



# **COGNITIVE INTELLIGENCE AND WORKERS PROSOCIAL BEHAVIOUR OF GLOBAL SYSTEM MOBILE SERVICE (GSM) PROVIDERS IN RIVERS STATE, NIGERIA**

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## **Abstract**

*This study investigated the relationship between cognitive intelligence and worker's prosocial behaviour of GSM service providers in Rivers State. The study was conducted at the micro level with individual staff as unit of analysis to determine the relationship between cognitive intelligence and worker prosocial behaviour. The study population were 607 staff of GSM service providers in Rivers State, with a sample size of 242 staff drawn from using the Krejcie and Morgan(1970) table. The structured questionnaire containing 35 indicators addressing the cognitive intelligence and variables of worker's prosocial behaviour, Altruistic, Empathy and Dire behaviour were used. The study anchored its theoretical foundation on the social exchange theory. it adopted the cross-sectional survey in investigation the relationship between cognitive intelligence and worker prosocial behaviour operationalised using altruistic, empathy and dire behaviour. The data for the study were generated from 197 respondents from GSM service providers in Rivers State. Structured questionnaire was used for data gathering. The study adopted quantitative methodology and applied both descriptive and inferential statistical techniques in the assessment of the data. All null hypothesis were rejected as the results*

*showed a significant relationship between cognitive intelligence and measures of worker's prosocial behaviour evident in the Spearman rank correlation values. The study found that cognitive intelligence significantly enhances worker's prosocial behaviour of GSM service providers in Rivers State. The study concludes that cognitive intelligence significantly influences workers prosocial behaviour manifested altruistic, empathy and dire behaviour in telecommunications organisations GSM service providers in Rivers State. The study recommends that telecommunication firms in Rivers should support and establish training programmes aimed at improving sensitivity on diversity and cognitive intelligence, develop structures that emphasize adherence to policies that encourage manager worker relationship amongst others.*

*Keywords: Cognitive intelligence, prosocial behaviour, GSM service providers, Nigeria*

## **INTRODUCTION**

The study of prosocial behaviour has a long history in psychology in general and in social psychology in particular. In management discipline, prosocial behaviour is viewed within the embodiment of helping co-employees, cooperation and volunteering that fall within positive mental and physical benefits of prosocial actions such as helping, sharing and cooperation to enhance performance (Hui & Law 1999; Nadler 2002). The absence of prosocial behaviour on the part of employees within organizations often results to frequent antisocial behaviours (Hui & Law 1999). This is as the negative effects of self-interest and the lack of concern or empathy for the situations and conditions of others often degenerates into conflict and unhealthy striving between workers. Studies indicate that poor prosocial behaviour is detrimental to organizational health and can be very costly for the organization (Ripley & Worthington 2002). This is as individuals have strong tendency to only look out for themselves, and to commonly engage in activities that are benefit themselves which often times are costly others and the organisation at large. Individuals are considered relatively rational and primarily concerned about their self-interest (Hui & Law 1999).

A glance at the performance record of most corporations in Nigeria will be very convincing, the failure of the three vital corporations- Nigerian Airways, Nigeria Railways and Nigeria Coal Corporation are good examples. In addition, the inability of NITEL (Telecoms) and PHCN (Power) to render adequate services to the society have been the concern of all Nigerians and the problem persist with no adequate solution in- view Nwachukwu (2009), Hence Manager cultural intelligence is vital to making workers put in their best to ensure compliance and achievement of organisational expectations in Nigerian corporations.

Consequently, organization spend substantial sums of money in search of effective leadership and training of personnel to be effective in leadership. There seem to be relative scarcity of culturally intelligent leadership in Nigerian corporations, and this is evident in their inability to harness diversity of talent and abilities possessed by Nigeria workers, it is in this that workers require the fatherly patience of manager and a level of intelligence that considers their diversities. Therefore, the study will consider the following objectives: (i) To examine the extent to which cognitive intelligence impacts on altruistic behaviour of GSM service providing firms in Rivers State (ii) To examine the extent to which cognitive intelligence impacts on dire behaviour of GSM service providing firms in Rivers State. (iii) to examine the extent to which cognitive intelligence impacts on empathy behaviour of GSM service providers in Rivers State.

