minute [hand gesture]', indicate LP's low intercultural sensitivity level as she shows this sudden realisation of the cross-cultural differences. Also her constant use of 'they' or 'them' and 'my' or 'us' validates her IDI results which shows she is at an early stage of ethnocentric worldview called 'denial-defence' cluster which has a tendency to react defensively to intercultural ambiguity (Bennett & Bennett, 2004; Hammer *et al.,* 2003). Up to here the input stage of the intercultural communication is represented. The informant elaborates on her perception

of her passengers' different cultural behaviours. This stage is symbolised as (In) in Figure 5.1. In3 and In4 represent the informant's awareness of self and others' intercultural sensitivity respectively; while In1 and In2 indicate the informants' awareness of their own (In1) and others' (In2) emotions during the intercultural incident. LP's inability to recognise the facial emotional expressions in others explains her low MSCEIT score in the 'perceiving emotions' branch of EI mental abilities (i.e. 99 = low average for Perceiving Emotions).

Furthermore, all four data categories under the input stage (In1 to In4) have the same three properties. These have been called 'Emotion', 'Cognition', and 'Behaviour'. The awareness of self and others' intercultural differences or emotional reactions were explained by the informants either in terms of emotional expressions that took place during intercultural interaction, or awareness of the others' expressed beliefs or self-cognitive reaction, or awareness of their own or others' behavioural reactions. These properties have common dimensions across the four data categories. The emotion-based data properties vary from being positive to negative emotions. The cognitive-based properties vary from being active to passive thoughts. And finally, the behavioural-based data properties vary between engaged and disengaged behaviour (see Table 5.1). For example, when LP states: 'like here, they have one minute [hand gesture]' and 'on this flight, calling me like I am their personal waiter [imitates passengers' finger clicking gestures to call for help]', a focus on intercultural behavioural difference in others is more dominating than emotional or cognitive awareness in self or others. Hence such data segments in the interview transcripts are coded as 'In4 behaviour' indicating a behaviour data property of the awareness of intercultural differences in others (In4).

In the above quote, LP also says: 'I hate that! Because in [my country] it's very different'. This shows that to LP the meaning of the same hand gesture is different and that her focus of attention is on the meaning of this gesture in her own culture rather than what it could mean in the world of the culturally different passengers. In addition, an underlying emotional-cognitive process

seems to direct this meaning-making stage (coded as Pr in Figure 5.1 and labelled 'process'). Furthermore, LP's ICS level (coded as ICS in Figure 5.1) seems to direct this emotional-cognitive process. Her low IDI score validates this assumption. This low ICS is driving LP's 'hate' towards culturally different gestures, indicating disgust, an emotion that is known to cause repulsion (Plutchik, 1980). This is very clear in her stating: 'I can turn around and say to you: read in between the lines [making a three-finger gesture].. That's what I feel like you're doing to me'. Such negative emotional expressions have been coded as Pr2 (see Figure 5.1). A resistive reaction is observed in this situation, to both the 'one minute [hand gesture]' and to the '[passengers' finger clicking gestures to call for help]'. In the emerging paradigm model, the reaction stage is coded as (Ot) indicating an output stage of the intercultural communication process. This resistance seems to be an effect of the meaning-making stage in (Pr) which was initially triggered by the informant's ICS. In addition to LP's ethnocentric worldview, the reported resistive reaction could also be caused by a weak emotional management mental ability. LP's low MSCEIT score for the Emotion Management branch validates such an observation (70 = low for Emotion Management). These may well have caused the intolerant reaction found in her statement: 'I had enough, I was going crazy, so I went running down the aisle going like this: [..clicking her fingers and making a dance like movement saying:] yes, can I help you? Are you in a night club? Do you want to dance with me? What's wrong?'. Resistive reactions are coded as Ot2 in Figure 5.1 and labelled 'Resist' (see Table 5.1). 'Resist' seems to show a reactive behavioural pattern. This clearly showed when informants reported their reaction during a cross-cultural conflict that took place due to cultural and emotional insensitivity. These informants of course do not directly say that they resist the cultural difference in the other person but their report clearly illustrates defensive, intolerant, rejecting, and judgmental attitudes during intercultural interaction as in LP's comments above. Similarly, JW's narrative below illustrates the properties of *Resist* towards some women who would not sit next to a strange male passenger for religious reasons:

"Researcher: How did that make you feel, as you were trying to get through to them, or to explain to them?

Informant: Frustrated, extremely. Because we've got to do our job, we've got other passengers we've got to seat, and sort out. And not to be rude, but like kind of annoyed. Because I was like: 'well why can't you sit next to a man?' It's not like he is going to do anything to you, you sat on a plane ... nothing's going to happen, it's just a seat! Sit on it; get to your destination and go. But that is me, you know, coming from a Western culture where we don't have any of that sort of thing ... it was the whole thing, like you just hassle, that wasn't necessary, in my opinion. Whereas obviously in her world it could have been the biggest issue ever ... That's the thing. I'm trying to get my head around that" (JW)

JW expresses her frustration here for not being able to understand this woman's culture. She therefore struggles with this cultural difference and shows intolerance. The above narratives represent negative intercultural incidents as they illustrate negative reactions by the cabin crew when dealing with cultural difference. Positive incidents on the other hand showed more positive emotional states, active cognition, and engaged behavioural patterns. The following comment by TC is a clear illustration of such incidents. Codes have been inserted in bold font indicating all three levels of data segments: category-property-dimension:

"You know by looking at somebody, what they might need! **[In1-behaviour-engaged]** *… you're watching them all the time and they can see you are trying to use your intuition with them all the time* **[In2-behaviour-engaged]***. And you are really trying your best with your body language* **[Ot1-emotionally engaged]***. And when they just come up later on and they just touch you and they say thank you or they say it in Arabic* **[In2-behaviour-engaged]** *... and you are just like ah ... that's so sweet* **[Pr1-in self]***"* (TC)

Interestingly, although TC had achieved a low total EI score on her MSCEIT, the results' breakdown showed a competent level in the 'Using Emotions'

branch of the EI mental ability. This branch is claimed to indicate empathetic behaviour (Caruso & Salovey, 2004), and is observed in the pro-social conduct reported above. The first line has been coded [In1-behaviour-engaged] denoting TC's awareness of her own caring emotions expressed through engaging behaviour in the form of visual observation. TC's empathy shows clearly in the above quote where data segments have been coded [In2-behaviour-engaged]. Here she expresses her concern for the passengers' needs as well as her constant awareness and interpretation of their behavioural (physical) based emotional reactions during her service to them. Then, the statement: 'and you are really trying your best with your body language', indicates a reaction stage to what TC has perceived and processed during her intercultural interactions. She can see their needs as she engages with them emotionally and therefore reacts empathetically. The reaction stage in this quote shows an adaptive pattern with an emotionally engaged property hence coded as [Ot1-emotionally engaged]. Such an adaptive and engaged behaviour appears to be driven by positive emotions produced during the meaning-making stage of intercultural communication. Quotes like 'and you are just like ah that's so sweet' stated by TC above, express such positive emotional states. Ot1 has been labelled *Adapt*. Here, unlike *Resist*, *Adapt* is expressed by informants by using words like: 'I adapt', 'learn from', 'I understand', 'I know', 'I accept', and 'I respect'; indicating a tolerant pattern of behaviour. This is elaborated in section 5.2.2.

The cabin crews' frequency of intercultural interaction during their work experience appeared to have an effect on the theme of their intercultural interactions. Hence the emergence of the ninth data category: 'Time' (coded as Tm in Figure 5.1). 'Tm' has been defined as intercultural experience (see Table 5.1). The cabin crew intercultural experience seemed to be affected by how frequently they interacted with different cultures and by the perceived duration of each intercultural interaction. These two conditions have been coded as properties in the 'Tm' data category. The following quotes represent these properties (codes have been inserted in bold font indicating the properties of 'Tm'):

"12 years ago would be completely different, that [would have been] a shock. Not now! because I've been in the country for too long **[Tm-Frequency]***"* (LP)

Here LP admits to the effect of frequent intercultural interaction over a long period of time on her reaction to cultural difference. She has got used to many cultural differences and seems to have learnt how to adapt to these dissimilarities. DP's statement below indicates the same:

"Over the years we've gotten used to it **[Tm-Frequency]***"* (DP)

Time perception during work seems to be affected by the cabin crew's experience and familiarity with different cultures. The following comments by TC explain this observation:

"15 years ago when I did my first Cairo flight, it probably was one of my longest days ever **[Tm-Perception]***"* (TC)

TC's comment indicates that when unfamiliar with a particular culture, time would be perceived as passing very slowly. She makes the following comment when asked about her perception of time when interacting with cultures she had had frequent encounters with in comparison with unfamiliar new cultures:

"Yes time goes more quickly **[Tm-Perception]***... It's how your perception is, for example if we were to fly to Russia tomorrow and we've never flown to Russia and I've never had many experiences with different passengers from Russia, this would be a new cultural experience and time would go way longer* **[Tm-Perception]***. Because we'd be trying to get used to this different culture and how we react with them"* (TC)

LP, DP, and TC's comments show that the cabin crews' intercultural behaviour and reaction towards cultural difference seems to shift to a more tolerant response in the course of long durations and frequent intercultural interaction. Time therefore is a key element in the production of adaptive behaviour. In other words, the cabin crews' ICS development towards a

more 'ethnorelative' worldview (Bennett & Bennett, 2004) seems to be associated with more frequent intercultural interaction. Furthermore, positive emotions have been noted to emerge with shorter perceived time and frequent intercultural interaction while negative emotions appear with longer perceived time and less frequent intercultural experience. The following comments made by DP and KK illustrate this observation:

"This was my first time I was dealing with a passenger who was really upset... he called me a bitch ... I lost it. I said: 'excuse me, you are as old as my grandfather and you have the audacity to call me a bitch just because I left you out at the beverage service?' I started crying, I went at the back and I cried … so the fact that someone had spoken to me like that made me very upset... that was one of the very first incidents I had" (DP)

DP's comment shows that her infrequent experience with difficult passengers caused her negative reaction. She is aware that such reactions were more common when she had first started her job. In support, KK made the following comment when asked about how her perception had changed towards other cultures:

"I just had all these little ideas about the other nationalities in the world, like who I liked and who I didn't like and why I didn't like them... I just had this prejudgment which is so wrong, now I see. Now I see it in the other girls. It is like I've overcome it. With years you change either your attitude or opinion or yourself or I don't know what you change. Like Indians, I used to be little bit racist [towards them], but now I take them like exactly as the other ones" (KK)

Here KK's comment shows how her negative and resistive attitude towards different cultures had shifted with time to a more positive and adaptive behaviour. Her worldview towards certain cultures such as Indians became similar to cultures towards which she had a more positive regard. In addition, TC's comments throughout her interview suggested that with experience and

frequent intercultural encounters, self and other's emotions management could be learnt and therefore make a big difference:

> *"So now your perspective changes when you've got more experienced because instead of going to work dreading something, you are already creating a long day. If you go to work and say: 'well we'll do our best and we won't try to avoid passengers, we'll try and give them what we can then they'll be more relaxed and your day won't be so long and everybody will, you know change the perspective before even getting started!"* (TC)

Here TC's comment indicates that through experience she had learned how to redirect her negative emotions and resistive intercultural behaviour towards more adaptive and emotionally engaged reaction. This study aims to reduce this time duration by learning how emotions and cognitions work together during intercultural interaction and in turn find the proposed EI entry-points within these emerging emotional-cognitive dynamics. For this reason, one main question arose after the emergence of the paradigm model. This was: where would emotional intelligence fit into the paradigm model in order to enhance the intercultural communication process? To answer this question, further analysis was needed to understand the emotional-cognitive dynamics that occur during intercultural interaction. This was achieved through theoretical sampling. Interview questions were narrowed down and directed towards studying the cabin crew's inner emotional-cognitive processes which composed the emerging communication model. This marked the beginning of selective coding where a core category was selected and further analysed. To extract the core category, constant comparisons between written memos and notes were made. Diagrams were also developed and restructured to represent the integrated categories and their conceptual relationships to the core category (Corbin & Strauss, 2008). The next section explains the findings of this stage of analysis.

5.2.2 The emotional-cognitive dynamics of an emerging intercultural adaptation process

During later interviews, questions were focused primarily on informants' thoughts and feelings throughout their reported intercultural experiences. For example, the following common questions were asked throughout the consequent interviews: 'how did that make you feel?', 'what led you to that state?', 'how did that happen?', 'what were your thoughts?', 'can you recall your feelings and the way they were progressing and changing throughout this incident?'.

As the aim of this research is to enhance intercultural performance, the analysis was directed towards studying the emotional dynamics of positive, non-resistive intercultural incidents that the informants had experienced within their work environment. It is the researcher's belief that learning from such positive incidents could help in producing an EI-based intercultural sensitivity training model. Therefore the selected core category was chosen because it represented positive, or in other words constructive intercultural experience.

In-vivo codes were used in coding the core category and its properties. This means that 'actual words of research participants' were used to label the data concepts rather than 'being named by the analyst' (Corbin & Strauss, 2008, p.56). The core category has been called *Adapt* (coded as Ot1 in Figure 5.1). *Adapt* represented the informants' adaptive reaction to cultural difference during their reported intercultural encounters. It was noted to result from positive emotions and from high levels of emotional self and other awareness. Therefore, *Adapt* was considered central to explaining the emotional-cognitive dynamics during a positive non-resistive intercultural interaction, into which the proposed EI entry-points could be grounded. Unlike *Resist,* which shows judgmental and reactive behavioural patterns, *Adapt* seems to be driven by an emotional-cognitive based adaptive mental processing. Three properties emerged from this core category. These are: *Learn*, *Understand*, and *Know* (see Table 5.1). These three properties

represent reported cognitive states that the informants were in during their intercultural interactions and which helped adapt to cultural differences in passengers and peers. Each state has been noted as being an adaptation scheme used either consciously or unconsciously by the cabin crew. Next, findings regarding these properties are presented in greater detail.

