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*Master Thesis in Leadership and Management*

## Cultural Intelligence (CQ)

*Framing the Effectiveness of Leader-Follower Relationship*



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## Abstract

Since the world moved into the 21st century and we are competing in a global marketplace, a growing number of organizations have become multinational. Leadership today is a multicultural challenge. Thus, the organizational context requires leaders who are capable of managing the diversity of employees. The globalized world requires leaders with high cultural intelligence (CQ) to boost relationships with their followers while implementing leadership projects and programs. Therefore, cultural intelligence (CQ) competencies have become a more demanding capability for both leaders and followers. This thesis aims to investigate how cultural intelligence (CQ) becomes an influencing factor in fostering the effectiveness of a leader-follower relationship through mediating the role of organizational commitment, trust and mutual understanding / conflict. So, as a starting point, we employ a conceptual research approach to build a conceptual model and to propose hypotheses that may help us explore our study.

We suggest that leaders and followers with higher levels of cultural intelligence (CQ) can consciously influence the effectiveness of leader-follower relationships while catalyzing and correlating the role of organizational commitment, trust and mutual understanding/conflict. Leaders' and followers' cultural intelligence (CQ) can thus positively build a relation with organizational commitment, trust and mutual understanding. The thesis does thereby contribute to an understanding of the theory of cultural intelligence (CQ) and its impact on the relationship between leaders and followers.



## Key words

Human Intelligence - Cultural Intelligence - Work Relationships - Leaders-followers Relationship - Trust - Mutual Understanding / Conflict - Organizational Commitment.

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## **1 Introduction – What it is all really about?**

“Organizations often appoint leaders for their IQ. Then, years later, sack them for their lack of EQ (Emotional Intelligence). Common purpose argues that in the future they will promote for CQ - Cultural Intelligence.”

(Middleton, 2014, n.a.)

### **1.1 Background**

As we are international students who are studying in Sweden, we have a great interest in studying the cultural intelligence (CQ) which becomes a trend nowadays and yet we prepare ourselves through studying this master’s program to be international leaders/managers that will experience working with multicultural groups.

Brooks Peterson defined the term CQ in his book *Cultural Intelligence: A Guide to working with people from other cultures* that “Cultural intelligence is the ability to engage in a set of behaviors that uses skills (i.e., language or interpersonal skills) and qualities (e.g., tolerance for ambiguity, flexibility) that are tuned appropriately to the culture-based values and attitudes of the people with whom one interacts” (Peterson, 2004, p.89).

Jeff Thomas, one of the highly experienced international executives argued in one of his ted talks that measuring the global effectiveness ‘referring to the leaders’ is something he uses in his work every day just as IQ measures leaders’ intelligence quotient and EQ measures the levels of empathy, CQ tells how well they are able to work with diverse groups of people. It was argued by Groves & Feyerherm (2011) and Caputo et al., (2018) that increasingly organizations in their structures are becoming multicultural and this includes their scope of work. Thanks to the advancements of telecommunications, technology, and free mobility of workers, people from different cultures are interconnecting every day, presenting significant



challenges not only to the workplaces but also to communities. These patterns have improved workforce diversity, processes and management of work teams. As demonstrated by Earley and Ang (2003) the term cultural intelligence (CQ) has constructed the awareness of understanding other cultures, willingness to communicate within other cultures, and communication actions adapting to specific cultures. Moreover, the previous studies by Earley and Ang of cultural intelligence components determined that these components are not intelligences that a leader should have but it works as determinants of satisfaction and performance of the workplace. A study by Romero and Stone (2005) argued that high-level of culture intelligence (CQ) can make employees' high satisfaction and performance possible by considering the impact of cultural values that they bring to the workplace. As a successful leader with high cultural intelligence (CQ), he/she can analyze and adapt leadership styles and perspectives to the specific cultural situations, and recognize the different personalities of the diverse workforce at the organizational setting. We think that not only the role of leaders with high cultural intelligence (CQ) will influence the performance and satisfaction for followers at workplace, but followers with high cultural intelligence (CQ) can reach satisfaction and perform effectively and might need less guidance by their leaders. Thus, "Employee with low CQ may be less adapt in these skills, and may more advantage more from managerial interference that help them better manage cultural opportunity in thinking and behaviors that lead to more confidence, sense of control, and positive interaction, that translate to higher commitment and performance" (Anvari et al., 2014, p.46-47).

In the study of a culture in general, Margaret Mead proposed that culture is a shared pattern of behavior and argued by Schneider et al., (2014), the same behavior can have different meanings and different behaviors can have the same meaning. "Culture might be described as shared assumptions, values



and behaviors that distinguish one group from another and are passed on from one generation to the next” (Schneider et al., 2014, p.4). Schneider et al. (2014) argued that culture shapes not only our social interactions, organizational practices and behaviors, but also what motivates our attitudes, feelings and actions at the workplace. Organizational culture can be considered to reflect industry, regional, professional, national, ethnic, religious and linguistic cultures (ibid). “It is clear that culture is transmitted and reinforced through socialization, and provides the means to adapt and survive in a given environment and to know how to live together” (ibid, p.28). As, we are discussing corporate culture, American managers tend to see culture as something organizations have; European managers are more likely to see it as something that organizations are, and are thus more dubious about being able to change it (Schneider et al., 2014). Managers, teams and organizations have to confront cultural differences, to learn from them and to devise ways of utilizing them creatively in order to leverage their value-adding potential (ibid). “Culture can be a powerful force that can undermine or propel business success” (ibid, p.1). Schneider et al. (2014) confirm that recognizing cultural differences is the necessary first step to anticipating potential threats and opportunities for business encounters. But in order to go beyond awareness and to create useful interaction, these differences need to be open for discussion. For many people, discussing cultural differences is considered dangerous since differences are believed to be a source of conflict. However, we think that recognizing and discussing cultural differences is important for building trustful relationships at the organizational setting, as we can build a hybrid culture which can create win-win relationship among the diverse team members. “We have to surface cultural differences and make them open to discussion in order to avoid the risks of getting caught in the undertow and dragged out into a sea of cultural difficulties” (ibid, p.1). “Rather than seeing culture as a problem to be solved, there is evidence that culture can provide a source of competitive