HO<sub>1</sub>: Cognitive intelligence has no significant impact on altruistic behaviour in GSM service providing firms in Rivers State

HO<sub>2</sub>: Cognitive intelligence has no significant impact on empathy behaviour in GSM service providing firms in Rivers State

HO<sub>3</sub>: Cognitive intelligence has no significant impact on dire behaviour in GSM service proving firms in Rivers State

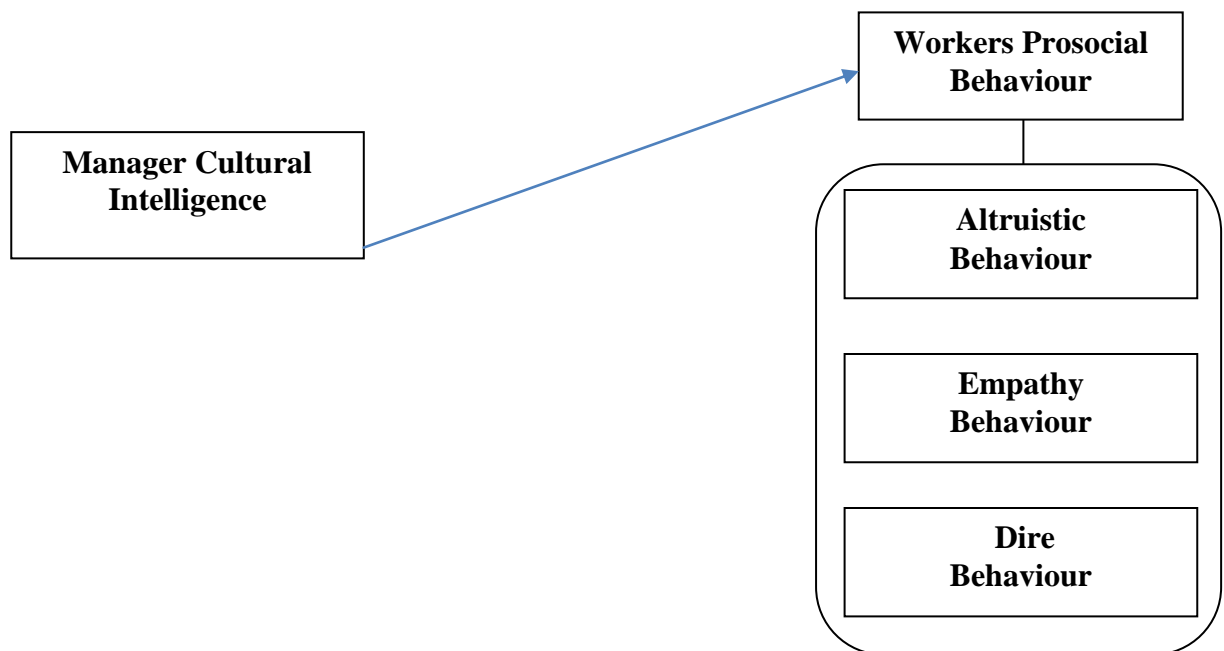


Figure 1: The Conceptual framework of Manager Cultural Intelligence and Workers Prosocial Behaviour

Source: Authors' compilation

## LITERATURE REVIEW

### Theoretical foundation

In assessing the relationship between manager cultural intelligence and workers prosocial behaviour, one finds strong evidence of theoretical support for the argument in the social exchange theory. According to social exchange theory, the more benefits you get from others, the more pressure you would have to give back (Kamdar & Van Dyne, 2007). Giving back is largely demonstrated through prosocial behaviour. Additionally, managers sometimes show understanding or concern to subordinates and expect others to demonstrate the same amount of tolerant behaviour (Scott, 2007), which causes employees to demonstrate prosocial behaviour toward the organization, colleagues, and customers. In other words, more positive interaction experiences between managers and workers encourage those workers to demonstrate prosocial behaviour that benefits the organization.

### Cognitive Intelligence

Cognitive intelligence reflects knowledge of the norms, practices, and conventions in different cultures acquired from education and personal experiences (Ang et al., 2007; Earley & Ang, 2003). Cognitive cultural intelligence calls for the appreciation of the similarities found between various cultures and an understanding of how cultures are different (Brislin et al., 2006; Imai & Gelfand, 2010). The field of cultural anthropology has established a wide variation in cultures. However, researchers have also recognized that all cultures share a number of common features known as cultural universals (Murdock, 1987; Triandis, 1994). Cultural universals are shared by humanity as every culture has similar fundamental needs. Nine major categories of cultural universals have been proposed: material culture; arts, play and recreation; language and nonverbal communication; social organization; social control; conflict and warfare; economic organization; education; and world view (Cleaveland, Craven, & Danfelter, 1979). For example, the cultural universal of education encompasses how a society enables the transmission of knowledge from one generation to another (Ang & Van Dyne, 2008). A culture can hold a formal view of education that emphasizes schools, books, and teachers as professionals, or an informal view of education in which wisdom is transmitted from extended family members, siblings, and parents (Livermore, 2010). Cultures can also differ in educational methods (rote versus active learning), the importance of academic research versus conventional or sage wisdom, and the value of academic credentials compared to work experience (Livermore, 2010).