Learn

Learn represents an adaptation scheme that the cabin crew used and which focuses on learning about the cultural differences in others during intercultural incidents rather than reacting resistively to them. The following comments by IT and JW represent this scheme:

> *"When I saw this, [I felt] nothing really, I just learned something. That I guess would be a template. You know how it is, you learn something, it's with you until something that you experience again that changes your opinion ... I just look back and I consider them as learning experiences, enriching my experiences"* (IT)

> *"Every day when I go on a flight, it's eye opening, because I do learn more and more about passengers … I prefer to go on flights with different people because it's learning about people that interests me the most"* (JW)

IT's comment suggests a developed adaptation scheme that has affected her thinking and how she views unfamiliar intercultural differences. Her focus is on enriching her experience with such learning. JW seems to get prepared for multinational flights by getting into the *Learn* mode before takeoff. She starts her day with a quest to learn from cultural difference. By doing so she motivates herself and helps maintain an adaptive reaction to difference.

In addition to what was illustrated earlier, frequent intercultural interaction during a long work experience apparently helped the cabin crew to learn these adaptation schemes. AH below explains how his seventeen years as a

cabin crew member helped him adapt to other cultures by using the *Learn* thinking pattern:

> *"From other cultures we learn a lot especially as a cabin crew flying for 17 years, I learned how to behave with them... This is the best thing in our job, learning from other cultures, making contact with other people's culture and it's easy for you to learn some words as well"* (AH)

Again, AH just like his colleagues IT and JW has adopted the *Learn* scheme when interacting with culturally different people. He has developed an appreciation for the opportunity in his job to learn from other cultures. His stories as well as those of his colleagues further suggested that they used the *Learn* thinking pattern during both negative and positive intercultural incidents in order to stay engaged and adapt to different cultures. This is also evident when the cabin crew use the *Understand* and *Know* cognitive states to adapt to different cultures. The following sections elaborate on this observation.

Understand

Understand, a second cognitive adaptation scheme, focuses on understanding the differences in the others' culture-based behaviour. The following narrative given by JW regarding Muslim female passengers refusing to sit next to a strange male passenger illustrates the construct of this scheme:

> *"If there were a couple of women and a man and there was no place to put them, you know, I try to put myself in their shoes but I obviously not being Muslim, I can't really understand to the extent that the real reason why they do it, I can understand what they feel, why they can't sit next to him, but it kind of makes a problem for us as cabin crew as we try to make everybody happy ... And that's one thing that I've noticed, is that there are a lot of people in this world and they're all different and the general tendency is they're on the plane, they want to*

get what they want, you know? And we've got to give it to them and, they, whatever they do and say, they paid for a ticket, however-many Dinars or something like that. And we've got to give them what they want and not get upset and angry about this sort of way that they treat us" (JW)

JW's comments suggest that the *Understand* thinking pattern goes beyond learning from other cultures as it shows the ability to put oneself in the other person's position. Although JW does not have knowledge of the religious-based reason for Muslim women refusing to be seated next to a strange male passenger, she is able to redirect her thoughts towards understanding their feelings in order to adapt to such a different cultural behaviour. In support of JW, below LY explains the dynamics behind understanding others:

"I interact with them a lot. So I understand their mentality, their life, you know, the way they see the life, the way they see themselves, the way they see foreigners, so I understand, I appreciate because they are very friendly people" (LY)

LY has become aware that the ability to put oneself in the other person's position requires a shift in perspective. This means seeing the world through the others' eyes. Such ability in LY's experience would help with feeling appreciation for the others' cultural viewpoints. Next, AH explains how he came to understand people from other cultures:

"Before I flew, I didn't know the culture of India, didn't know the culture of European people. I flew to some of these places but I didn't know their culture and how to deal with their people. But through contact and communication with others, and through experience comes understanding people. With experience you will understand the human being and how they feel ... and know how to deal with them … and take a passenger from sadness to happiness and make it his best flight ever" (AH)

Again AH's comments indicate the ability to understand the other person's feelings and use this understanding to 'know how to deal with' different people. Like the *Learn* cognitive state, AH's narratives point again to the effect of time and frequency of intercultural interaction and communication on developing his understanding of culturally dissimilar others leading to the enhancement of his culturally adaptive behaviour. In addition, CK explains his observation of other people's behaviour when they adapt across cultures through understanding others. He made the following comment below:

> *"I've been to Croatia recently, it was really nice. Most of them we know through those who come to work in Turkey. They easily adjust themselves to our culture because they understand people, because they don't get upset easily with everything. They don't get stressed easily" (CK)*

CK's comment suggests that adjusting to other cultures by understanding them helps redirect a person's focus away from what is perceived as negative cultural difference.

Know

The informants' narratives indicated that the longer intercultural experience they had and the more frequently they interacted with a particular culture, their thinking patterns further developed towards knowing the culture well enough to confidently engage with them when coming into close contact. This cognitive adaptation scheme, coded as *Know*, appeared in a form of knowing the behaviours of particular cultures and accepting them as they are. DP's comment below illustrates this observation:

> *"I just smile at myself and I say: 'oh yah, I know what he's doing'. But I don't feel upset, I don't drown myself in my sorrow, I just say: 'yah I understand', because I understand you know, I know! I know that that is the way they are, and this is the way I am, and no one is going to*

change me, and no one is going to change them. So it's like live and let live, do what you want and you can't go picking on everybody" (DP)

DP's comment shows that knowing the differences in other cultures by getting really familiar with them and accepting these differences by not expecting them to become more similar to her culture has helped her in redirecting her emotions towards a more positive state.

The *Know* cognitive adaptation scheme seemed to work particularly well when informants would focus on culturally familiar or common behaviours, rather than differences, while interacting with others. LP below explains how she easily dealt with difficult drunken passengers while her other colleagues found them intolerable:

"I'm used to it, I use to work in a pub, and I've got brothers, so I know how men can be… anyway one of them turned around and said to my colleague something stupid like: 'hey sweet cheeks'. She got really offended and went to our team leader and said: 'I think these guys are drunk, we shouldn't serve them any more'. So I go to the team leader and say: 'what's just happened?' he says: 'oh, the guy said this to her' and I'm like: 'that's it? Sweet cheeks and she doesn't want to serve them alcohol?' I said: 'I used to work in a pub and there's nothing wrong with them, they're just forgetting they're not in a pub, they forgot they're in an aircraft. I'll deal with them, don't let any crew deal with them, I'll deal with them. They're just laughing and talking'" (LP)

LP's story shows how being familiar with a particular behaviour in others helped her show confidence in asking to deal with them alone. She focused on behavioural patterns she had come to know very well through time and experience and hence related to them rather than looking at the unfamiliar differences.

Furthermore, each of the cognitive states, *Learn*, *Understand*, and *Know*, was noted to be associated with a particular emotional state. These have been coded as sub-properties (Partington, 2002) to each of the three

cognitive states and labelled as: surprise/curiosity, empathy, and acceptance respectively. The following sections illustrate these findings.

Surprise and curiosity

The emotions of surprise and curiosity seemed to dominate the *Learn* cognitive state. This is apparent in the following statements made by IT:

> *"There was another discovery that I thought was weird, something that I learned. This is when multiculturalism had already started I guess ...They get angry at me for not understanding them. So I go chicken [makes chicken sign with arms], fish [makes hand gesture for fish], it's ridiculous but that's how we did the service.*
> *Researcher: And when these passengers get angry at you, how does it make you feel?*
> *Informant: Just surprised. And then again I take it as a learning experience ... It's only the things that make me learn something that I usually remember"* (IT)

IT's narrative shows that being in a surprised emotional state when dealing with people from a different culture helps maintain the desire to learn more about the reasons behind the difference. IT is also suggesting that the stranger the behaviour the more surprised she would get and that would lead to a better memory of the incident and hence a lasting learning experience. On the other hand, JW below conveys curiosity during her intercultural encounters:

> *"I really do love cultures. And they really interest me and this is why I took this job in the first place. Because I like to meet people and understand the world more than just what I know ... I'm always why, why, why, when something happens and I want to know the answer to it, I'm just constantly, Why is this? Why is that? … it is just whatever I see, especially like with Islam or Arabic. I want to know why and want to know the answer as best as they know it. I can't just take it as face*

value and say ok that's what it is … You say your religion says that. That is not enough for me, I want to know WHY? ... It is who they are not the colour of their skin. I always find that when they have all those qualities they're more interesting, they can teach me and whatever like that" (JW)

Apparently, here JW's learning cognitive state is coupled more with a curious emotional state than with surprise. Her curiosity helps her perceive a positive picture of different cultures and hence not only reduces resistance to difference, but redirects her thoughts towards seeking intercultural knowledge.   Surprise and curiosity appeared mostly together in the informants' stories and both emotions seemed to have a similar effect on the *Learn* cognitive state aiding data extraction by placing the cabin crew in a learning mode.   The following narratives by DP and TC demonstrate this observation:

"I think it's because you are dealing with different people every day you know, it's not the same faces. And you are experiencing new things every time, like when somebody does something and it surprises you" (DP)

DP's comment suggests a curiosity towards differences in people she encounters during her work and that surprise instead of annoyance is usually aroused in her when encountering unfamiliar cultures and behaviour that is considered new to her. TC's story below agrees with DP's comments when she talks about an intercultural incident with a Filipino colleague who made an unfamiliar facial expression which apparently was common only within the colleague's culture:

"Then I asked the other girls: 'is everything ok with' let's say 'Louisa?' and they were like: 'yes she is fine'. I said: 'do you think she is ok with me?' and they were like: 'yes, why wouldn't she be?' I said: 'well I don't know she is acting funny with me'. Because I thought it [the nonverbal gesture] was a personal thing and that she didn't want to speak to me. So they were like: 'why, what happened?' and I told them that she

didn't bother talking to me; she just nodded her head as if to say 'there it is, go on and get out of my way!' So they were: 'No, no, no, this is the Filipino way of showing you where an item is'. And when they explained to me, I was like: 'what?' and that is when I was shocked … Now I laugh and I joke about it ... I couldn't understand what I had done, and I was thinking: 'was there anything with my body language or something I said?' I just didn't understand you know" (TC)

Apparently, TC's awareness of her lack of knowledge regarding the reason behind her colleague's strange facial expression led her to become curious enough to ask for information. And when she learned what the expression really meant, her surprise aided her learning and her maintaining a positive emotional state. When TC was asked what would have happened if she had felt annoyed instead and reacted to her annoyance, she gave the following answer:

"Well if I became angry with her, then I wouldn't have been able to give my passengers my smile and complete my job properly. And the other thing is it would have blocked the trust between us as well, since there is the safety situation, which is very dangerous … it would lead to me ignoring a crew member you know because when you are angry you do that … So then I went back and I said: 'hey, I didn't know but I just learned something today' I said: 'I thought you were upset with me'" (TC)

Here TC's emotional self-awareness helped her redirect her emotions from anger to curiosity. She was aware of the negative consequences anger can cause and was able to use that knowledge to motivate her to feel curious instead. Not only that, TC then celebrated her learning by informing her Filipino colleague that she had learnt something new about the Filipino culture during this incident. Apparently, her curiosity and surprised emotional states aided her in reacting positively to the situation and considering the incident a learning experience instead of just another negative cross-cultural encounter.

Empathy

The *Understand* cognitive state appeared in combination with empathy towards the other culture. As mentioned earlier, understanding others indicated the ability to put oneself in the other's place. This ability requires an emotional state such as empathy to stimulate such a thinking pattern. Below are narratives showing this cognitive-emotional combination:

> *"I never report anybody to the office. I deal with it myself on the flight. If I have a problem with anybody I tell them: 'ok I understand that you are doing your job to the best of your capability, but these certain things are slacking. And I know how it feels because I was in your position once'"* (DP)

When dealing with her crew, DP empathises with them in order to understand their behaviour. This appears in her not reporting them 'to the office' and showing her crew that she understands their situation as she recalls being in their position once. In agreement, IF explains below how she empathises with vegetarians who can't get the meal they need when cabin crew are out of special vegetarian meals:

> *"I feel bad for the passengers in India flights because maybe they are vegetarian for religious reasons. So in that case, ok, I understand"* (IF)

Here IF's comment again indicates empathy coupled with understanding. She is able to understand their beliefs and empathise with them not receiving the meal they needed. In support, JW narrates below how her understanding of others' cultures would prevent her from offending people:

> *"I need to understand all this to be a better person and open minded. So that I don't step on people's toes so much.*
> *Researcher: do you feel that you do?*
> *Informant: sometimes I do. But I don't know if I'm offending somebody by saying certain things… sometimes I go: 'should I have said that?'"*
> (JW)

JW realises that through understanding the causes of cultural differences she would be a 'better person' and an 'open minded' person. To JW an open minded person would not offend people when it comes to intercultural interaction. She shows empathy for others by constantly evaluating her behaviour and checking with herself after an intercultural encounter if she had said anything to offend the other person. In addition, TC further explains below the dynamics of empathising with others:

> *"By empathising ... by taking the time to listen ... I was empathising by just understanding ... what I usually brief the crew with, you know, is: 'give them as much eye contact as possible', because these people if they see that you're avoiding them it's like they will try and pinch you and try and demand more. Whereas if you give them your full eyes and your full attention, they suddenly relax and they realise you're not hiding anything. You're giving them everything all the time! And then they relax more"* (TC)

As noted earlier, TC showed a competent level in the 'Using Emotions' branch of her MSCEIT test which indicates the ability to empathise with others. TC is clear about how she does this. She is emotionally aware of the other and therefore knows that through eye contact and active listening, others will sense her understanding and her empathy. Her comment reflects her learning through her fifteen years of flight experience by showing an increased awareness of how understanding others is associated with empathy. Similarly, AH with his seventeen years of experience as cabin crew, made the following comment when asked about intercultural incidents where he had empathised with others:

> *"Of course, we are human beings, we get affected by others, like recently in a flight to Kuwait, we were waiting for an old lady [to board] … when she got closer, she looked sad, from her face, she looked so sad. So I told my colleague: 'just take her to her seat and ask her what is wrong with her' ... I was totally shocked and sad when he came to me and said her son just passed away ... So if you don't talk to*

people, if you cannot communicate, you won't understand the others. So in these 45 minutes we treated her so well because we felt sorry for her" (AH)

Through experience AH has developed awareness towards others' emotions. He has come to realise how important empathising with others is to understand people's perspectives. He has learnt that without contact, people are left with their own predispositions of other cultures. The following narrative by LY shows how an understanding cognitive state emerges when the emotion of empathy is stimulated:

"I remember when we were in training school, I was given a lecture on the different culture and background and they played a video clip for us, it's like a different story behind our passengers ... and this one passenger he was 200 miles away from the airport, from a really poor village, and all his family put money together and begged and took loans to buy him the ticket to let him go to UK to work ... So he has only this ticket, he has no money, he was walking day and night, he slept by the road ... he's never seen the flush toilet, he never had a proper meal, so what do you expect he would do during the flight? Right? Of course he doesn't know how to read, he doesn't know right hand side from left, he doesn't know letters, he doesn't know where to sit … Yes you would have sympathy towards the labourer. Poor guy who did not sleep properly, or eat properly for five days ... So only to understand the culture and where he comes from can help you to understand his behaviour and to improve your service" (LY)

LY makes a valuable quote above. Here it shows that empathy holds the key to understanding others by shifting their worldview to the other person's perspective. Apparently, the trainers in the company had intentionally chosen a sad story to show the cabin crew in order to stimulate empathy which evidently changed their stereotypical views of some passengers' cultures. LY admits to having felt sympathy towards this passenger after watching the video clip, which in turn helped her learn about these particular

passengers' lives, and redirected her thoughts towards an understanding cognitive state. LY reports that such understanding has had a positive impact on their intercultural communication and in turn on the quality of their passenger service. Interestingly, although LY scored low on the MSCEIT, she showed high ICS on her IDI test. LY's ethnorelative or adaptive worldview apparently helped her welcome the training and quickly developed her understanding of certain different cultures by viewing the world from the passenger's perspective.

Acceptance

Moving to the *Know* cognitive state, which seemed to emerge with further intercultural experience, it appeared to be associated with the emotion of acceptance. The following quote by DP which was used in explaining the *Know* property of the *Adapt* core category is repeated below to show how acceptance is associated with knowing the other culture:

> *"I know that that is the way they are, and this is the way I am, and no one is going to change me, and no one is going to change them. So it's like live and let live, do what you want and you can't go picking on everybody"* (DP)

DP is at peace with herself, she has reached a stage where she knows that intercultural communication does not need to involve one side demanding of the other a change of culture, but instead it requires acceptance of one another. DP also believes that acceptance is an important part of her job. This is expressed in her following statement:

> *"I love for my job. Acceptance is a big part of it. You have to accept people the way they are, because we are all adults and we are all mature enough to understand what is going on"* (DP)

DP has accepted others the way they are and so have TC and AH below:

"I think when they looked at me at the beginning when I don't speak Arabic, obviously like an alien just like I'm going 'ooh' because Arabic is alien to me, and then when we both come to the realisation that we really don't need the Arabic speaker, we don't need Arabic all the time. We both accept the fact that we can still communicate and we can still be pleasant to each other ... and I'd feel very accepted when they feel happy with me even though I don't speak their language" (TC)

TC realises that through acceptance of each other's differences, pleasant and positive feelings emerge during intercultural interaction. TC concludes that with acceptance they did not need the Arabic translator 'all the time'. Interacting with culturally different people long enough to know them well helped redirect TC's focus towards acceptance and even appreciation of others' acceptance of her. In support, when AH was asked if there was ever a culture that he had not initially accepted and then learned to accept through experience, he gave the following answer:

"Indians, I think they are the most difficult people to understand, even though they live amongst us here, but you don't know what they are thinking unless you communicate with them more. Especially we have them as cabin crew … it is not only because of the language, it is the way they think as well … this is how they are, you have to accept them. It's not because this is my job, no, this is the personality of the people, and you can't change the personality of the people!" (AH)

Like DP, AH has accepted different people because he realises he can't just go on and change people to suit his preferences and that just like personality, deeply rooted cultural differences are not easily changed. AH's comment shows how important time and experience are in enhancing cross-cultural knowledge and hence 'unless you communicate with' other cultures more it would be difficult to know them better and eventually to accept their different way of thinking.

In addition, the following university professor from the pilot study, Professor NV, had achieved an extremely high EIQ score on the MSCEIT. He narrated

clear acceptance in his statements as he explained the advice he usually gives to his international students:

"I felt that it was different. And I respect that. That, you know, that's their way of life … So complaining, whining, creates negative energy and it affects others ... 'so be positive, and look how you can progress, because your bad grade, reflecting on the past and feeling bitter, feeling superior or trying to hurt others, is not going to help you. Look at me, bring your hand in my hand, almost the same colour'" (Prof. NV)

Professor NV, originally from India, had lived and worked in the United States for most of his life. He was 70 at the time of this research study. NV expresses his acceptance of cultural differences through respect for people's different 'way of life'. And, apparently his high EI shows in his knowledge of the characteristics of emotions being contagious and in the consequences of feeling negative and positive emotions. Such emotional awareness has helped divert his thoughts away from sarcasm and resistance towards unfamiliar cultural behaviour and work instead towards acceptance. Such mechanism also shows in Prof. NV's comment below as he narrated about the time he helped heal an individual of a different religion who had come back from a religious ceremony involving self-beating:

"I used to go and tend them, treat them, without saying anything. That, 'why did you do this or this is silly' or something like that, that's their tradition but now he is in pain, heal him. So, I knew their traditions and their religion" (Prof. NV)

NV's comment clearly indicated the association between the *Know* cognitive state and the acceptance emotional state. Knowing about the dissimilar other and focusing on such familiar knowledge helps reduce friction and encourage acceptance instead. Furthermore, a higher EI level seemed to help informants stay emotionally engaged during both negative and positive intercultural incidents. For example although NV's story above illustrates a negative situation, his high EI helped not only in accepting difference but in

staying emotionally engaged with all parties. This observation is further analysed below.

Emotional engagement and disengagement dimensions

Informants with lower EI scores showed emotional disengagement when interacting with a different culture during negative incidents. This theme of behaviour appeared regardless of the informant's ICS levels. For example, LY's empathetic and emotionally engaged intercultural behaviour illustrated above seemed to be associated with situations that contained less intense negative emotions, and clearly disengaged when it came to intense negative culturally ambiguous situations. This shows clearly in her following comment:

"Very frustrated and angry they start yelling ... and then because of the culture difference and language difference you just stay there like a wood you know, you don't know what to do, and if like five families all fighting then you will see! Even sometimes if they are in the same row but divided in the middle like two in the left two in the right, they will demand to sit together then you will get really frustrated!" (LY)

LY's developed ICS has changed her inner cognitive pattern or worldview towards others who are different. But, what seems to cause a struggle in further ICS development are her emotional insensitivity and her inability to regulate her own and others' emotions during negative incidents. This theme was repeated with all informants who scored low EIQ regardless of their ICS developmental stage. For this reason, the properties *Learn, Understand,* and *Know* have been given the two dimensions: Emotionally Engaged and Emotionally Disengaged (see Table 5.1).

5.2.3 Interchanging emotional-cognitive dynamics

By the time the seventh interview transcript was coded and analysed through constant comparison, findings had led to yet further theoretical sampling of

interview questions in order to help saturate the core category's emerging properties: *Learn*, *Understand*, and *Know*, and sub-properties: surprise, curiosity, empathy, and acceptance. Analysis showed that during a single flight the cabin crew would move back and forth through any or all of the *Learn-surprise/curiosity*, *Understand-empathy*, and *Know-acceptance* cognitive-emotional states across different intercultural incidents. Furthermore, this shift between different cognitive-emotive states was found to be relevant to the frequency of intercultural experiences the informants had had with different cultures. For example, LP who showed cultural intolerance through her resistive behaviour during the finger snapping incident illustrated earlier demonstrated the *Know* property of 'Adapt' together with acceptance when dealing with drunken male passengers. Statements from both incidents are repeated below:

> *"I was bored, I had enough, I was going crazy, so I went running down the aisle going like this: [imitating herself clicking her fingers and making a dance-like movement] 'yes, can I help you? Are you in a night club? Do you want to dance with me? What's wrong?' ... and they were like: 'hah?'. I had it, I just lost it. And my friends were looking at me and said: 'what did you just do?' I said: 'they're dancing, they were doing this [clicks fingers] I'm sorry, I can't anymore!'... I was like: 'I'm sorry but that just, in my ear, the whole time. How about excuse me miss?'"* (LP)

Here LP clearly did not have much experience with this particular culture. In addition her low emotional and cultural sensitivity obviously did not help her react in a more adaptive manner. On the other hand, LP demonstrates adaptive behaviour towards more familiar cultures to her with which she had interacted more frequently. This shows in her following statement:

> *"And then I've got this crew member... I suppose she's not used to you know like 'hey babe' ... I'm used to it, I used to work in a pub, I've got brothers, so I know how men can be … You have to be aware and use your common sense and what passenger you're dealing with. You*

know, I can't just say: 'sir, are you OK?' You need to talk to him on his

level. So I was like: 'are you alright there mate?'" (LP)

Furthermore, looking at the occurrences of the *Learn-surprise/curiosity*, *Understand-empathy*, and *Know-acceptance* cognitive-emotional states, each appeared to be associated with particular circumstances. The *Learn-surprise/curiosity* state for example was noted to be used as an intercultural adaptive scheme when interacting with a culture that is new and unfamiliar to the informant. Focusing on the cultural differences with a curious and surprised attitude helped redirect informants away from resistive behaviour and helped them move towards a form of positive adaptive and emotionally engaged reaction to cultural difference. The *Understand-empathy* scheme on the other hand dominated situations where empathising with the other culture was required. These were mostly incidents where the other culture had been in a less fortunate situation than the informants, provided that the informants had the ability to empathise with others. And the *Know-acceptance* state dominated intercultural interactions where the other culture had become familiar to the informant through experience or if the emotion of acceptance could be generated by the cabin crew regardless of their experience. During intercultural interaction, informants in this adaptive state seemed to focus on more familiar parts of the other culture's behaviour and values. This scheme helped in generating acceptance of differences while focusing on what is known. These interchanging intercultural adaptation schemes are illustrated in Figure 5.2 below. The dynamics of interaction between all the data properties and sub-properties of *Adapt* are shown using two-way arrows.
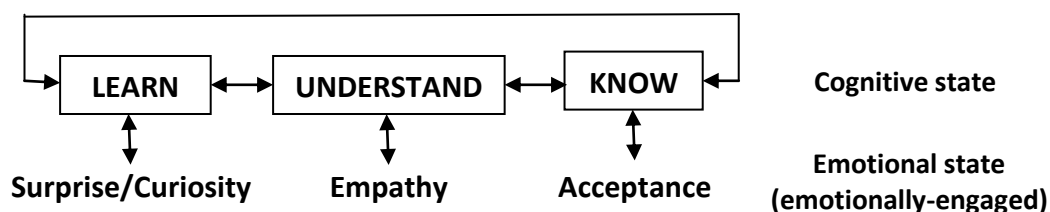

Figure 5.2: Emotional-cognitive dynamics during an intercultural adaptation process

5.2.4 The emerged grounded model

Through diagramming, the emerging emotional-cognitive dynamics were integrated with the paradigm model illustrated earlier. Figure 5.3 below combines the emotional-cognitive dynamics in Figure 5.2 with the paradigm model in Figure 5.1. This presents a holistic view of the grounded theoretical model. In addressing the aim of this research, the grounded model will be used in the next chapter to argue the proposed EI entry-points and work towards an EI-based intercultural training model.
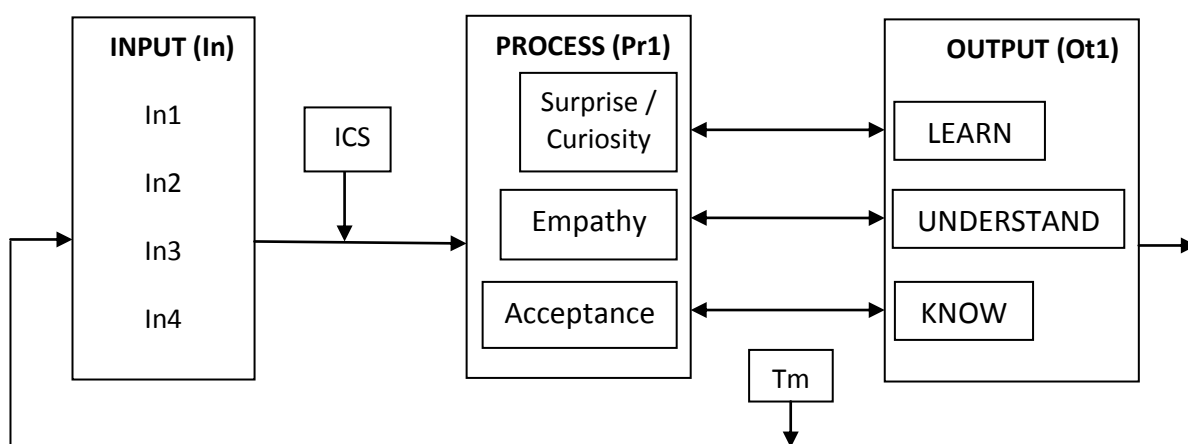
Figure 5.3: The emotional-cognitive dynamics during an intercultural adaptation process merged with the emerged paradigm model

Note that Pr2 which represented negative emotions in the earlier version of the paradigm model has been removed from the process stage. The process stage has been labelled Pr1 instead of Pr denoting positive emotions. This is because the emotional states emerging during an adaptive intercultural interaction are positive emotions. These are the grounded emotions: surprised/curiosity, empathy, and acceptance. Also, the output stage has been labelled Ot1 instead of Ot symbolising the *Adapt* core data category which hosts the three grounded cognitive states: *learn*, *understand*, and *know*. Ot2 which represented the *Resist* data category has been omitted from the emerged model as the aim after selecting the core category has

been to understand the emotional-cognitive dynamics of adaptive rather than resistive intercultural behaviour.