advantage” (ibid, p.11). It was argued by Moua (2010) that leaders who are considered to be new in and unfamiliar with the cultural settings should be able to realize that the cultural signals they are receiving are vary significantly from their own. Thus, they should find something familiar and look for signs and hints that help them to adjust. “It is often easier in the short run to ignore culture than to deal with its complexity, but leaders need to acknowledge their own cultural baggage as they understand the importance of gaining an awareness of culture. Ignoring culture is like driving down the highway and taking your hands off the steering wheel. You may have started out in the right direction, but the vehicle will quickly veer off in unintended directions” (Connerley & Pedersen, 2005, p.2).

“Cultural differences are expressed in different expectations about the purpose of the team and how the team is supposed to operate. Some of these expectations are related to the task strategies: how the tasks are structured; roles, or who does what and when; and how decisions are made. Other expectations are related to the process of team building, language, participation, ways of managing conflict and team evaluation” (Schneider et al., 2014, p.218).

## **1.2 Problem Discussion and Relevance of the Study**

While many attempts have been made to understand the issue of adopting cultural intelligence (CQ) as reflected through the research and existing literature on the topic, majority of these attempts had an outside overview and considered the issue either from the political aspect of immigrants’ integration or wider organizational context. All these contribute to how people relate with each other both in and outside the workplace.

Fitzsimmons et al., (2011) argued in their study on ‘multicultural in global organizations’ that given the rapid increase in the number of multicultural





workers, few global organizations use more than one culture or trying to find a standard culture to leverage their employees' abilities, while some organizations may be not aware of their skills or may even see them as a source of threat.

Rockstuhl et al., (2011) have cited different studies by House et al., (2004), Shin et al., (2007), and Yeung & Ready (1995) and they concluded that the social problems of leadership are becoming especially complex when leaders are working in multicultural contexts because cultural background influences prototypes and schemes about the appropriate leadership behaviors. In the light of this study, Rockstuhl et al., (2011) exemplified that culture intelligence (CQ) may influence the assumptions of the preferred leadership styles, managerial activities and the nature of relationships with followers. This study will draw the map of how both of us as future leaders can use CQ to enhance our relationships with followers/co-workers who are having different backgrounds and of course working in a multicultural organization. Our research will however be centered on how cultural intelligence (CQ) impacts the effectiveness of leader-follower relationship.

“In a world where crossing boundaries is routine, CQ becomes a vitally important aptitude and skill” (Earley, M., & Mosakowski, E., 2004, p.139). We would like to take the existing debate on cultural intelligence (CQ) as a step further as we cannot neglect the fact that we are one of the groups who are impacted by multiculturalism. We believe our findings will be beneficial both from an academic and practical point of view. We also believe that our research will provide new insights into a currently much talked about but scarcely investigated area.

### **1.3 Research question and Research objectives**

The research will give an insight of multidimensional cultural intelligence (CQ) in framing the leader-follower relationship in pertinence with



multiculturalism, what they believe, what they expect from each other, and how they get to know each other as what we believe that the relation might be complicated and having loads of conflicts.

The goal of our research is to have a deeper understanding of how cultural intelligence (CQ) affects leader-follower relationship. The research objective is that we are going to explore how other studies conceptualized the theory of cultural intelligence (CQ) where in some ways affects and influences leader and followers' relationship. We are integrating trust, mutual understanding/conflict and organizational commitment as moderating variables that can catalyze the relationship with cultural intelligence (CQ). Thus, we believe that in their correlation, it can frame the effectiveness of leader-follower relationship. The research questions that will be explored throughout the study will be as below:

❖ **Main research question:** -

- What is the role of cultural intelligence (CQ) in framing the effectiveness of leader-follower relationship?

❖ **Sub-research question:** -

- Considering the dyadic leader-follower relationship, in what way can cultural intelligence (CQ) mediating the role of trust, mutual understanding/conflicts and organizational commitment?

In writing our master thesis, we believe that these research questions will enable us to get to the gist of how the concept of multiculturalism works and tuned with the leader and followers' relationship. Our viewpoint behind the selection of the sub-question is the assumption that trust, mutual understanding/conflict, and organizational commitment can enhance cultural intelligence (CQ) at the organizational context and thus frame the effectiveness of the relationship between leader and followers. Moreover, Ferris, Perrewé, and Buckley (2009) outlined a number of important dyadic



relationship dimensions that typify effective relationships such as: trust, commitment, loyalty, accountability, flexibility, and support. By understanding how both leaders and followers experience and deal with the benefits and challenges of cultural diversity, we shall be able to appreciate the different efforts being made to encourage and improve this diversity.

We believe that these questions are ideal because they consider three different perspectives i.e. how the different parties understand and experience multiculturalism using the concept of cultural intelligence (CQ) as a base, what is being done currently and what can be done in the future to ensure that organizations benefit from the cultural differences and thus, will help us achieve our research objective.

## 2 Research Methodology

*In the methodology chapter we provide a description of our research design and strategy, followed by an illustration of our conceptual research which has a sub-heading clarification for our research approach, conceptual mapping, and data collection, our conceptual research relevant literature, validity and credibility and ethical considerations.*

### 2.1 Research Design

According to Saunders et al. (2016), the first methodological choice is whether the research follows a quantitative, qualitative or mixed methods research design. We have chosen the qualitative research method and to develop a conceptual model that could be tested in order to answer the research question. As the research question started with the ‘What’, so we have decided that our research will be an exploratory one since we want to explore the phenomenon of cultural intelligence and leader/followers’ relationship and to develop categories based on our theoretical findings,



which express areas of experience. “Research questions that are exploratory are likely to begin with ‘What’ or ‘How’” (Saunders et al., 2016, p.174). The goal of our research is to test theories and discover literature findings and information on the topic, which could then lead us to new possible theoretical concepts. “An exploratory study is particularly useful if you wish to clarify your understanding of an issue, problem or phenomenon, such as if you are unsure of its precise nature” (Saunders et al., 2016, pp.174-175).