## Workers Prosocial Behaviour

Prosocial behaviour is that behaviour which is performed by a member of an organization (employee), directed toward an individual, group, or organization with whom/which he/she interacts and relates with the intention of making a positive difference that will be beneficial to the organization. It is the desired behaviour of the employee that stands to benefit the organization (Niehoff, & Walz 1996). Some also argued that prosocial behaviour is geared towards promoting the welfare of others in organization (Brief & Motowidlo 1986). Exhibiting prosocial behaviour could be helping a co-worker with personal matter (Organ 1997). Although, prosocial behaviour has various dimensions, the focus of this research study is prosocial behaviour as it creates value for the organization with regards to altruistic emotional prosocial behaviour and dire prosocial behaviour. Present management literatures also suggest that prosocial behaviour affects overall organizational commitment and that managers often consider prosocial behaviour when evaluating employee performance and determining promotions and pay increases (Niehoff, & Walz 1996). Thus, employees who engage in prosocial behaviour are expected to have higher levels of job motivation and job commitment than employees who do not. Furthermore, it is suggested that these higher levels of prosocial behaviour may lead to increased productivity and consequently higher profitability (Podsakoff & MacKenzie, 1997).

**Altruistic behaviour:** Altruistic prosocial behaviours were defined as voluntary helping motivated primarily by concern for the needs and welfare of another, often induced by sympathy responding and internalized norms/principles consistent with helping others (Eisenberg and Fabes, 1998). Moreover, because the helper is primarily concerned with the needy others' welfare, these behaviours sometimes incurs a cost to the helper. Although scholars have debated whether altruistic behaviour sexist (Batson, 1991), there are at least 3 lines of evidence that support the existence of altruistic (Eisenberg et al., 1999).

First, researchers have presented evidence of the heritability of sympathy (e.g., Matthews et al., 1981) which is deemed evolutionarily adaptive. Second, there is longitudinal evidence of stability in the tendency to behave in a prosocial manner across childhood and adolescence (Davis and Franzoi, 1994; Eisenberg et al., 1999). And third, researchers have found significant associations between personality variables and prosocial behaviours across different contexts (Carlo et al., 1991; Staub, 1978).

**Empathy behaviour:** Emotional prosocial behaviours were conceptualized as an orientation toward helping others under emotionally evocative circumstances. Some helping situations can be characterized as highly emotionally charged. For example, an adolescent who has hurt his or her arm, is crying and is bleeding, is more emotionally evocative than an adolescent who has hurt his or her arm but shows little or no distress or injury. A number of

other factors (e.g., relationship to the needy other, perceived similarity) might influence the level of emotional evocativeness and, in turn, perceived emotional evocativeness might influence the observer's emotional responses. For some individuals, highly emotionally evocative situations are likely to lead to overarousal and personal distress; whereas, for other individuals, the response might be sympathy (Eisenberg & Fabes, 1998; Hoffman, 1982). These emotional responses have been linked to emotion regulation skills and to selfless and egoistic modes of helping (Eisenberg & Fabes, 1998). In general, however, helping in highly emotionally evocative situations would be expected to be strongly associated with sympathy responding and other-oriented personal tendencies (e.g., perspective taking, higher level, empathic modes of moral reasoning).

**Dire behaviour:** This is helping behaviours in situations in which the helper offers his help because of the repugnance he experiences from the condition of another person. It entails prosocial behaviours which can be described as helping in crisis or emergency situations (Carlo & Rondall, 2002). Prosocial responding in emergency situations might necessitate competencies of a direr nature because of the need to respond quickly or from pity for the situation, as well as the tendency for sympathy.

### **Cognitive intelligence and worker's prosocial behaviour**

Cognitive CQ can be viewed as the knowledge of an individual that has been acquired by personal experience. The reasoning behind this definition lies on the fact that the cognitive facet of CQ has been conceptualized with the help of the self-concept theory that suggests that the self is a person's mental representation of personality, social identity, and social roles (Earley, Peterson 2004). It is important to mention that high-CQ requires cognitive flexibility of the self-concept since operating in new cultural situations may require reshaping, adaptation or abandoning of preconceived categorizations. Despite flexibility, CQ requires also strong reasoning skills in order to be able to decipher a completely new context that is unique in its nature, without relying on past experiences. The cultural knowledge component of CQ consists of three general types of knowledge that are: declarative, procedural and conditional knowledge. Declarative knowledge is the knowledge that one holds about oneself or others; about objects; about an environment. Therefore, CQ calls for specific content knowledge about culture that an individual can rely on when interaction in a cross-cultural setting.