5.3   Summary

Eleven semi-structured interviews were conducted involving multinational flight attendants.   The interviews have proved to be useful means of qualitative data collection for this study.   It was found not to be practical or necessary to repeat in this chapter all interview comments made by informants during the interviews.   It was believed that representative stories and comments would be sufficient in presenting the results.   A grounded analysis of the interview transcripts suggested a dynamic emotional-cognitive intercultural adaptation process in a form of a paradigm model consisting of a 'systematized cause-and-effect schema' (Partington, 2002, p.149).   This adaptation process has been observed to be composed of three stages. These are: Input, Process, and Output.   The Input stage consists of the interactant's self and others' cultural and emotional awareness.   The Process stage consists of either positive or negative emotions generated in the interacting individual. The generation of positive or negative emotions was found to be directed by the interacting individual's intercultural sensitivity. The Output stage has been found to be either resistive or adaptive behaviour towards cultural difference.   As the aim of this study is to find emotional intelligence entry points into the emotional dynamics of intercultural interaction, the analysis was directed towards further understanding of the emotional-cognitive processes during successful intercultural incidents. Therefore, further analysis of adaptive intercultural behaviour was carried out.   Three adaptive cognitive states were extracted.   These have been labelled as: *Learn*, *Understand*, and *Know*.   Each cognitive state has been noted to be associated with a particular emotional state that causes the interacting individual to shift into the particular cognitive state.   The emotions surprise and curiosity were found to be associated with *Learn* while empathy was found to be associated with *Understand*, and finally acceptance was

found to be associated with *Know*. The *Learn-surprise/curiosity* cognitive-emotive states have been found to dominate intercultural situations where a culture is new to the informant. *Understand-empathy* states dominate situations where empathising with the other culture is required. And *Know-acceptance* states dominate situations where the other culture is familiar or if the emotion of acceptance could be generated.

In the next chapter where it is intended to present this thesis discussion and contributions, the resulting paradigm model together with arguments supported by the literature will be used to suggest EI entry-points into the emotional-cognitive intercultural adaptation process. The completed model will then be suggested as an EI-based intercultural sensitivity training model contributing to intercultural training programmes in multinational organisations.

CHAPTER 6

DISCUSSION AND CONTRIBUTIONS

6.1 Introduction

The theoretical framework guiding this study was presented in the literature review, chapter 3, as a triangular link between EI, ICS and resistance to difference and was used in constructing the research question. The aim of this research has been to find out the role EI could play in enhancing ICS during intercultural interaction in multinational organisations. To address this aim, the idea of EI entry-points was proposed to find out where and how EI could direct the emotional-cognitive dynamics during intercultural interaction. Therefore studying these dynamics became the main objective of the empirical investigation elaborated in the last two chapters. As such, through grounded theory analysis, the emotional-cognitive dynamics during the intercultural adaptation process were developed. In this chapter, the fifth research objective, set in chapter 1, is addressed where data generated from the grounded theory analysis are triangulated with the reviewed literature presented in chapters 2 and 3. The result is then used to discuss the proposed EI entry-points into the developed emotional-cognitive based intercultural adaptation process. Implications of the developed theory as well as research contributions to the body of knowledge are also presented.

6.2 Discussion

Reviewed literature has shown that the emotional state affects the direction of the meaning-making process (Hareli *et al.*, 2005; Smith & Ellsworth, 1985). For instance, negative emotion can lead to 'distancing or disengagement behaviours, whereas positive emotion is expected to lead to approach or connecting behaviours' (Hareli & Rafaeli, 2008, p.46). Dimotakis *et al.* (2011) found evidence that 'employees' feelings of positive and negative affect on a

given day are associated with the [nature] of interpersonal interactions that they globally experience that day' (p.582). These findings support the effect of the three grounded positive emotional states in this study as they help create positive cognitive states and lead to approaching rather than resistive behaviour. For example, surprise and curiosity were found to be associated with a learning cognitive state, empathy with an understanding cognitive state, and acceptance with a knowing cognitive state.

Positive emotions have also been found to enhance creative problem-solving or cognitive flexibility by causing 'cognitive reorganisation such that more relations among concepts or ideas are seen than is the case under neutral affect conditions' (Isen & Daubman, 1984, p.1217). This relationship between positive emotion and cognitive flexibility has proved to increase tolerance of ambiguity (Ashkanasy *et al.*, 2002; Endicott *et al.*, 2003) by adopting varying strategies to deal with the ambiguity of new situations and the differences between people (Matsumoto *et al.*, 2004, p.299). For instance, surprise and curiosity have been known to help initiate a cognitive shift towards the will to collect data, or in other words, the will to listen (Caruso & Salovey, 2004; Filipowicz, 2006; Leonard & Harvey, 2007; Plutchik, 1980). These emotions create positive meaning-making and help produce emotional engagement during communication. Surprise has been reported as a mediator which helps positive affect influence creation (Filipowicz, 2006). This agrees with the use of surprise as a mechanism for creative problem-solving during cross-cultural interaction with dissimilar others. Also in support of this research's findings, curiosity has been described as an 'antecedent that triggers learning' and improves both the effectiveness and quality of decision-making especially when 'emotions play an integral part in the decision' (Leonard & Harvey, 2007, p.1916). In particular, curiosity has come to be known to cause tolerance towards cultural ambiguity (Krajewski, 2011). Interestingly, it has been found to predict EI where the ability to direct one's emotions and thoughts towards learning and positive decision-making is believed to reflect a complex emotion-based mental ability (Leonard & Harvey, 2007). Such characteristics

would be of great benefit during intercultural interaction as a way to avoid resistive attitudes and negative emotions such as annoyance and disgust. Learning is known to be triggered by suspension of judgment which in turn produces empathy for the other, consequently creating an understanding mindset (Mayer *et al.*, 1990; Salovey & Mayer, 1990). Suspending judgment, empathy and understanding are characteristics of intercultural sensitivity known as cognitive frame-shifting which places an individual in an ethnorelative worldview (Bennett & Bennett, 2004; Hammer *et al.*, 2003). The cognitive frame-shifting is known to produce acceptance (Bennett & Bennett, 2004), the emotional state found to be associated with the *Know* cognitive state in this study.   The *Know* cognitive state refers here to 'familiar and pre-acquainted knowledge about various [social] situations' (Nishida, 1999, p.754). Acceptance is known to cause 'incorporation' or inclusion of the other while disgust triggers rejection (TenHouten, 1996, p.200). Therefore, acceptance of the different other could be reached by redirecting and focusing one's thoughts onto the familiar social behaviours of others rather than differences. Although Bennett & Bennett (2004) present the acceptance stage of intercultural development in their model as being acceptance of differences in others, this research argues that alternatively by using EI, one's behaviour could be directed towards organisationally preferred intercultural behaviour using acceptance-know emotional-cognitive states.

The main argument arising from the research findings is that the negative emotions and resistive behaviour produced from an ethnocentric worldview could be penetrated by EI mental abilities and redirected towards the three theoretically grounded emotional-cognitive states. It is therefore believed that the developed intercultural adaptation model can be used to direct one's behaviour towards cognitive flexibility and emotional sensitivity during intercultural interaction.   The EI penetration points have been suggested earlier by this research as EI entry-points.   These entry-points into the grounded three emotional-cognitive states are presented in Figure 6.1 below.
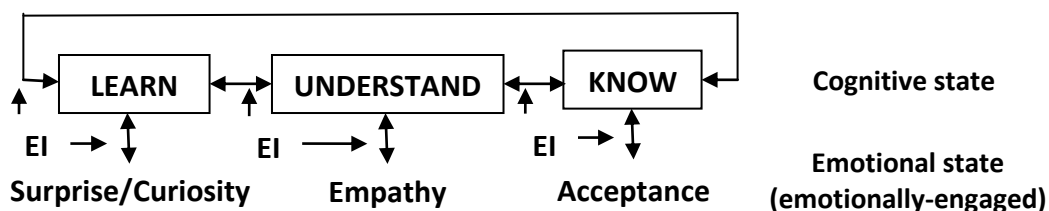
Figure 6.1: Proposed EI entry-points into the grounded emotional-cognitive intercultural adaptation process

According to Figure 6.1 above, EI entry-points indicate that EI may be used to shift between any of the three states depending on the state the worker would find most suitable to the situation. Data analysis results show the *Learn-surprise/curiosity* state to be the most suitable for intercultural situations where the worker is interacting with a different culture for the first time or with a culture of which the worker has minimal knowledge. Here it is argued that members of MNCs can use the EI mental abilities to direct thoughts towards a curious, information-seeking, positive attitude rather than a negative resistive one. The *Understand-empathy* state on the other hand has been found to be common in situations where empathising with the other culture is required. Therefore to understand the other's position, one needs empathy to feel the other's emotional reaction (Eisenberg & Miller, 1987). Empathy as presented in the literature review chapter is positively affected by increased EI (Bar-On *et al.*, 2006; Boyatzis, 2006; Boyatzis & Sala, 2004; Goleman, 2006; Kunnanatt, 2004; Lopes *et al.*, 2006), and is the cornerstone of ICS (Bennett & Castiglioni, 2004). The *Know-acceptance* state was found to dominate intercultural interaction when the worker had become familiar with the other's different culture. Using EI abilities, arguably, one can redirect one's awareness towards familiar cultural attitudes in others and use their knowledge of these attitudes to generate the emotion of acceptance.

In the data analysis and findings chapter the above emotional-cognitive adaptation process was merged with the initially grounded paradigm model, giving an expanded picture of the emotional dynamics during the three

proposed stages of intercultural interaction: Input, Process, and Output. In Figure 6.2 below, the proposed EI entry-points have been added to all three stages of the grounded model.
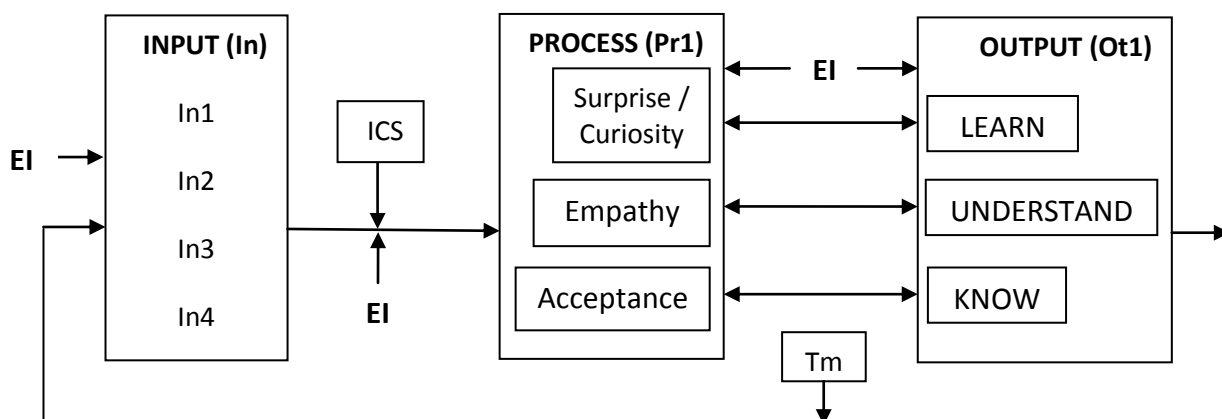
Figure 6.2: Proposed EI entry-points into the emerged intercultural interaction paradigm model

Greater elaboration as to how the Mayer *et al.* (2000b) four EI mental abilities model could be used to enhance the developed intercultural adaptation process and the intercultural paradigm model will be discussed in the next section.

6.2.1 Enhancing intercultural performance

During an intercultural interaction, the ability to identify and communicate emotions could facilitate meaning-making particularly of universal facial expressions (Ekman, 2003, 2006). This mental ability, we suggest, would be the first EI entry-point particularly affecting the 'Input' stage (In1/In2: emotional self and others' awareness and In3/In4: awareness of ICS in self and others). This mental ability could allow one to recognise others' emotions and determine if any of the other person's cultural boundaries (norms) have been crossed or if the other person is comfortable in the immediate

interaction. The second ability, using emotions to facilitate thinking, helps 'mobilize the appropriate emotions and feelings to assist in certain cognitive activities' (Karim & Weisz, 2010, p.377). This could help in shifting the thinking to try and understand what cultural factors have contributed to the emotions in the culturally different person. Thus we can use emotions to learn about the other person in the immediate interaction as well as learn on a larger scale about that person's cultural worldview. This second EI entry-point can help in shifting to one of the three suitable emotions in the 'Process' stage of the intercultural interaction paradigm model. The third ability, understanding emotions, or the ability to 'comprehend how emotions combine and how emotions progress by transitioning from one emotion to another' (Karim & Weisz, 2010, p.377), draws upon the universality of emotions and the knowledge of emotional meanings. The underlying meaning of guilty, for example, is that an important rule or expectation has been violated. Only the 'rules' or expectations of each culture differ. So the same behaviours will have different meanings based on the cultural frame, and thus lead to different meanings and emotions. In such intercultural situations, knowledge of emotions could be used to positively influence a person's thinking about the other's culturally different behaviour. Therefore this ability could be used to focus on the universal emotional knowledge (Ekman, 2003, 2006; Plutchik, 1980; Scharfe, 2000) during intercultural interaction which would aid the 'Process' stage in the developed paradigm model in understanding the consequence of each of the three emotional states on oneself and on others. Finally, the fourth EI mental ability, emotional management or regulation, which enables an individual to 'reflectively regulate emotions and emotional relationships' (Karim & Weisz, 2010, p.377) allows individuals to control their reaction and stay open to understanding the intentions of a culturally different person. Both the 'Process' and 'Output' stages, which consist of the three emotional-cognitive states of the intercultural adaptation process, could benefit from the fourth EI ability as an EI entry-point. This ability could help direct one's thoughts towards any of the three emotional-cognitive intercultural adaptation states according to the intercultural situation and to the ability of the worker. In all

three emotional-cognitive states, the worker would be in a suitable positive mental position to enhance the intercultural performance. Simply put, emotional intelligence could very well help shift gears from and to these proposed emotions using the mental abilities within the EI construct to direct emotion and cognition towards the three emotional-cognitive states and to stay within this framework when interacting across cultures.