Our qualitative research design will be based on Maxwell (2013) interactive research model. According to Maxwell (2013), the interactive model is having five components.

- 1- Goals: why do we want to conduct our study on cultural intelligence?  
We had done much effort to answer the goals of our research question and sub-question in 1.3.
- 2- Conceptual framework: from our experiences and readings of scholarly articles, journals and theories, we will be identifying of what is going on with the issue of cultural intelligence and how it affects the leader-follower relationship which is influenced by trust building, mutual understanding/conflicts, and organizational commitment. We will be drawing an understanding of the cultural intelligence issue, where it is having a correlation with leader-follower relationship at the workplace.
- 3- Research question/s: as discussed and pointed out earlier at the previous section, we have one research question and one sub-question which it will correlate and create relationships to the cultural intelligence as an independent variable.
- 4- Methods: It relates to what approaches and techniques will we use to collect and analyze our data. Maxwell (2013) referred to this section to have four components (a) the relationships that we are going to establish in our study. (b) Data sources which are going to be



journals, articles, and/or archival data. (c) Methods for collection data. (d) Data analysis strategies and techniques.

5- Validity: what are the plausible interpretations of our research results and why should the reader believe us as authors of this research?

In figure 1, we are displaying the relationships among the five components. As argued by Maxwell (2013) that research question is the hub of the model and connects all other components of the model. “What is innovative is the way the relationships among the components are conceptualized. In this model, the different parts of a design form an integrated and interacting whole, with each component closely tied to several others, rather than being linked in a linear or cyclic sequence” (Maxwell, 2013, p.20).

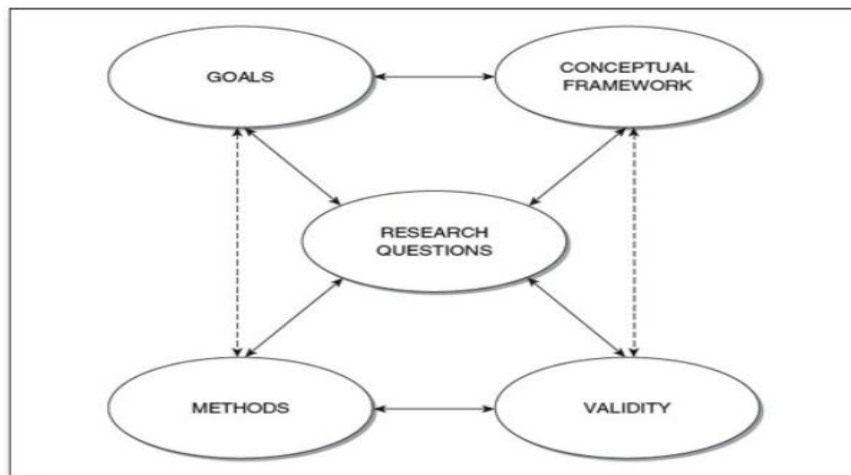


Figure 1: Qualitative Research: Interactive Model – Maxwell (2013)

## 2.2 Conceptual Research

“A conceptual framework for your research is something that is *constructed*, not found. It incorporates pieces that are borrowed from elsewhere, but the structure, the overall coherence, is something that you build, not something that exists ready-made” “The most productive conceptual frameworks are often those that bring in ideas from *outside* the traditionally defined field of



your study, or that integrate different approaches, lines of investigation, or theories that no one had previously connected” (Maxwell, 2013, pp.49-51).

We have a discussion on choosing which methodology can be adopted to help us in administering our research question which is connected to the phenomena of cultural intelligence. We came up with the fact that we know about cultural intelligence as a concept we use to deal and work with other colleagues from different backgrounds in a multicultural context. From our experience and readings for different articles and journals, we were able to recognize how integrative is the positive/negative influence of cultural intelligence on leader-follower relationship. This influence might be steered and mediated by trust, mutual understanding or conflicts, and organizational commitment. Yet, the terminologies and concepts of cultural intelligence (CQ), leader-follower relationship, trust, mutual understanding or conflicts, and organizational commitment have been argued and studied earlier by academic researchers. Our aim is to explore the ground knowledge about these concepts and create a reasonable and understandable intercorrelation between them. We are aware that the current situation of COVID-19 did not allow us to rely on empirical data which can be depicted by conducting semi-structured interviews. Thus, we consider the idea of conceptual research as having an equal opportunity comparing with qualitative empirical publications. We will be employing the information and knowledge which have been pledged in theories about the said concepts. This information will allow us to explore and investigate the possible relationship between these concepts. Maxwell (2013) has argued that the conceptual study is the study of concepts, assumptions, expectations, beliefs that supports and informs your research and it is a key part of our design. “The most important thing to understand about your conceptual framework is that it is primarily a conception or model of what is out there that you plan to study, and of what is going on with these things and why – a tentative *theory* of the phenomena



that you are investigating. The function of this theory is to inform the rest of your design – to help you to assess and refine your goals, develop realistic and relevant research questions, select appropriate methods, and identify potential validity threats to your conclusions. It also helps you *justify* your research”.