This includes culture "universal" knowledge about different systems (economic, social, legal) that all societies have in order to meet their basic physiological needs (Ang, Van Dyne 2008). Besides that, it includes also knowledge about the cultural specific values that Lane, Maznevski & DiStefano (2006) refer to as "cultural maps".

Individuals have access to several cultural maps that provide information about group's differences, behaviour or characteristics. For instance, such map can be Hofstede's value framework of individualism, power distance, uncertainty avoidance, masculinity, and Confucian dynamics. Another popular map is Hall's five-dimension model that explains the impact on time, space, things, friendship, and agreement on interpersonal behaviour (Lane, DiStefano & Maznevski 2006). In addition to declarative knowledge, cultural cognition refers also to procedural or process knowledge or basically knowing what actions to execute in order to meet the demands of the complex cultural environment. In other words, procedural knowledge searches for specific content knowledge in order to better understand others.

## REVIEW OF EMPIRICAL STUDIES

Ramley (2017) did a cross country examination of the effects of event schema on Prosocial Behaviour in Australia and Malaysia, looking at a cross-cultural interpretation of helping behaviour. The study adopted exploratory research design. Participants included Malaysian undergraduate students majoring in Psychology and Counselling from the University Malaysia Terengganu (n= 137) and Islamic Science University of Malaysia (n= 98). The students ranged in age from 19 years to 27 years (M=21.79). The majority were female (n (F) = 169, 71.91%; n (M) = 66, 28.09%). The students were predominately Malay, with 6 non-Malay (Chinese =4, Indian=1, 2=unknown). Factor analysis was used for data analysis. The study revealed that Findings points to the involvement of cultural values of individualism and collectivism at individual interpretations of helping behaviour, which could be seen in the differences of how Australian and Malaysian perceive the recipient, the help-seeking and help-giving behaviour and the experience of emotions encountering the event. The findings of the present study also lead to various factors that contribute to the implementation of behaviour. Most of the factors leading to the helping behaviour between two cultures are identical, with the exemption on the importance Australians place on the presence of helping request and the integration of religious pro-sociality among Malaysians. Although such factors which appear in one culture also appear in another, it cannot be oversimplified. For some, these findings appeared to lead to the evidence that among Australians and Malaysians, there are several factors and reasons that have led to increased helping behaviour on one hand and to what extent these relationships have affected helping on the other. The findings also underscore the potential relationship between experiences in help-seeking events and subsequent helping. More to the point the study has illustrated how those relationships function to acquire helping or display ignorance in subsequent events. The results of the thematic analysis indicated that both Australians and Malaysians suggest that strangers who portray looking-trustworthy-person's image, genuine

body language of in need of help, neat and tidy clothing, helping request, and clear emergency cues such as the sight of blood, are more likely to receive help than the others. These findings also revealed that helping request is a crucial aspect in determining prosocial acts among Australians, due to their emphasis and recognition on other's independence. In addition, assumptive helping could potentially denigrate social values. Meanwhile, Malaysian individual's boundary are less pronounced, hence, it is common to see people in the society asking and giving help.

Afolabi (2014), examined psychosocial predictors of prosocial behaviour among a sample of Nigerian undergraduates. The study made use of cross-sectional survey design that employed a well-designed questionnaire. Data were gathered from 440 students from 2 Nigerian Universities. Of the sample, 230 (52.3%) are males and 210 (47.7%) are females with their ages ranging from 19-27years. Results of the 4 hypotheses tested revealed that there were significant relationships among the variables of study. Besides their significant individual contributions to prosocial behaviour, religiosity also mediated the relationships between life satisfaction, perceived social exclusion and prosocial behaviour. The design for this study is the cross-sectional survey with five exogenous (predictor) variables and one endogenous variable. The five exogenous variables include religiosity, rural/urban and cultural differences, life satisfaction and social exclusion. The endogenous variable is prosocial behaviour. The study employed Pearson product moment correlation (Pearson,  $r$ ), regression/path analysis, independent t-test and one way Analysis of Variance (ANOVA). For the direction and magnitude of the relationships between the variables of study, multiple regression/path analysis was used to determine if the exogenous variables predict prosocial behaviour intention among the sample and to show if religiosity mediates the relationship between the variables. It was also found that respondents residing in a village are more prosocial than those in a city. Lastly, cultural/ethnic differences significantly influence prosocial behaviour.