6.2.2 Enhancing intercultural sensitivity

It is now well known that intercultural training should be an ongoing process. This is because unlike 'the cognitive component of Intercultural Competencies' which 'might be developed within a relatively short period of time', ICS, 'the ability to manage biases or stereotypes and appropriate behaviours in intercultural situations have to be trained gradually in several training sessions. Consequently, intercultural training should be designed for a prolonged period' (Graf, 2004, p.210). ICS has been known to employ meaning-making in order to experience intercultural events (Westrick, 2005). This is due to the emotional-cognitive content of ICS (Bennett & Bennett, 2004) as emotions contribute to meaning-making during interpersonal interaction, i.e. different emotions experienced in a given situation could lead to a different interpretation of the same situation (Hareli *et al.*, 2005; Smith & Ellsworth, 1985). This research has clarified the effect of one's ICS or worldview on the generation of either positive or negative emotions in the process stage of the developed intercultural interaction paradigm model (see Figure 6.2). Emotions have also been found to have a role in adaptive behaviour. And as they have an effect on directing the thinking patterns during meaning or sense making, emotions have the same effect on behavioural or attitude adjustment (Hareli & Rafaeli, 2008; Pescosolido, 2002). The emotional-cognitive based cross-cultural adjustment proposed in Bennett's (1986) developmental model of ICS is used in this research to link with the emotional-cognitive based mental ability in EI. This research argues that through the proposed EI entry-points the emotional-cognitive based

mental abilities could be used to direct and enhance one's intercultural sensitivity by focusing on the three grounded emotional-cognitive intercultural adaptation states in order to divert the interactant's focus away from resistance to difference as well as to readjust one's worldview and attitude towards the different other.

6.3 Research Contributions

This section attempts to address the 'so what' question by explaining why the developed grounded theory makes a noteworthy contribution (Charmaz, 2006). The presented study has been conducted within the scope of front-line service workers and the context of intercultural interaction in multinational organisations. Therefore the contributions presented are mainly directed towards the intercultural experience within the MNC service sector.

Three research contributions will be presented below. The first is the main contribution which addresses the research aim. This is a contribution to the field of intercultural training as well as international human resource management. The second and third contributions relate to the research methodology and literature review respectively. These are elaborated below.

6.3.1 Implications for intercultural training

Through time and experience people can learn to adapt to cultural difference, but through systematic training programmes based on training models grounded in empirical data, this learning could be professionally directed and reduced to a shorter time duration as researchers learn from the experiences of those constantly involved in intercultural communication and hence contribute to the field of intercultural training.

While it may be possible to tell people how to behave in culturally ambiguous situations, 'it is harder and sometimes impossible to tell a person how to feel or think about the situation' (Lloyd & Hartel, 2010, p.870). Therefore it has

been argued by this study that the emotional-cognitive dynamics during intercultural interaction should be known first in order to develop a realistic model that would aid ICS enhancement. The resulting intercultural adaptation model has furthered our understanding of the affective and cognitive dynamics during intercultural interaction within multinational workplace settings. In addition, this grounded model supports the 'learning how to learn' statement made by Littrell and Salas (2005) in training programmes that 'creates adaptable people by teaching global skills that can be adapted to more specific situations' (p.309). Therefore, a wide variety of intercultural training programmes could benefit from integrating this model into their programmes by adding EI training to the intercultural training programmes in order to maximise benefit from the model's contribution. It is suggested that the trainee goes through an EI development programme and then uses the developed EI abilities to regulate behaviour towards any of the three grounded emotional-cognitive intercultural adaptation states depending on the corresponding situation.

With traditional ICS training, the trainee could develop a greater ICS but still suffer from emotional disengagement during extreme negative emotional intercultural situations. This research suggests that the emerged emotional-cognitive intercultural adaptation process could very well be used as a training model that would enhance intercultural performance hence increasing the effectiveness of intercultural training for multinational organisations.

Furthermore, this model could be used as a selection test for trainers recruited for intercultural training programmes as well as those recruited for special tasks in foreign lands, as the success of their intercultural training capabilities and intercultural interaction with a foreign culture could be determined by their ability to engage with the three emotional-cognitive intercultural adaptation stages.

6.3.2 Qualitative research approach to understanding emotions in organisations

The purpose of this study was not to produce quantifiable results that could be subjected to statistical analyses. The goal, rather, was to facilitate multinational organisation members' advancement from one stage to another of Bennett's (1986) ICS developmental model through locating the proposed EI entry-points into the dynamics of emotions experienced during intercultural interaction, hence producing an EI-based ICS training model. For this purpose a qualitative study was argued as being the most suitable. With this, a methodological gap was filled through this research.

Qualitative research methods have been undervalued in organisational psychology including the study of emotions in organisations (Fineman, 2004; Symon *et al.*, 2000). On the other hand, quantitative and positivist approaches to the study of emotions in organisations have dominated the research methodologies arguably restricting the richness of emotional psychology (Ashkanasy, 2009). This is also true with EI, where people's emotions are measured and quantified as variables 'in some feature of work behaviour' (Fineman, 2004, p.720). Therefore, it is argued here that the rich qualitative data in emotions and their dynamics within organisational settings needs qualitative methods to be extracted and used to further understand and better manage emotion-based situations such as intercultural interaction. The qualitative investigation conducted in this study has helped discover the range of emotional-cognitive dynamics emerging from intercultural interaction and consequentially clarified the proposed EI entry-points into the emerged dynamics. Likewise it is more important for this research to learn how EI can help enhance ICS during intercultural interaction than calculating a quantitative correlation between the two.

Furthermore, since grounded theory data analysis is also still very limited in studying emotions, this research has presented a detailed step-by-step grounded theory data coding in constructing the intercultural adaptation model, which could be used as a reference for research using a similar

methodology. Through following a symbolic interactionist epistemology, the grounded model reflects the researcher's unique analysis of the data collected through close interaction with participants in order to view the world from the participant's intercultural experience at work.

6.3.3 The theoretical framework and the proposition of EI entry-points

The theoretical framework presented in the literature review chapter has contributed a new idea of EI entry-points into ICS and resistance to difference through the understanding of the emotional-cognitive dynamics during intercultural interaction. These entry-points could be used for developing training models to enhance other interpersonal competencies.

6.4 Summary

The research results strongly support the proposed EI entry-points within the grounded emotional-cognitive content of the produced intercultural adaptation process. The results address the research question regarding the role of EI in enhancing ICS. Through the EI entry-points, ICS is indirectly enhanced through the development of intercultural performance and through the emotional-cognitive composite of ICS. In both cases, EI mental abilities are proposed as regulating one's behaviour towards the three grounded emotional-cognitive intercultural adaptation states.

The developed model contributes to enhancing the effectiveness of intercultural training through adopting the developed intercultural adaptation process which has been noted to enhance the trainee's intercultural performance using the proposed EI entry-points to direct behaviour towards a known set of emotional-cognitive states that would secure successful intercultural interaction with multinational peers and customers.

Within the research methodology, the use of grounded theory analysis has been considered as contributing to qualitative research which is particularly

limited in the area of emotions in organisational settings. Finally, the proposed theoretical framework in the literature review chapters and the idea of EI entry-points is considered as a contribution in that EI entry-points could be used to enhance other interpersonal competencies.

The next chapter will be the final chapter of this thesis. A research summary as well as conclusions will be presented. Research limitations and suggestions for future research will be explained as well.

CHAPTER 7

CONCLUSION, LIMITATIONS AND

FUTURE RESEARCH

7.1 Summary and Conclusion

This empirical study has investigated the role of emotional intelligence in enhancing the effectiveness of intercultural training programmes within multinational corporations. After a critical review of relevant literature, a theoretical gap was consolidated and incorporated into a framework presenting the idea of EI entry-points into intercultural sensitivity and resistance to difference through the common emotional-cognitive constructs within ICS and the attitude of resistance. In order to know the EI entry-points, the emotional-cognitive dynamics during intercultural interaction within multinational work environments had to be learned to be able to bridge the link between EI and ICS. Therefore, based on the theoretical framework, the proposition of EI entry-points, and the emotional-cognitive dynamics within intercultural interaction, a research question was set out. This was: How can emotional intelligence direct the emotional-cognitive dynamics during intercultural interaction and in turn enhance intercultural sensitivity?

Based on the research question, the nature of the emotional-cognitive dynamics had to be studied first in order to find entry-points for EI into the intercultural communication process and consequently to ICS. This was addressed through an inductive exploratory research approach using the qualitative interview method. Within a chosen airline company, multinational flight attendants were targeted with in-depth semi-structured interviews. Glaser and Strauss's (1967) grounded theory analysis was applied to the interview transcripts. The analysis resulted in the development of a grounded emotional-cognitive intercultural adaptation process. The adaptation process is composed of three stages. These are: Input, Process,

and Output. The Input stage consists of the interactant's self and others' cultural and emotional awareness. The Process stage consists of either positive or negative emotions generated in the interacting individual. The generation of positive or negative emotions was found to be directed by the interacting individual's intercultural sensitivity. The Output stage has been found to be either resistive or adaptive behaviour towards cultural difference. The adaptive behaviour was labelled as 'Adapt' and was considered to be the core category in the research since the understanding of the emotional-cognitive dynamics targets adaptive intercultural situations. Hence, further analysis of adaptive intercultural behaviour was carried out. Three adaptive cognitive states were extracted. These were labelled as: *Learn*, *Understand*, and *Know*. Each cognitive state was noted to be associated with a particular emotional state that causes the interacting individual to shift into the particular cognitive state. The emotions 'surprise' and 'curiosity' were found to be associated with *Learn* while empathy was found to be associated with *Understand*, and finally, acceptance was found to be associated with *Know*. The *Learn-surprise/curiosity* cognitive-emotive states were found to dominate intercultural situations where a culture is new to the informant. *Understand-empathy* states dominated situations where empathising with the other culture was required. And *Know-acceptance* states dominated situations where the other culture was familiar or if the emotion of acceptance could be generated.

In conclusion, the research results strongly support the proposed EI entry-points within the grounded emotional-cognitive content of the produced intercultural adaptation process. The results address the research aim regarding the role of EI in enhancing ICS. Through the EI entry-points, ICS is indirectly enhanced through the development of intercultural performance and through the emotional-cognitive composite of ICS. In both cases, EI mental abilities are proposed as regulating one's behaviour towards the three grounded emotional-cognitive intercultural adaptation states.

The developed model is suggested as contributing to enhancing the effectiveness of intercultural training by adopting the developed intercultural

adaptation process with its EI entry-points and using it to enhance the trainee's intercultural performance through directing the emotional-cognitive constructs towards a known set of empirically discovered emotional-cognitive states that would secure successful intercultural interaction with multinational peers and customers.

In addition to enhancing intercultural training, the use of grounded theory analysis has been considered to contribute to qualitative research which is particularly limited in the area of emotions in organisational settings. Finally, the proposed theoretical framework in the literature review chapters and the idea of EI entry-points is considered as a contribution in that EI entry-points could be used to enhance other interpersonal competencies.

7.2 Limitations

The final research objective is to clarify the limitations of the study and use them in recommending future studies in order to further the current investigation. At the outset, it is important to highlight that adopting a symbolic interactionist epistemology and a qualitative research approach, be it an in-depth interview or grounded theory data analysis, has made it possible to create meaning from the employees' perspectives, rather than solely depending on the researcher's own experience (Partington, 2002). In addition, qualitative research has encouraged an artistic intuitive stance to be taken on by the researcher aiding the use of one's unique instincts when analysing the collected data and hence discovering what other researchers could not (Bryman & Bell, 2007; Johnson & Harris, 2002). Since the epistemological and ontological positions have been well matched to the research aim, context, and research question as well as to the nature of emotions and intercultural interaction as social phenomena, it is the researcher's belief that no major limitations appear regarding the choice of research methodology. Even so, three other limitations have been taken into consideration. These are highlighted below.

The first limitation is related to limited research time. This is because the time spent on the research is constrained by Brunel's academic calendar. Therefore, the literature review had to stop when enough had been reviewed, and data analysis had to stop when results satisfied the research question.

The second limitation is due to the participants' low volunteering rate. The flight attendants in the chosen airline company had a tight working schedule and did not check their emails very often. Therefore, a limited response was received to volunteer as research participants. This reluctance was noticed to be higher amongst male cabin crew, which led to a higher rate of female participants.

The third limitation relates to the researcher's limited experience in conducting grounded theory. In addition, since the researcher was not able to receive any step-by-step guide as to how to proceed with the analysis except from written articles, the analysis was done from start to finish by studying and following written text about the details of this method as well as other Brunel PhD theses. But it is important to state that learning how to implement grounded theory research has made the researcher more experienced in this area.

7.3 Recommendations for Future Research

Having investigated the role of emotional intelligence in enhancing intercultural performance, the following recommendations are made on potential areas for future research in this area:

First, the main finding of this research being a paradigm model consisting of a grounded intercultural adaptation process, which has been proposed for developing the effectiveness of intercultural training, can be tested for its validity for front-line workers in other multinational organisations than the airline industry.