## 2.2.1 Research Approach

Our study is influenced by a deductive approach. According to Saunders et al. (2016) deductive approach involves the development of a theory that is then subjected to a rigorous test through a series of propositions; the deductive research approach aims to test the connection between theory and reality. In this approach, data is collected and conclusions are drawn in relation to the pre-understanding of theory. “However, some qualitative research strategies start with a deductive approach, to test an existing theory using qualitative procedures” (Yin 2014) (cited in Saunders et al., 2016, p.168). “Deduction possesses several important characteristics. First, there is the search to explain causal relationships between concepts and variables” (ibid, p.146). As well, we think that the deductive approach is most suitable for our study; since it gives us the chance and the freedom to base our thesis on theories and conceptual observations, which is the data that will be obtained from previous researchers and literatures. In addition, we need to make sense of the subjective and socially constructed meanings expressed about the phenomenon being studied. By following this path, we think that we will be able to construct a study that is grounded on the actual insight of existing literature.

## 2.2.2 Conceptual Mapping

“A core facet of a conceptual system derived to provide insights into a phenomenon is what scientists call *explanation*” Jaccard and Jacoby (2010)



Our strategic mettle and consequences of conceptual paper here is to construct a conceptual model or what we call conceptual mapping for presenting the interconnectivity of the mentioned concepts beforehand. By this way of building conceptual mapping will indicate a coherent interconnectivity between cultural intelligence (CQ) and leader-follower relationship which is mediated by three concepts which are trust building, mutual understanding or conflicts, and organizational commitment. Jaccard and Jacoby (2010) argued that connecting the concepts to each other will lead us to see a number of relationships. “When two or more concepts are linked together to represent relationships, we have a rudimentary *conceptual system*. It is these conceptual systems that enable us to arrive at deeper levels of understanding” (Jaccard et al., 2010, p.15). Although our conceptual model is not having the aim to build a theory but it might be useful to build a theoretical background for the future researches. It was stated by Maxwell (2013) that the conceptual mapping is portraying of what the theory is saying regarding the phenomenon we are studying, also it will consist of concepts and relationships between them. Maxwell (2013) argued also the there are several reasons for creating conceptual mappings. Firstly, to clarify and pull together of what the implicit theory is, also its limitations and its relevance to our study. Secondly, to develop a theory, conceptual mapping is an explicit way to think on papers and it can help us to see unexpected connectivity of concepts.

### 2.2.3 Data Collection

Our strategy for data collection will be through a systematic review of the literature, “Archival or documentary research may be an effective and efficient strategy to use” (Saunders et al., 2016, p.184). “Lee (2012: 391) suggests that a document is a durable repository for textual, visual and audio representations” (ibid, p.183). A content analysis of 15 high-quality academic peer-reviewed journals and articles will be carried out.





Conceptual data on three areas will be collected and presented in relation to the relationships of leaders and followers of different cultures. As we want to provide an understanding of in what way can cultural intelligence (CQ) be mediated by trust, mutual understanding/conflicts and organizational commitment? In addition, to how leaders and followers of different cultures interact with each other. Thus, we need to interpret the text data, which will be collected from literatures, by using a systematic classification and identification of patterns or themes. We will analyze the data by using the conventional content analysis. Conceptual text data will be obtained by transcribing data from the literature, following with identifying similar themes, thoughts and concepts and later categorizing the information accordingly.

#### **2.2.4 Relevant Literature to our Conceptual Research**

We were trying to write about cultural diversity at the organizational context at the early stages of our research, and from that point we started to encompass our directions to search for relevant keywords which are related to the same topic. We kept trying, then we found out that cultural diversity is a broader topic which was explored by many scholars and infinitely linking other topics like ethnicity and Hofstede cultural dimensions of specific nations. Classifications of cultures were not the topic that we wanted to explore and intended to write on. From this point, it was a mutual interest to find a theory which can correlate multiculturalism or diversity to the organizational context, as well as, its related relationships in terms of leader-follower. Consequently, we found our aim, which is to write about cultural intelligence (CQ). We have been using many search engines in order to discover and find topics to relate the cultural intelligence (CQ) to the other areas of interest and in turn can affect and influence the leader-follower relationship. We have used four academic search engines like Linnæus University OneSearch, Google Scholar, Browzine and Ulrichsweb. We have



assigned the four academic search engines using Boolean Logic for the words and topics we are keening to write on. We have used for example bundles of keywords like “CQ”, “Cultural Intelligence” AND “Building Trust”, “Cultural Intelligence” AND “Mutual Understanding”, “Cultural Intelligence” AND “Organizational Commitment”, “Cultural Intelligence” AND “Conflict”. When it comes to results of our keywords we were searching for, we have obtained a variety of articles and books. The work for Soon Ang and Linn Van Dyne (e.g. Handbook of Cultural Intelligence: Theory, Measurement, and Applications, 2008) regarding the cultural intelligence was the baseline for all the work of academic scholars and their journals. We have found other well-known academic scholars work other than Soon Ang and Linn Van Dyne baseline articles of David Livermore and Brooks Peterson. Based on the respective authors work we started to cite the most relevant articles based on Soon Ang and Linn Van Dyne like David Livermore and Brooks Peterson work. We started then to read about the cultural intelligence based on the materials provided by these authors which allowed us to build our conceptual model.

## **2.2.5 Validity and Credibility of our Conceptual Research**

We believe that our research should transmit the validity and credibility to the reader. As we discussed earlier that our conceptual model will be depending on the analysis of 15 peer-reviewed scholarly articles and journals, we think that most of the articles we have chosen had done a quantitative research measure where it gives it the sound of credibility. The quantitative measures were based on surveys and questionnaires to a large number of participants. We think that the selected articles have free-error results where the data collection on surveys and questionnaire depend on self-administered and directed to either employees or students of high educational level. Most of the articles and journals we have chosen were based on the writings of Soon Ang and Linn Van Dyne where this can be



serving as a credible source of building relationships with other variables. Regarding the validity of our research, we referred earlier that our research based on analyzing the data of 15 peer-reviewed articles. The articles measured what it purported to measure. The majority of articles were intended to measure the cultural intelligence (CQ) and correlate it to the other variables like commitment, trust or mutual understanding / conflict and measuring the relationship and attachment to the organization and its leaders. We think that most of the participants of the surveys and questionnaires mentioned in the articles are having a positive attitude regarding what the survey intended to measure. The authors of the articles have built their own hypothesis and based on that, we think that the results gained made the article valid and can be used for future researches. For the validity of our writings, we have built our own conceptual model which we suppose it can serve the purpose that we are intending to measure. We think that based on the hypothesis we have built, our results can support the relationships that we are intending to build.