## **METHODOLOGY**

The research design was a survey design, the population of the study comprise of GSM service providers in Rivers State with visible structures and had existed for five years and above, they are namely; MTN, GLOBACOM, 9MOBILE, AIRTEL. A total population of 607 staff from the head branches of the target G.S.M service providers served as study population while a sample size of 242 was adopted, Using the Krejcie and Morgan(1970) table. The structured questionnaire containing 35 indicators addressing the cognitive intelligence and variables of worker's prosocial behaviour, Altruistic, Empathy and Dire behaviour were used. The study applied both descriptive and inferential statistical techniques in the assessment of the data. The



study examined the relationship between cognitive intelligence and worker's prosocial behaviour using the Spearman's rank order correlation coefficient, and examined the moderating influence of organizational climate on the relationship between manager cultural intelligence and worker's prosocial behaviour using the Partial correlation coefficient.

## ANALYSIS

Table 1. Cognitive Intelligence and Workers Prosocial Behaviour

		Cognitive	Altruistic	Empathy	Dire
Spearman's rho	Correlation Coefficient	1.000	.442**	.405**	.491**
	Cognitive Sig. (2-tailed)	.	.000	.000	.000
	N	197	197	197	197
	Correlation Coefficient	.442**	1.000	.536**	.620**
	Altruistic Sig. (2-tailed)	.000	.	.000	.000
	N	197	197	197	197
	Correlation Coefficient	.405**	.536**	1.000	.482**
	Empathy Sig. (2-tailed)	.000	.000	.	.000
	N	197	197	197	197
	Correlation Coefficient	.491**	.620**	.482**	1.000
	Dire Sig. (2-tailed)	.000	.000	.000	.
	N	197	197	197	197

Correlation is significant at the 0.01 level (2-tailed).

The result for the relationship between cognitive intelligence and workers prosocial behaviour reveals that cognitive intelligence is significantly associated with altruistic behaviour (where  $\rho = .442$  and  $P = 0.000$ ), furthermore, the relationship between cognitive intelligence and empathy behaviour is also observed to be significant (where  $\rho = .405$  and  $P = 0.000$ ), and also cognitive intelligence and dire behaviour are also observed to have significant relationships (where  $\rho = .491$  and  $P = 0.000$ ).

The results indicate that at a significance level of  $P < 0.05$  and thus based on the decision rule for acceptance (where  $P > 0.05$ ) or rejection ( $P < 0.05$ ) of the null hypotheses; the evidence of the analysis indicates that cognitive intelligence is significantly associated with the measures of worker's prosocial behaviour.

## DISCUSSION OF FINDINGS

The test of hypothesis 1,2,3,4 and 5 was conducted from correlation analysis in tables 1,2 and 3 and each showed a positive relationship between cognitive intelligence, altruistic and dire behaviour which is in line with the findings of Wendi et al (2013), the findings show a positive effect of behavioural and metacognitive CQ on shared values in culturally heterogeneous teams, while motivational and metacognitive CQ had a negative effect on shared values in culturally homogeneous teams. Cultural intelligence is distinct from other cultural competencies, as its framework of multiple intelligences is theoretically grounded (*Ang et al., 2007; Earley & Ang, 2003; Sternberg, 1985*). Cultural adaptation of expatriates at workplace is influenced by behavioural CQ that refers to intercultural communication sensitivity and flexibility in interacting with others (*Ang et al., 2007; Earley & Ang, 2003*). The necessity of establishing effective intercultural communications and solving oppositions is having cultural intelligence including the individuals' ability for personal growth through continuous learning of cultural background and different perceptions. Early and Align (2003) define cultural intelligence as an individual's ability for effective adjustment with modern cultural models. Researchers say that the cultural intelligence of the people who have healthy spirit and are powerful from job and profession aspect, is improvable and trainable.

## CONCLUSION AND RECOMMENDATIONS

The aim of this study is to examine the relationship between manager cultural intelligence and worker's prosocial behaviour of GSM service provider in rivers state, the study showed a positive relationship between the dimensions of manager cultural intelligence and measures of prosocial behaviour. Having reached the above conclusion based on our findings, we recommend that:

- i. That organization should support and establish training programs aimed at improving manager's sensitivity on diversities and dynamics of culture within the workplace as the presence of this will promote and encourage prosocial behaviour within telecommunications firms in rivers state.
- ii. That structure of telecommunication firms in rivers state should emphasize strict adherence to policies and regulations that not only guide behaviour but also streamline activities and as such control actions within the organization.
- iii. That the climate of the organization should be such that integrate workers and effectively orientate despite any evidence of diversity in cultural backgrounds or differences in Nationality, such structures should focus on the values, expectations and norms of the organization with more regards to ethical actions and practices within the workplace.

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