Second, it is suggested to test the effectiveness of the generated model using a pre-post training psychometric evaluation of participants.

Third, as the current research participants were predominantly female, it would be interesting to test the grounded model regarding gender differences with regard to the emotional-cognitive states during intercultural interaction.

Fourth, the use of qualitative research has been noted to be very limited in the area of emotions and intercultural competencies in organisations. Therefore, it is encouraged to use qualitative research methodology, particularly grounded theory, to learn the dynamics of employees' social experiences from their own perspective.

Fifth, as this research has been conducted within the scope of front-line service workers in the context of intercultural interaction in multinational organisations, it is important to mention a particular emotional state that is common in the service sector. This is called emotional labour. Here, to clarify how this study could contribute to future research in emotional labour, the lately discovered effect of EI on emotional labour is elaborated with a focus on the multinational context.

The concept of emotional labour was coined by A. R. Hochschild in 1983 when she conducted her research on service workers in Delta Airlines. Hochschild (1983) defines emotional labour as 'the management of feeling to create a publicly observable facial and bodily display' (*op. cit.*, p.7). Two levels of emotional labour have been explained. One is surface acting, 'pretending to feel what we do not … we deceive others about what we really feel, but we do not deceive ourselves' (*op. cit.*, p.33) or in other words the acting is only at facial expression level. And the other is known as deep acting, where at this level a self-deception takes place through modification of inner feelings. In both cases, emotive dissonance (the difference between the felt and displayed emotions) occurs. Hochschild (1983) argues that 'maintaining a difference between' the actual feeling and the 'feigning over the long run leads to strain' (*op. cit.*, p.90) or what is also called 'burnout' (*op. cit.*, p.187). Research has noted that deep acting could cause less burnout

over time than surface acting if an individual is able to regulate their inner emotions (Grandey, 2003; Hülsheger *et al.*, 2010). The reason for this is mainly because emotive dissonance is lower in deep acting than in the case of surface acting. With surface acting an individual would be displaying a fake positive emotion while suppressing negative emotions. This, as explained above, would lead to a negative psychological state of health. On the other hand, deep acting would be displaying an authentic emotional display through emotional regulation and it is this authenticity that is considered 'the key mechanism that may explain how deep acting' has been proven to have a positive effect on job performance (Hülsheger *et al.*, 2010, p.509).

What if the service staff face a two-fold emotive dissonance, the first being caused by the organisation's general emotion rules where a cooperative smiling face has to be maintained even with the most difficult customers, and the other caused by intercultural interaction and the management of a culturally sensitive reaction towards culturally different customers and peers?. Although some research suggests the importance of the ability to perform emotional labour in portraying confidence and optimism that would boost motivation (Humphrey *et al.*, 2008), this research argues that EI with its emotional-cognitive construct could help direct the emotions resulting from resistance to cultural difference towards a less stressful emotional labour. Even back in 1983, Hochschild clearly stated that such labour requires 'coordination of mind and feeling' (*op. cit.*, p.7) which is argued today to be the core function of EI abilities. Recent supporting evidence has been found in the literature addressing this very point (Ashkanasy *et al.*, 2002). Prati and Karriker (2010) present evidence from their study 'that the symptoms associated with burnout' due to emotional labour 'can be alleviated when one draws upon emotional intelligence abilities', where 'the accurate perception of one's emotional state and the ability to facilitate emotions to maintain, improve, or modify one's emotional state or that of others, provides emotionally intelligent individuals with invaluable coping mechanisms to defeat the adverse effects of perceived psychological stressors' (*op. cit.*,

p.332). In this respect, the relationship between EI and job performance has been found to be stronger for jobs that require high levels of emotional labour (Wong & Law, 2002). Meta-analysis suggests that the Ability EI model has close-to-nil validity for predicting job performance in low emotional labour jobs, but some validity for predicting job performance in high emotional labour jobs (Joseph & Newman, 2010b). Another meta-analysis, on the other hand, conducted by O'Boyle *et al.* (2010) found different results to Joseph and Newman (2010a, 2010b). This meta-analysis showed that all three streams of EI research: 'ability measures, self- and peer-report measures, and mixed models, all predict job performance equally well' (O'Boyle *et al.,* 2010).

Perceived psychological stressors could also be the result of intercultural interaction due to the possible emotional labour needed to cope with cultural differences. Therefore, it is encouraged by the researcher to conduct future research to investigate the effect of the developed EI-based ICS training model on the emotional labour experienced during intercultural interaction by service sector workers.

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7.4 Summary

This study has provided a rich and educating research experience. Throughout the three-plus years of hard work, not only has academic-based knowledge been achieved but also a broad spectrum of professional experience has been obtained.

The researcher is now able to conduct emotional intelligence development workshops, present seminars regarding the concept of intercultural sensitivity and most importantly regarding how to use grounded theory in developing training models. The researcher has learnt to be patient through the long processes of literature review and data analysis, as well as developing time management and communication skills.

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APPENDIX 1

Selected Pages from Cabin Crew Training and Appraisal Reports

Cultural Sensitivity

Ability to relate well with people from other cultures, being respectful of individuals from different religions and backgrounds

Key Behaviour	Rate	Week One Evidence	Rate	Week Two Evidence
Relates / communicates well with colleagues from different language backgrounds	3·5		3·5	
Shows an understanding of how different cultures differ in behaviours and interpret situations	3·5		3·5	
Treats people fairly regardless of cultural or religious background	3·5		3·5	

Additional Comments GETS ALONG WITH + HELPS OTHERS IN HER GROUP

IS WITTY + FUN WITH EVERYONE AROUND HER

Work Excellence

Shows high level of commitment and drive.

Key Behaviour	Rate	Week One Evidence	Rate	Week Two Evidence
Arrives on time	3		3	
Shows enthusiasm	3·5		3·5	
Appearance and well groomed	3·5		3·5	
Demonstrates a polite manner at all times	3·5		3·5	

Additional Comments ANDREEA WAS WELL DRESSED + POLITE THROUGH THIS FIRST WEEK

WELL GROOMED IN UNIFORM

FLIGHT ATTENDANT LINE ASSESSMENT

FLIGHT ATTENDANT NAME:	
STAFF NUMBER:	

DATE:	POSITION/RANK (FF/FJ/FA):	AIRCRAFT:
BLOCK/SECTOR/S:		
PASSENGER LOAD:		

ASSESSOR NAME:	
STAFF NUMBER:	**POSITION/RANK(LMC/LM/CSM/CS):**

PERFORMANCE RATING SCALE

RATING	LEVEL	RATING DESCRIPTION
5	Excellent	Evidence of strength across all of the required areas
4	Good	Evidence of strength across most of the required areas
3	Acceptable	Evidence of strength across some of the required areas with minor inconsistencies noted
2	Marginal	Evidence of weakness across a number of the required areas
1	Poor	Evidence of weakness across all the required areas.

	ENTER RATING FOR EACH CATEGORY				
JOB PERFORMANCE	5	4	3	2	1
Pre-flight preparation/checks/duties					
Service knowledge & service presentation in FC/JC/EY					
In-flight service duties (call bells, toilets, noise control, hydration runs, monitoring cabin during service and non-service times)					
After landing duties					
Sky Nanny duties completed (if applicable)					
PA (specify language..)					

CUSTOMER FOCUS	5	4	3	2	1
Boarding/disembarking – Greetings/assistance given					
Anticipates passenger needs, proactive in attending to passengers/families/children including during non-service times					
Effort made to converse with passengers/children/use of passenger names					
Patient/understanding/polite with all nationalities					
Effort made to resolve passenger problems and issues					

TEAM FOCUS AND CONDUCT	5	4	3	2	1
Is supportive and helpful towards other colleagues					
Listens and carries out instructions from senior crew members					
Positive communication & pleasing attitude throughout duty					

IN-FLIGHT CHEF LINE ASSESSMENT

CUSTOMER FOCUS	5	4	3	2	1
Boarding/disembarking – Greetings/assistance					
Anticipates passenger needs, individual passenger requests met/proactive in attending to passengers during non-service times					
Effort made to converse with passengers/use of passenger names, encourages FF to use pax names					
Patient/understanding/polite with all nationalities					
Responsible & accountable for resolving all passenger issues					
Comments:					

TEAM FOCUS/CONDUCT	5	4	3	2	1
Is supportive and helpful towards other colleagues					
Listens and carries out LM/CSM instructions					
Positive and pleasing attitude throughout duty					
Comments:					

COMMUNICATION	5	4	3	2	1
Professional language, clear, polite tone					
Positive body language (smiles/eye contact/posture)					
Listens attentively and understands passenger/crew needs					
Comments:					

PERSONAL APPEARANCE	5	4	3	2	1
Uniform: clean, ironed, in good condition					
Hair: clean, neat, hairstyle					
Shoes: polished, in good repair, (females) cabin shoes					
Females: make-up well applied and maintained					
Males: moustache/sideburns/clean shaven					
Name badge/wings worn					
Males/Females: jewellery/watches					
Overall Appearance/weight proportionate to height					
Comments:					

Cabin Crew Operations
CF Assessment GF01
Cabin Crew Operations/SF/JAN 2009/REV 01

APPENDIX 2

Research Permission Letter Sent to the Airline Company

AHLIA UNIVERSITY
International Education . locally

كلية الدراسات العليا والبحوث
مكتب العميد
College of Graduate Studies & Research
OFFICE OF THE DEAN

May 7, 2009

Ahmed Mohammed Al Banna

Chief People Officer
Gulf Air
P.O. Box 138, Kingdom of Bahrain

Subject: Request for permission to conduct PhD research case study in Gulf Air

This is to certify that **Ms. Maria Akbar Saberi**, student ID no. 0733165 is a student of **Brunel / Ahlia University** and is currently doing her **PhD in Management Studies and Research**. Her research project is titled **"The role of Emotional Intelligence in Developing Intercultural Sensitivity: Implications for Diversity Training"**.
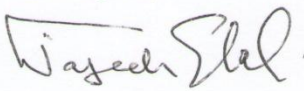
Ms. Maria wishes to conduct a case study type research and has chosen your esteemed organization to pursue her data collection. The collected data will be used strictly for this PhD research, and as being a student of the College of Graduate Studies & Research, will follow the standards of an ethical data collection and research process. The final results of the study will also be beneficial to your organization's development.

We appreciate your permission to grant Ms. Maria access to required divisions in Gulf Air for pursuing her research. Following are her research inquiries:

1. Collection of relevant data about the organization and its targeted divisions regarding structure, mission, vision, and degree of employee diversity and cross cultural interaction.

2. Coordination in identifying and informing potential participants for the study.

3. Conducting research questionnaires and interviews with selected participants.

This letter has been issued on her request. Please do not hesitate to contact us for further information.

Warm regards,

0 7 MAY 2009

DEANSHIP OF
STUDIES AND RESEARCH

Wajeeh Elali, Ph.D.
Professor and Dean of Graduate Studies and Research
Academic Coordinator, Brunel University Ph.D. Programe

Cc: Prof. Abdulla Y. Al-Hawaj - President
Dr. Lameea Al-Tahoo - Ph.D. Supervisor

APPENDIX 3

The Airline Company Organisation Chart

ORGANIZATION CHART

GF CORPORATE CHART

Date Prepared : 01 June 2009

Prepared by : HR Planning

BOARD OF DIRECTORS

- DIRECTOR INTERNAL AUDIT
- DIRECTOR CORPORATE AFFAIRS & SECRETARY TO THE BOARD

CHIEF EXECUTIVE OFFICER

- DIRECTOR CORPORATE COMMUNICATIONS
- DEPUTY CHIEF EXECUTIVE OFFICER
  - GENERAL COUNSEL
  - DIRECTOR CORPORATE DEVELOPMENT
  - DIRECTOR INFORMATION TECHNOLOGY

CHIEF OPERATING OFFICER
- DIRECTOR FLIGHT OPERATIONS
- DIRECTOR TRAINING
- INTEGRATED OPERATIONS CENTRE
- DIRECTOR SAFETY & QUALITY
- DIRECTOR GROUND OPERATIONS
- HEAD OF SECURITY

CHIEF TECHNICAL OFFICER
- DIRECTOR BASE MAINTENANCE
- DIRECTOR LINE MAINTENANCE
- HEAD OF ENGINEERING SERVICES
- DIRECTOR TECHNICAL MATERIALS
- DIRECTOR TECHNICAL CONTRACTS
- DIRECTOR TECHNICAL QUALITY ASSURANCE

CHIEF COMMERCIAL OFFICER
- DIRECTOR SALES
- DIRECTOR MARKETING & PRODUCT
- DIRECTOR CUSTOMER SERVICES
- DIRECTOR ALLIANCES & PARTNERSHIP
- DIRECTOR CARGO
- DIRECTOR DISTRIBUTION & ECOMMERCE
- DIRECTOR NETWORK MANAGEMENT
- DIRECTOR REVENUE MANAGEMENT

CHIEF FINANCIAL OFFICER
- DIRECTOR ACCOUNTING
- DIRECTOR BAHAR ATABI
- DIRECTOR PROCUREMENT & LOGISTICS
- DIRECTOR TREASURY & CORPORATE RISK
- DIRECTOR AVIATION ASSET MANAGEMENT

CHIEF PEOPLE OFFICER
- DIRECTOR HR PLANNING & EMPLOYEE DEVELOPMENT
- DIRECTOR HR OPERATIONS & EMPLOYEE SERVICES
- HEAD OF PROPERTY PROJECTS & SERVICES
- HEAD OF MEDICAL SERVICES
- HEAD OF GULF AIR CLUB

APPENDIX 4

Participants' Interview Schedule

Interview Date	Participant's Initials	Nationality	Gender	Age	Job Title	Experience as cabin crew
20 Aug 09	LY	Chinese	Female	35	Cabin crew	3.5 years
20 Aug 09	IT	Filipina	Female	32	Cabin Service Manager & Trainer	14 years
13 Sep 09	LP	British	Female	29	Cabin crew	4 years
11 Oct 09	JW	British	Female	22	Cabin crew	4 months
19 Oct 09	KK	Estonian	Female	28	Cabin crew	5.5 years
02 Nov 09	SL	Malaysian	Female	28	Cabin crew	5.5 years
27 Jan 10	DP	Indian	Female	26	Cabin crew	7 years
01 Feb 10	IF	Romanian	Female	26	Cabin crew	2 years
14 Mar 10	TC	British	Female	26	Cabin Service Manager & Trainer	15 years
17 Mar 10	AH	Bahraini	Male	39	Cabin Service Manager & Trainer	17 years
25 Mar 10	CK	Turkish	Male	25	Sky Chef	2 years

APPENDIX 5

Brunel
UNIVERSITY
WEST LONDON

Brunel Business School

Research Ethics

Participant Consent Form

Many thanks for agreeing to participate in my research project. The project has to be completed in part fulfilment of my degree programme and so your assistance is much appreciated.