## **2.2.6 Ethical Considerations**

“It is best to go to the website of the institution where you are enrolled and find its code or policy on research ethics and governance and the details of any approval procedure you may need to go through” (Fisher, 2010, p.73). We will be referring to Linnaeus University website regarding the code of ethics that are followed with regards to writing dissertation and listing what will be ethical and what is not. “Ethics refer to the standards of behavior that guide your conduct in relation to the rights of those who become the subject of your work, or are affected by it” (Saunders et al., 2016, p.239). According to Maxwell (2013) using theory is a ‘coat closet’, in another word ‘you can hang anything on it’. We will try in our conceptual research that any irrelevant information and not related to the answer of the research question will be excluded. The interconnected concepts will be the hooks of the theory



and it will be making sense of what we are intending to connect to the theory. Theory is a ‘spotlight’ and it will work as a shed light for the conceptual relationships that we are trying to build. In our research, we will be using the theory as a guiding line for what we are intending to spot on. We mean the concepts shall not be working in a divergent or using the theory for a misleading tunnel which can create a vague readers’ understanding.

### **3 Theoretical Framework**

*In the theoretical framework chapter, we provide a theoretical description of the concepts human intelligence, cultural intelligence, work relationships, leader-follower relationship, as well as, a theoretical description for trust, mutual understanding/conflict, and organizational commitment. As we think that these concepts are connected to our conceptual models, and can help the readers to understand the concepts and its correlation.*

#### **3.1 Human Intelligence**

Human intelligence has been defined in the old ages by the Greek philosopher ‘Plato’ as the love of learning and the love of truth. The English philosopher ‘Thomas Hobbes’ defined human intelligence: as the ability to see similarities between different things, and differences between similar things. It has been identified by Binet and Simon (1916) as “Judgment, otherwise called good sense, practical sense, initiative, the faculty of adapting one’s self to circumstances. To judge well, to comprehend well, to reason well, these are the essential activities of intelligence” (cited in Daley and Onwuegbuzie, 2011, p.295). It was argued by Stoddard (1943) that intelligence is characterized by the difficulty and complexity of the undertaken activities and how to adapt to a certain goal. It is a concentration of ones’ energy and the ability to resist emotional forces. Nickerson (2011) argued that intelligence is a problematic concept where it entails the ability to



learn and to deal effectively with challenges even the unpredictable ones which the human is facing at the daily life base. Richard Nisbett the American psychologist argued that the environment is playing an important role in determining the differences of intelligence between the population groups. He believed that genetic intelligence is depending on the circumstances of life in which a particular population is facing. Hyun Ko (2016) has argued that human intelligence definition was having a long debate in order to find a precise definition to it. He has stated that human intelligence is characterized by perception, conscientiousness, self-awareness, and volition. In another article for Hutter and Legg (2007), human intelligence has been turned to have different and collective definitions. One of the definitions stated that intelligence is a combination of abilities required for survival and advancement within a particular culture. They have stated that intelligence is the ability to achieve goals in different environmental settings. This definition gave us the indication that intelligent leader is the one who can achieve potentials in different cultural contexts. Yet, we have different portrays of how intelligence can be seen from different angles. It can be seen from the angle of how the human is learning or can learn to be adjusted to the environment. It can be seen also as a capacity to solve problems. Gardner (2011) argued that intelligence is the ability to solve problems or to create products that are valued within one or more cultural setting. It was stated also at the same book 'Frames of Mind' that intelligences are independent and it can be fashioned and combined in different adaptive ways by both humans and cultures. He referred to human intelligence as intellectual competence. It includes a variety of skills for problem solving where it enables him to resolve the encountered difficulties. Intelligence when appropriate will lead the human to create an effective product and gaining new knowledge. Using sensory systems is another way of characterizing the human intelligence. "One might go so far as to define a human intelligence as a neural mechanism or computational system that is



genetically programmed to be activated or “triggered” by certain kinds of internally or externally presented information” (Gardner, 2011, p.68). This quote refers that the human may use his/her internal cognitive system differently for the purpose of adapting to different settings. It was posited that intelligence can be identified in eight autonomous intelligences: (1) linguistic (2) logical-mathematical (3) Spatial (4) Bodily-kinesthetic (5) Musical (6) Naturalistic (7) Interpersonal (8) Intrapersonal. Gardner mentioned that linguistic and logical-mathematical intelligences can be measured and valued. The other intelligences can be gained and testified through the multiple experiences that the human can gain. It was posited that interpersonal and intrapersonal intelligence has great impacts on fostering the capabilities of a cross-cultural leader. Interpersonal intelligence refers to the ability to understand other individuals’ moods, desires, motivations and intentions. While intrapersonal intelligence refers to understanding your moods, desires, motivations and intentions.

Newell and Simon (1976) argued that intelligence is related to the suitability and appropriateness of behaviors that are reaching a desirable end where these ends are adapting to the environment and depends on the complexity and speed of such demands. Human intelligence as argued by Gardner will not be developed in isolation, it has to be interactive. Intelligence in many cases can be referred as the ability to notice and differentiating individuals’ intentions, motivations, and attitudes. “With their advanced intelligence, humans have the cognitive capabilities to experience, think, recognize patterns and solutions, comprehend ideas, plan, and utilize complex language to communicate” (Legg & Hutter 2007) (cited in Hyun Ko, 2016, p.6). Plucker and Shelton (2015) argued in their report about Cattell-Horn two-factor theory of intelligence which posited that human intelligence has two components. The first one is the crystalized intelligence, which is the total knowledge that the individual has through cultures and he/she uses it to solve



problems among other acquired skills. The second one is the fluid intelligence, which is the quick ability to think, solve entangled problems, and symbolizing short-term memories. A journal titled (Mainstream Science on Intelligence) published in 1994 defined intelligence as “the ability to reason, plan, solve problems, think abstractly, comprehend complex ideas, learn quickly, and learn from experience” (Gottfredson, 1997, p.13). Suzuki et al. (2011) argued that this definition of intelligence is missing the pervasive role of culture.

### **3.2 Cultural Intelligence**

According to Robinson and Harvey (2008), in the light of globalization and the increased cultural diversity of organizations, it is essential to understand how cultural differences influence leaders and followers relationship. Inevitably, leaders and followers should acquire new global skills to achieve effective negotiation and interaction both in multicultural and domestic contexts. The role of cultural intelligence is considered fundamental to deal with all the issues that organizations have to face. According to Van Dyne et al. (2010), cultural intelligence can be defined as a set of skills, competencies and capabilities that facilitate adaptation to different cultural situations and allow us to interpret unfamiliar behaviors and situations. “Cultural intelligence is considered to be an important and vital competence (Earley and Mosakowski, 2004) not only to deal with cultural diversity but also to achieve better adaptation and intercultural adjustment (Earley and Ang, 2003)” (cited in Gonçalves et al., 2016, p. 726). Earley and Ang (2003), based on the multi-dimensional intelligence model of Sternberg and Detterman (1986), defined cultural intelligence “as an individual capacity to work and effectively manage social interactions in different cultural settings” (ibid, p. 728).



According to Ang et al. (2007), cultural intelligence is a specific form of intelligence focused on the ability to learn, evaluate and behave effectively in different situations characterized by cultural diversity. According to Ng et al., (2012); Van Dyne et al., (2008) and Ward et al., (2011), this multi-dimensional construct, enables the individual to learn continuously and have a better coexistence with people of other cultures. It consists of four bases of “intelligence”: metacognitive, which refers to the awareness that individuals have for interactions with individuals of different cultures; cognitive, which refers to the specific knowledge one has about the rules, habits and conventions in new cultural backgrounds; motivational, that captures the motivation that an individual has to learn and act effectively in various situations; and behavioral, conceptualized as the flexibility of an individual to demonstrate appropriate actions with individuals from other cultural contexts. According to Leung et al. (2008); Livermore (2011) and Sahin et al. (2013), cultural intelligence is the construct that provides individuals with the skills that promote creativity (Gonçalves et al., 2016).

Van Dyne et al. (2008) argued that the metacognitive dimension promotes active thinking in relation to people and situations. It unleashes critical thinking about habits and beliefs and enables the individual to make an assessment and to review mind maps, thereby increasing the ability to understand. In addition, Van Dyne et al. (2012) wrote that individuals with high levels of cognitive cultural intelligence have a deeper understanding of how people are shaped or influenced by the environment in their way of thinking and acting. Similarly, high levels of culturally intelligent behavior are essential in conflict management, individuals with high levels of culturally intelligent behavior can overcome the natural human tendency to rely on habits, demonstrating a behavioral flexibility in different situations which can include a change of code and an adjustment to the negotiating context. (Gonçalves et al., 2016)





Gonçalves et al. (2016) describe cultural intelligence as an essential variable not only in the range of foreign nationals, but to all employees who daily deal with people of different cultures. Daily multicultural communication and the cultural differences that then emerge are likely to generate conflicts; this is a good reason for why employees should be prepared to deal with such situations.

Earley, Ang, & Tan (2006) state that “cultural intelligence is a person’s capability for successful adaptation to new cultural settings, that is, unfamiliar settings attributable to cultural context” (Eken et al., 2014, p. 157). MacNab, Brislin and Worthley (2012) explain that cultural intelligence (CQ) refers to a set of skills and traits that allow one to more effectively interact with novel cultural settings (ibid). Eken, Özturgut and Craven (2014) confirm that in nowadays globalized world, leaders become more interactive with multi-cultural organizations. At this point, understanding and accommodation of cultural intelligence has become more significant. As Today’s politics, teachers, human resource managers and even students are required to grasp the multi-cultural context where they engage in various interactions with people from diverse cultures. Thus, the authors interpret the cultural intelligence ability, aside from behavioral intelligence, as it is about individuals’ cognitive capability in diverse settings.

### **3.3 Work Relationships**

Work relationships generally refer to patterns of exchanges between two interacting members or partners, whether individuals, groups, or organizations (Ferris et al., 2009). Many authors agreed that work relationships play an integral role in many topics in the organizational sciences, facilitating adaptation, differential access to resources and effective coordination among other outcomes (ibid). According to many researchers, successful work relationships depend on several factors for success in



workplaces. In Tallia et al. (2006), it was argued that the presences of functional work relationships are one of the key contributors to a practice's success in workplaces. The authors have observed seven interdependent characteristics of positive work relationships: trust, diversity, mindfulness, interrelatedness, respect, varied interaction and effective communication. These concepts may seem like simple, but they are critical. When these characteristics are modeled, developed and nurtured, the relationship has a better chance of operating successfully. The authors confirm that when members of a practice trust one another, everyone can perform his or her job more efficiently and effectively. "Trust is the foundation for any successful collaboration. People in trusting relationships seek input from one another (and actually use it), and they allow one another to do their jobs without unnecessary oversight" (Tallia et al., p. 48). In addition, the authors argue that thriving practices can often attribute their success to positive work relationships, such as practices that value diversity and mindfulness are open to new ideas and appreciate people from various backgrounds are one of the key factors for success in workplaces. "Diversity broadens the number of potential solutions and enables people in the practice to learn from one another" (ibid).