Consent:

I have read the Participation Information Sheet and hereby indicate my agreement to participate in the study and for the data to be used as specified.

Name of participant: (First & Last names)	Job Title:
Age:	Nationality:
Gender: ☐ M ☐ F	Experience as cabin crew: _____ Years, _____ Months
e-Mail address:	Mobile No:
Signature:	Date:

APPENDIX 6

Brunel
UNIVERSITY
WEST LONDON

Brunel Business School

Research Ethics

Participant Information Sheet

1. Title of Research: The Role of Emotional Intelligence in Enhancing Intercultural Sensitivity.

2. Researcher: Maria Saberi. Candidate to PhD in management research, Brunel Business School, Brunel University (West London)

3. Contact Email: E-mail: ___@batelco.com.bh

4. Purpose of the research: To study the role of emotional intelligence in developing intercultural communication within multinational organisations and use the findings to develop an emotional intelligence-based intercultural training model.

5. What is involved: upon participant's consent, an e-mail will be sent containing link to access the MSCEIT emotional intelligence test and the Intercultural Development Inventory test (IDI). Usernames and passwords will be provided in the email.

The Mayer-Salovey-Caruso Emotional Intelligence Test (the MSCEIT) is a multiple choice intelligence test which takes approx. 45 minutes to complete. The Intercultural Development Inventory test (IDI) is also a multiple choice test which takes 30 minutes to complete.

Upon completion of these tests, you will be invited to a research interview. Your MSCEIT and IDI results will be explained to you in detail at the end of the interview as a token of appreciation. A voice recorder will be used during the interview to help a more accurate analysis.

6. Voluntary nature of participation and confidentiality:

Your participation is voluntary. These interviews will be used for the research purposes under strict confidentiality.

APPENDIX 7

Email Sent to All Cabin Crew

From: "MH"< _____@___.com>
To: "MS" <_____@batelco.com.bh>; "PN" <_____@___.com>
Sent: Monday, August 24, 2009 1:07 AM
Subject: RE: Details of participant research process

Dear PN,

As pre the request below please forward the below to all crew.

Regards,

MH
_____
From: MS [_____@batelco.com.bh]
Sent: Sunday, August 23, 2009 11:56 AM
To: MH; PN< _____@___.com>; <_____@___.com>
Subject: Re: Details of participant research process

Dear MH and PN,

Thank you for your continuous coordination and cooperation with this PhD research project.
I've simplified the research explanation below. As my previous email seems to have frightened the crew because was too complex. Here is the simplified version (to be sent to Cabin Crew):

FIRST Stage: those accepting to participate will have to send me an email on _____@batelco.com.bh confirming their participation.
Then, upon my receipt of participant's consent, an email will be sent to them with links to 2 online psychometric tests: the MSCEIT (emotional intelligence test) and the IDI (intercultural sensitivity test). Note: each of these tests belongs to two different copyright holders; therefore two separate IDs and Passwords will be given to the participant.

1. The Mayer-Salovey-Caruso Emotional Intelligence Test (the MSCEIT) is a multiple choice test which will take approx. 45 minutes to complete.
My email will contain ID and Password for the participant to access the test online.
For more info on the MSCEIT please visit http://www.mhs.com/ then click on MSCEIT.
2. The same email will contain a link to the Intercultural Development Inventory (the IDI). This is also a multiple choice test which will take only 20 to 30 minutes to complete. Also an ID and Pass for this test will be given in the same email.
For more info on the IDI please visit http://www.idiinventory.com/

All participants will receive their results after completion of the research study (this could take a few months depending on the participant response rate).

The results of the test will only be used for research purposes under strict confidentiality.

SECOND Stage: After completion of both the MSCEIT and the IDI, participants will be asked for a face-to-face interview with me, where a voice recorder will be used to help a more accurate analysis which will be conducted under strict confidentiality.

Regards,
MS
_____
PhD candidate (Brunel University)
_____
_____
Tel :   _____
Fax :   _____
E-Mail: _____
Website: _____

APPENDIX 8

Sample Pilot Interviews' Questions

- Can you recall particular situations where you had cross-cultural interactions either overseas or even here in Bahrain with either peers, students, or the general public? We can start with one story and then move on.

- Were there any cases of misunderstandings where you might have behaved in a certain way or said something and were not aware that the other might perceive it differently?

- Did you notice any changes in their facial expression as you spoke?

- Can you recall a cross-cultural situation, where you noticed that the other side is being uncomfortable or has misread or misunderstood what you were saying?

- Dr. as you said you have to know the details of the other culture's values… Have you had any encounters where either of you didn't know the other's values, which then somehow led to an intercultural misunderstanding?

- How did you feel about that?

- What were your thoughts?

- And when you were telling them that, did you notice any changes in their feelings or expressions?

- When you say people like this, whom do you mean?

- What did he say in reply?

- Can you explain the details of the story? What happened and how that led to your surprise?

- How is it that they speak that irritates you?

- And when they start talking that way, how do you feel about it?

- How did you reply? What did you say?

- How did he react to your explanation?

- When you say they start to understand, how do you know that they have understood you?

- Can you recall cross-cultural situations where you had positive results?

APPENDIX 9

Sample Research Interview Questions

INTERVIEW-1

- When such incidents occur, what do you usually do?

- How does that make you feel?

- How do you shift your feelings and thoughts?

- Have you noticed your peers or colleagues dealing with intercultural situations?

- How do you deal with that?

- And what happened to him after you said that?

- You also talked earlier about the tone of voice being better recognized in your culture than facial expressions or words. Can you give an example explaining how this has helped you in your work?

- When you say you can guess what she's talking about, do you guess based on the emotion in the tone or what?

- How does that make you feel during flight when someone deals with you like that?

- What's the part you love the most about your job?

- When you say "I understand", has this understanding developed during the three and a half years with the company or was it there before?

INTERVIEW-2

- What do you mean when you say "the ones you're exposed to"?

- Did you notice anything culturally strange or different with the passengers?

- Have you had a culture shock that you had to deal with?

- How did you feel when you saw that?

- And when these people snap at you, how does it make you feel?

- Do you think different cultures communicate differently?

- Did you try to find out the reason behind the strange behaviour?

- Why do you think you haven't noticed anything outstanding?

- Have you noticed which emotion it is?

- How about now?

- What do you mean when you say you think you're good at it now? How were you before?

- Why do you think so?

- Have you ever responded back and told them how it makes you feel?

- When you burst into tears, did you notice any changes in the passenger's emotions or body language?

- Wasn't there training at that time from the airline company for cross cultural knowledge?

- How did that help?

- Now that you teach cross-cultural communication yourself, what are your thoughts when you look back at the time you had no such training?

INTERVIEW-3

- Did you witness this incident, or did you hear about it?

- The reason I asked if you had witnessed this is because it's very important that you were either a witness to the intercultural incident or were involved in interacting with the other culture and not just heard about it. So can you recall such an event?

- Did you find out what it was he wanted?

- So why didn't you try to explain it to him?

- What did he do? What did he say?

- Did you respond or tell any of them anything?

- Did you try to find out where exactly the expression came from?

- How about cross-cultural situations that make you feel angry?

- And these situations where you felt angry, do they stick [in memory]?

- How about trying to understand where they are coming from [what they mean]? Have you tried that?

- Have you witnessed any of her culture shocks? I mean see her get frustrated?

INTERVIEW-4

- Is there an incident where you were directly involved in such a situation? Where a woman would demand to be seated next to a female and not a male passenger?

- And with those three women, what happened next? Did you get through to them?

- How did that make you feel, as you were trying to get through to them, or to explain to them?

- What did they do? Did you notice any reaction?

- Did they have vales over their face?

- So then you could make out only their eyes? And their voices?

- Other than her tone of voice, did you look at her eyes?

- And how long through the incident did you decide to call for assistance from your co-workers?

- When you say we, do you mean you and the other Bahraini?

- So when you say the other side didn't understand the right ways, let's turn the table, what about you trying to understand where they're coming from? In order to at least calm yourself down. Has that ever happened?

- So could you explain your thoughts during the time you were trying to understand them to calm yourself down?

- What led you to that state?

- Why do you think she said that?

- How did that happen? How did it shift from you being angry?

- During these four months of being with the airline company, has there been any cross cultural interaction where things went smoother?

- How did that make you feel?

- When you say "the learning", could you describe the content of that learning?

INTERVIEW-5

- You just said: "I got used to it, I ignore it". So do you mean you get used to it by ignoring it?

- Have you ever made a joke that offended the other side?

- What did you feel as he was telling you those things?

- When he told you: 'you are a racist' how did that make you feel, I mean the emotions inside?

INTERVIEW-6

- When you first noticed these hand gestures, what were your feelings and thoughts?

- When you feel curious, who do you usually ask?

- Other than feeling curious, did you feel any negative emotions?

- So since then, have you used that gesture yourself?

- When you do use that gesture, what do you feel?

- Could you recall your feelings, and explain the way they progressed and changed throughout this incident?

- And when this guy was shouting, did you say anything in reply?

INTERVIEW-7

- Has there been any cross cultural situations during an interaction with a peer or passenger where you felt surprised, curious, shocked or even suspicious?

- And before you got used to this, how did you feel about it?

- Now you say you've gotten used to it, how about the first time?

- Have you ever felt joy or happiness with your understanding or when you say you are used to these things?

- So can you explain to me how you empathized with the raped women?

- Was it difficult at the beginning?

- How did you know they were looking at you this way?

- How does that make you feel as you say this?

- Has anyone ever asked you to change and you accepted it?

INTERVIEW-8

- Which part of her body did you sense that from?

- Would you say there is a difference in emotional and physical expressions between an upset Chinese or an upset Algerian or an upset Moroccan for example?

- When these passengers smile back at you, how does that make you feel?

- What do you think the Saudi man who did not return your smile and gesture felt like? What do you think his feelings were?

- Like the passenger who told his friends what he had just learned, do you ever do the same? I mean tell your peers what you learned?

- Let's say you are in a flight, and you have a multinational cabin crew and it's only you from Romania and an emergency happens. How do you think you would react?

- How do you explain that to them?

- How do you usually get cross that cultural barrier?

- What do you feel when you see their faces looking serious? What do you feel inside?

- Will the conflict matter for your peers during the emergency?

INTERVIEW-9

- Do you think that curiosity had led you to ask?

- If you had not felt curious or surprised, and felt annoyed instead and reacted to your annoyance, how do you think things would have gone?

- You just said you learned, so would you say that curiosity had led you to learn?

- Could you give an example of an incident where you chose to empathize instead of getting annoyed in a cross cultural interaction?

- But you had a choice, get angry or stay calm… Why did you choose to stay clam?

- So how do you think that relates with empathizing?

- Did you feel that you were accepting them? Accepting who they are?

- Could you describe how a complex feeling made of a mix of joy and acceptance work throughout the flight?

- How about time? How does time seem to pass when all this is happening during flight?

- I mean your sensation of time when you are accepting and joyful.

- How about a Cairo flight? [example of difficult passengers and a frequently flown destination]

INTERVIEW-10

- And during this time did you feel any other emotions apart from surprise?

- Do you think that you could still learn if you felt sad, annoyed or angry instead of feeling surprised when you interact with different people?

- Tell me about the time you felt you understood a passenger from another culture.

- Has there ever been a culture you did not accept and then through experience accepted it?

INTERVIEW-11

- So if I understand correctly, you are always defending so that everyone treats everybody fare?

- What is it in different cultures that you accept?

- Do you learn from these differences?

- So would you say you know the Cuban culture?

- And what do you feel about that?

APPENDIX 10

Sample Interview Transcript

PhD Research Interview #9 (did not do the IDI)

Participant Name: TC   **EIQ:** 79 = Low

Gender: Female

Age: 26

Nationality: British   **Cabin Crew Experience:** 15 years

Interview Date / Start time / Duration: 14 March 2010 / 2:15pm / approx. 30 minutes.

Discussion theme: Participant was asked to explain situations where she had cross-cultural experience with another person / group, these being peers and passengers.

Methodological Note: By this stage all categories, properties, and sub-properties had become clear. The interview moved from 80 minute to a focused (narrowed down) 30 minute as the direction and aim of interview questions had become clearer.

General observations: Competent level in "Using Emotions" (Empathy) in her EI test. *Quotable examples*. Shows ability to avoid anger/annoyance and redirect it to a more productive emotion like curiosity. Gives examples of Surprise and Curiosity (with LEARN), Empathy (with Understand), and Acceptance (with Know).

A new property emerged here for the 9th category (Tm): **Tm-Perception**: (perception of duration of cross-cultural interaction) with two dimensions: (short and long).

R: Researcher

P: Participant

EI: Emotional Intelligence

ICS: Intercultural Sensitivity

Transcription:

P: Ok, you were asking about a time where I was **surprised in a cross cultural experience**. I was working with another one of my crew members and we were very busy. When I went to the galley and I asked her where something was, and instead of speaking to me, she just raised her eyes to one of the stowage's. **[In4=ICS-Aw-other→ ICS→Surprised]**

R: where was she from?