Ferris et al. (2009) provide a brief review of the key theoretical frameworks that have informed research on work relationships, focusing on dyadic entities, their conceptualization can be applied to the relationship dimensions and stages at various levels of dyadic work relationships, as long as the level is similar between entities e.g., person to person, group to group, or organization to organization. In particular, the authors propose that work relationship dimensions differentially influence the quality of relational interactions, and resultant outcomes. The authors discuss different dyadic work relationships, such as the concept of leader-member exchange, employee-organization relationships, social networks, mentoring and



positive connections at work. The authors presented a thorough and systematic discussion of the LMX domain, offering a two-dimensional framework for the construct: quality i.e., reflecting the attitudinal components of loyalty, trust, and support between dyadic members, and coupling which addresses the behavioral elements of influence, delegation, latitude, and innovativeness. “Schriesheim et al. (1999) identified six subdomains of the LMX construct that appeared to emerge consistently over that time: mutual support, trust, liking, latitude, attention, and loyalty” (cited in Ferris et al., 2009, p. 1381). Ferris et al. (2009) found relevant dimensions for successful work relationships in addition to trust, such as respect, loyalty, support, affect, instrumentality, flexibility and accountability. Furthermore, in employee–organization relationships, some scholars in their expansive review of the (EOR) literature identified the two key dyadic dimensions of such relationships as mutuality and reciprocity. Recent social network research that has integrated a psychological perspective on relationships has focused on trust networks.

Ferris et al. (2009) identify trust that is generally refers to a belief that one can place confidence and/or faith in the fairness, honesty, and integrity of another person. The authors in their study of relationships at work have corroborated that trust is one of the main underlying dimensions for sustaining and successful work relationships. Mutual work relationships are influenced by trust, which must be present for high-quality connections to occur. “Trust is central to all positive relationships” (Pratt and Dirks, 2007, p. 117) (Cited in Ferris et al., 2009, p.1385). “Sheppard and Sherman (1998) suggested that trust is critically important for establishing and maintaining an effective relationship and Fisher and Brown (1988: 107) said trust might be “the single most important element of a good working relationship.” McKnight, Cummings, and Chervany (1998) argued that an individual’s previous reputation affects trust development in new relationships, whereby



trust formation is facilitated by favorable reputations, and impeded by unfavorable reputations” (Cited in Ferris et al., 2009, p.1389).

The dimensions of trust, respect, and support continue in importance as critical conditions of relational quality. According to Ferris et al. (2009) that at a certain stage of relationship that is characterized by met expectations, commitment is a paramount demission for successful work relationships. In interpersonal relationships at work, loyalty and commitment reflect public backing of one another, which is critical to healthy relationships because it reflects allegiance or faithfulness to each other. “As demonstrated empirically by Liden and Maslyn (1998), loyalty overlaps considerably with trust” (Ferris et al., 2009, p.1390).

### **3.4 Leader-Follower Relationship**

In a leader-follower relationship, while it is in both leaders’ and followers’ responsibilities to nurture high-quality relationships, leaders have often been credited with the ability to direct the nature and quality of the leader-follower relationship (Malakyan, 2014). In turn, followers are depicted as passive recipients of leadership. To rectify that imbalance, active followership is essential. Lundin & Lancaster, (1990) discuss that effective followership fosters the view that followers possess a vital role in organizations, and that their role is very significant for the organization's success. This view discards the idea that followers carry out leaders commands without independent thinking. This provides insight into the importance of followers as independent thinkers, who are able to implement plans and give input into the bigger organizational vision (Gilbert and Matviuk, 2008).

For high-quality leader-follower relationships, assuredly that reciprocity from both members is critical. “Reciprocity motivates exchange partners to maintain balance between what they give and receive because when an imbalance exists, those who over-benefit feel guilt and shame for not being



able to reciprocate, and those who under-benefit are dissatisfied because of the resulting injustice (Price and Van Vugt, 2014). In leader-follower relationships, reciprocity may be especially important because followers (not leaders) are in the position to receive help, whereas leaders (not followers) are in the position to provide help (Ashford et al., 2003; Martinez et al., 2012)” (cited in Hopton, 2016, p.16). Howell & Avolio, (1993) argue that in an era of globalization, dynamic changes that occur outside and inside organizations have encouraged leaders to shift the patterns of their behavior from a traditional to humanistic based leadership style in order to achieve organizational strategies and goals (Ismail et al., 2014). The authors assert that this leadership style concept is strongly affected by human relation, psychology and contingency perspectives which emphasizes on the quality of relationship between leaders and followers, such as consideration, mutual trust, participatory decision-making, relationship oriented, consultative, democratic and concern with people.

Many literatures on the relationship between leaders and followers suggest that several characteristics normally associated with effective leaders are also associated to the definition of effective followers. Integrity is a key leadership characteristic found in effective followership. Hollander (1992) supports this idea when describing followers as possessing honesty and dependability. This fact links the relationship of both leadership and followership and implies that some effective followers share this leadership trait (Gilbert and Matviuk, 2008).

Kark and Van Dijk (2007) confirm that Self-concept directly influences the effectiveness of the relation between leaders and followers; leaders’ self-concept can directly influence leaders’ relationship with followers. Miller (2007) discusses the effect leaders have on follower perceptions within the organization. Miller suggests that charismatic leaders focus on their own abilities and charisma to move followers to join this vision. These types of



leaders distance themselves from their followers and view their role within the organization as heroic. Adair (2008) highlights twelve perceptions followers use to bear down their role within the organization. Some of these perceptions are lack of trust, lack of understanding, lack of confidence, and lack of feeling of inclusion. The authors affirm that followers' lack of confidence is an obstacle to develop their leadership functions within the organization because they not feel they are good enough to lead. As a result, followers use this excuse as a means to avoid further contribution within the organization. Similarly, when followers claim ignorance or lack of understanding, they convince themselves that they are not qualified to contribute in leadership roles in the organization (Gilbert and Matviuk, 2008).