P: she was from the Philippines.

And I asked her again, I said: 'sorry where is it?'

R: did she also do something with the mouth? (Researchers experience with Philippines body gestures)

P: she went with the lips as well yes. So then I said ok and I slowly cautiously went into the car galley because she was working in that galley area, and I got the item and I went away. **[Adapt-Disengage]** From then on I continued my work. And then when I went back, very cautious around her, and then I asked the other girls: 'is everything ok with' lest say 'Louisa?' and they were like: 'yes she is fine'. I said: 'do you think she is ok with me?' and they were like: 'yes, why wouldn't she be?'. **[Curious]** I said: 'well I don't know, she is acting funny with me'. Because I thought it [the nonverbal gesture] was a personal thing, that she didn't want to speak to me. **[In4=ICS-Aw-other→ ICS → Curious]** So they were like: 'why, what happened?' and I [told them the story] .. like she [Louisa] didn't bother talking to me, she just nodded her head as if to say 'there it is, go on and get out of my way!'. **[ICS]** So they were: 'No, no, no, this is the Filipino way of showing you where an item it'. And when they explained to me, I was like: 'what??' and that it when I was shocked, **[Surprised]**… Now I laugh and I joke about it. **[Tm-Learn]** …

R: so this is an example where you felt surprised?

P: oh very surprised!! **[Surprised]**

R: Any <u>curiosity along with the surprise</u>?

P: <u>Of course!! Because I couldn't understand what I had done</u> **[Curious]**, and I was thinking: 'was there anything with my body language or something I said?' <u>I just didn't understand you know</u>. **[Note: her awareness of her lack of knowledge led her to become curious enough to ask].**

R: Do you think that curiosity had led you to ask? If you had not felt curious or surprised, if you had felt annoyed instead and reacted to your annoyance, how do you think, knowing yourself, things would have gone?

P: <u>well if I became angry with her, then I wouldn't have been able to give my passengers my smile and complete my job properly. And the other thing is it would have blocked the trust between us as well, since there is the safety situation, which is very dangerous</u>. … it <u>would lead to me ignoring a crew member</u> **[Note: her emotional awareness helped her redirect her emotion from anger to curiosity]** you know because when you are angry you don't want it to [effect your behaviour] … So then I went back and I said: 'hey, I <u>didn't know but I just learned something today' [slight laugh]</u>. **[In4-ICS-Aw-other→Curious →Learn]** I said: 'I thought you were upset with me'.

R: you just said you learned, so would you say that the curiosity had led you to learn?

P: Yes, <u>yes! Definitely</u>. **[Curious →Learn]**

R: and if you had felt angry instead, it would have affected your mood and you would not have learned anything?

P: <u>Yes, exactly</u>!

[Note: shows ability to regulate emotions by redirecting them towards more productive emotions like curiosity]

R: [asked her to give an example of an incident where she chose to **empathize** instead of get annoyed in a cross cultural interaction]

P: ok, yes, recently on a [flight to India], it is very common that in these flights the passengers are very happy, they haven't seen their family in two years, so they drink a lot. So basically all the beers are finished. But we have to monitor alcohol on board. That it is not a party festival and that when they get to their destination that

they are able [sober enough] to meet their family. I was helping the crew in economy and a passenger asked me for a beer. We had only moved to the next two passengers down and he asked for another beer. So I said: 'ok we will come back in another half an hour or so when we [finished with] the rest, we will come back to you'. And he was like angry, **[In2=Aw-other]** because for him it's free and he is the customer and he is right and he should receive from me whatever he asks for. So I said: 'I'm sorry, I'll come back' and I went away, and he then stopped another girl and he said: 'I want to see the supervisor'. He didn't know I was the supervisor. So I went back and I said: 'yes sir, is everything ok?'. And he said: 'I'm asking your crew for alcohol and they are running away'. So he was already under the influence and he didn't know it was me he was peaking to [slight laugh] but he was angry, so I said 'ok tell me', he said: 'well if I ask for something I should get it, and why are you crew running away, they should give me more beer blab la bla' so, I said: 'well sir you know, you have to understand, I know it looks like we are just serving now, but we have two roles to do, we are looking after safety and we're customer services, so we really are trying to do two jobs at the same time, so if you can **understand** from our point of view, I've got to insure that you're able to follow me in case there is an emergency, **[Note: expecting the other side to understand and empathize with her situation]** so we have instructions to follow from safety as well as customer service point of view. So, he listened for a second, but I could see he was going to have a bigger argument, so he was like: 'I worked in the catering, and I know you can do this and you can do that, and I have this experience..' and he started shouting. **[In2=Aw-other]**

I was calm. **[In1=Aw-self]**

R: but you had a choice, get angry or stay calm.

P: Yes, but the thing is you get so used to angry passengers that you can actually block it out [smiles]. **[Tm-Learn→Adapt]** Because you really **understand** that a lot of our gests don't understand all our rules and regulations. **[Understand]**… and his two friends were elbowing him to encourage him to eat me. And they were smiling at him, so he was like: 'yes yes, I understand, I used to work in the US army in Kuwait'. I said: 'ok, sir so you really understand then that we have a safety and security issue?' [he said]: 'oh yes I know more than you'… and then he started telling me how much experience he had in catering, in the military, so that was fine. And then [laugh] I don't know where he went off and **I listened**, and at the end of the day you

have a choice, if you get angry you will talk over him.., but when you listen to him, he can see that I'm actually taking on what he is saying. **[Pr1=pos-em→Listen(Empathy)→Adapt-Engaged]** But then he started repeating what he was saying all over again. Which is what drunk people do, repetition, repetition So I let him repeat and I said: 'yes I understand that you have a lot of experience' and he said '…in the army' and I said: 'yes in Kuwait', then he realized himself that he was repeating himself and that he was under the influence and his friends were looking at him funny … and that's what my job is, to let him know that I'm there for his safety as well as the safety of the other people. So, I think we got the point across without being rude.**[EI]** Or without me getting angry. .**[EI]** Or him getting more angry .**[EI]** … so I was like: 'sir can I get you anything else?' [he said]: 'no, no'. so I think he got the attention, got his voice over, and **I think he understood** where we were all coming from. …

R: so how does that relate with empathizing, do you think?

P: I'm empathizing with him that ok he has a point, because his opinion is right in a way because he knows about safety and he had a lot of knowledge, and yes he wanted to feel in control. **[Understand]** But then he's got to realize that I have a job to follow or I will lose my job if I don't follow what I have to follow, and I have to look after people. … .. by empathizing with him by taking the time to listen to him **[Empathy→lead her to listen]** I was empathizing by just understanding.**[Pr1=pos-em→Ot1=Adapt-Understand-Engage].**

[Stop at 14:36]

…

[At 17:00]   **R:** Asked her about intercultural **situations where she felt joyful/happy**.

P: I don't speak Arabic, very few words. I usually get joy with older people, and they don't have any English … usually we have one Arabic speaker on a block. But if you are in a flight with 10 crew, that Arabic speaker might be in economy, or elsewhere so I might not have him beside me. So when you have someone [passenger] who speaks no English and they need extra help like a wheelchair passenger or with an elderly husband and wife or whatever. And you can see they are so terrified when you welcome them on. **[In4=ICS-Aw-other]**.. then you can see when it comes to delivering their food or looking after anything, they look at you like

so frightened **[In4=ICS-Aw-other]** .. and <u>when you help them and make things easy for them, obviously with body language,</u> **[In1=Aw-self]** and <u>you know by looking at somebody, what they might need</u>! **[EI / In2=Aw-other]**.. you know, <u>you're watching them all the time</u> and <u>they can see you are trying to use your intuition with them all the time</u> [smiles]. **[EI / In2=Aw-other →Adapt-engage]**. And you are really <u>trying your best with your body language.</u> **[Adapt-engage]** And when they just come up later on and <u>they just touch you and they say thank you or they say it in Arabic</u> **[In2=Aw-other]**.. and <u>you are just like aaaaah,</u> **[Pr1=Pos-em]** you know. And even when they just try to say one word in English back to you or something, you are just like aaaah that's so sweet. <u>You **know** the feeling by their eyes</u> **[In2=Aw-other→ KNOW]**<u> that they were relaxed and they're thanking you because you can see that they slowly, slowly got more relaxed</u>. **[In2=Aw-other]** .. <u>And they can see that you weren't avoiding them because you couldn't speak their language.</u> **[In2=Aw-other→ICS→Adapt-Engage]** <u>That feeling when they go and they look at you or hold your hand.</u> **[In1=Aw-self→Pr1=pos-em]**

R: did you feel that you were accepting them? Accept who they are?

P: <u>Oh yes! Of course yes.</u> **[Accept]**

…**R:** [I asked her if she agreed if acceptance would fit with joy in such situations]

P: I think when <u>they looked at me at the beginning when I don't speak Arabic, obviously like an alien</u> just <u>like I'm going 'ooh' because Arabic is alien to me,</u> **[In3+In4]** and then <u>when we both come to the realization that we really don't need the Arabic speaker, we don't need Arabic all the time.</u> **[Adapt-engage]** We both accept the fact that we can still communicate and we can still be pleasant to each other .. so <u>yes I think accept would be, and I'd feel very accepted when they feel happy with me even though I don't speak their language.</u> [smiles] **[Joy+Accept]**

R: Could you describe how a complex feeling made of a mix of joy and acceptance work throughout the flight?

P: well you **<u>start becoming proud</u>**, **[Joy+Accept→Pr1=pos-em]** wouldn't you?... it is like teamwork, when you know all the team are accepting even with me and if their happy with keeping the standards and they are all <u>accepting and good with each other, we all feel joyful</u> **[In1+In2 → Pr1=pos-em]**.. **R:** regardless of the differences? **P:** yes! And you <u>feel a sense of integrity and a sense of, more pride really.</u> **[In3+In4 → Pr1=pos-em]**

R: [asked her how the acceptance and joy affect the long term relationship with peers from a cross cultural standpoint]

P: .. <u>with that person you are going to bring out your sense of humor, you're going to have more fun in your job because you're going to feel more relaxed with them. And when you're having more fun and more relaxed,</u> **[In1=Aw-self]**<u>everyone else will, it will shine onto other people</u>.**[EI / In2=Aw-other]** But still there is a certain line that you can't get across .. so there's always still that gap. And then outside the work, you know, I let my barriers down a lot more that inside the work because I'm in a supervisory role, work is work!

… **Time category:**

R: how about time? How does time seem to pass when all this is happening during flight?

P: time, there's a lot of pressure first of all, which brings a bit of a stress to our elements when we try to get our aircraft going. And time management is very important for us the whole time.

R: I mean your **sensation of time** when you are accepting and joyful. … [trying to explain]

P: yes <u>time goes more quickly</u>, **[Experience-Frequent-multiple → Pr1-Joy+Accept → TmPerception-short]** where as if you're, It's how your perception is, for example if we were to fly to Russia tomorrow and we've never flown to Russia and I've never had many experiences with different passengers from Russia, this would be <u>a new cultural experience and time would go way longer.</u> Because we'd be trying to get used to this different culture and how we react with them. **[Experience-Frequent-few → Pr2-stress → TmPerception-long].**

Whereas when you are more familiar with a culture, you know how to deal with it, you are more relaxed, you are enjoying your time and time will go faster. **[Experience-Frequent-multiple → Pr1-Joy+Accept → TmPerception-short].**

[Memo: time perception during work seems to be effected by the experience with and familiarity of another culture. Positive emotions are associated with the shorter perceived time while negative emotions with longer perceived time

caused by having to deal with unfamiliar cultures. But what if a frequent flight of a familiar culture has difficult passengers? This is explored next]

R: how about a Cairo flight? [Example of a familiar culture, frequently flown but difficult passengers]

P: .. <u>15 years ago when I did my first Cairo flight, it probably was one of my longest days ever</u> [laugh]. **[Experience-Frequent-few → Pr2-stress → TmPerception-long]** Because before you go on a Cairo flight, your friends would be asking you what flight you will be going on and when you say Cairo, <u>they'd be: 'oooh good luck, .. ohh good luck'. They've always got that dread</u>, **[In2=Aw-other]** <u>so you always go to work with this scary feeling</u> **[In1=Aw-self]** that how are you going to deal with these demanding people. .. so then you go on the flight and time goes very slowly because you will be watching all those things that people would be telling you about. … and to be honest you get a bit overwhelmed. Because when you first join this job, you think it's such a glamour's job .. and then you realize that you are really ordered around a lot particularly on these flights .. <u>and felt like a very, very long day</u>. **[TmPerception-long]**

<u>What I found through experience</u>, **[Experience/Tm]** I mean what I usually brief the crew with, you know, is: '<u>give them as much eye contact as possible because these people if they see that you're avoiding them</u> **[EI-Empathy]** it's like they will try and pinch you and try and demand more. Whereas if you give them your full eyes and your full attention, <u>they suddenly relax and they realize you're not hiding anything. You're giving them everything all the time! And then they relax more</u> **[Experience-Empathy→In2→Pr1=pos-em→Adapt-Engage]**...

<u>Once you brief your crew not to be afraid</u> **[In1 + In2]** of demanding people, to give them your eye contact because quite often when the crew walks, they walk with their eyes up to the ceiling. .. <u>they do that because they are afraid that people would ask them for too many things</u> **[In2=Aw-other]**

[Memo: note how emotional self and other awareness is essential for better cross-cultural performance at work, better briefing during training and shorter time perception during flight. This has been learnt from long years of experience. With the model being built in this research, and with the EI-entry-points becoming obvious, we claim that such cross-cultural performance could be reached in shorter time]

… so now your perspective changes when you've got more experienced because instead of going to work dreading something, you are already creating a long day. If you go to work and say: 'well will do our best and we won't try to avoid passengers, we'll try and give them what we can then they'll be more relaxed and your day won't be so long and everybody will, you know change the perspective before even getting started!

[Stop at 30:40]