Theoretically, both leaders and followers are responsible for the nature of their relationship. Some contemporary approaches to leadership such as in Howell and Méndez (2008) and Malakyan (2014), the authors argue that followers can become partners in leadership by taking opportunities to provide help to their leaders and fostering relationships built on mutual dependence.

Gilbert and Matviuk (2008) discuss the emerging approaches to the leader-follower relationship. The authors discuss the importance of followership and potential leadership of the follower. Within this new perspective, followers escape from the box of simple subordination and obedience of organizational tasks and opens up opportunities for innovative followership that generates and enhances growth within an organization, this kind of followership has the potential for followers to generate a different relationship with their leaders. For many reasons and at particular times, those who are followers take leadership roles and those who are leaders assume followership roles. Westbrook and Dixon (2003) support this organizational reality by affirming that followers engage in the organization as a whole person shaping the



dynamics of followership to encompass a condition rather than an elected position. This legitimizes the concept that followers have leadership potential through possessing similar if not the same traits or characteristics of leaders. In addition, the authors argue that leader-follower relationships became a transforming force within the organization which generates greater organizational effectiveness. The authors claim that followership-leadership relationship is not so much about position, but it is about their ability to influence each other through behaviors and self-concept. Hollander (1992) asserts that influence is explicit in both leader and follower roles. From this perspective, there is a two-way influence that both leaders and followers carry. With this definition, influence plays a key role in the leader-follower relationship. Chaleff (2008) supports this perspective that organizational effectiveness does not rest only on the leader's shoulder, but becomes an influence relationship among leaders and followers who intend real changes that reflect in shared purposes. (Gilbert and Matviuk, 2008)

According to many researchers, LMX was the first leadership framework to recognize the potential for both leaders and followers to contribute to the quality of their dyadic relationships. As Sheer (2015) argued that the uniqueness of LMX is that it focus to determine the relationship quality between leaders and followers, and how they both interact with each other. The author confirms that high-quality relationships between leaders and followers are characterized by mutual liking, respect, trust, and loyalty; whereas low-quality relationships are transactional, lacking in trust and respect.

Hoption (2016) investigated behaviors and relationship satisfaction in leader-follower dyads. Consistent with the pro-social nature of helping behaviors, the author confirm that the amount of help that leaders and followers received in their relationship, the greater their relationship satisfaction. In addition, follower reports of providing help to leaders were positively related



to leader relationship satisfaction. Overall, these findings suggest that leaders are amenable to increased follower involvement in leadership.

Butler, Zander, Mockaitis and Sutton (2012) argue that global leaders who work in multiple locations and with people from multiple cultures must leverage the skills, resources, and values of other cultures, as well as one's own social ties in multiple locations, in order to earn the trust of subordinates and effectively lead them to attaining organizational goals. In other words, the authors argue that the global leader must engage in boundary spanning activities. These activities reduce role ambiguity and help balance internal and external pressures, as well as, the needs of groups and individual. The authors confirm that boundary spanning leadership is especially important in attaining the intercultural and interpersonal goals. "Effective boundary spanning leaders overcome not only geographic but also identity-based boundaries and create a third space in which members of different groups interact" (Ernst & Yip, 2009) (cited in Bulter et al., 2012, p. 241). According to Harvey and Novicevic (2004) effective leaders develop multiple social relationships in various locations, for example through global assignments, and establish trust in these relationships.

In order for leader-follower relationship to become more symbiotic, there must be an alternative view of the leader-follower relationship. Williams (2008) suggests that leaders and followers are the different sides of the same coin. As such, both must create a new culture in which both learn and enact together. For this new culture to exist, leaders and followers must transform themselves first. Carston & Bligh (2008) confirm that they must embrace a shared vision, (Lundin & Lancaster, 1990) supports that they must commit to one another and the organization, and (Bennis, 1999) asserts that leaders and followers should become intimate allies (Gilbert and Matviuk, 2008).





### 3.5 Trust

“Trust can be defined and interpreted in different ways, for instance, depending on the conceptual nature of trust it can be seen as a reliance, a belief, a willingness, an expectation, a confidence, and an attitude” (Castaldo, Premazzi and Zerbin, 2010, p. 663). Kramer and Tyler (1996) argue that trust is a subject of interest for several scientific disciplines, so it can describe social, economic, political, legal, and organisational relations (Józefowicz, 2017, p.54).

A popular literature definition of trust is created by Mayer, Davis and Schoorman (1995). According to them trust is “the willingness of a party to be vulnerable to the actions of another party based on the expectation that the other will perform a particular action important to the trustor, irrespective of the ability to monitor or control that other party” (Mayer et al., 1995, p. 712) (cited in Józefowicz, 2017, pp. 54-55). Trust and integrity are the important values in the process of developing such a culture (Józefowicz, 2017). Lis and Sudolska (2015) argue that it was empirically observed that trust in organisations is a critical factor in creating climate supporting pro-innovative thinking and behaviours, through ensuring emotional safety for employees’ openness while sharing ideas and knowledge, which then influences of absorptive capacity development (ibid).

“Trust is an important element of an organization’s long-term success, as it is a central component of effective work relationships” (Sousa-Lima et al., 2013, p.418). Rupp & Cropanzano (2002) argue that the development of socio-emotional resources such as trust, support, and fairness is the basis of social exchange relationships because they involve unspecified obligations for which no binding contract can be written between the exchange partners (ibid). “Mishra (1996) proposed that trust is a central factor in enhancing an



organization's long-term success and survival" (Sousa-Lima et al., 2013, p.419). Trust is important because it facilitates the adaptation to new processes and forms of work and as noted by Crawford (1998, p. 24), all great organizations have one basic similarity; they are built on trust (Sousa-Lima et al., 2013).

McAllister (1995) differentiated between two forms of trust, cognitive-based trust and affect-based trust. Mayer, Davis, & Schoorman (1995) argue that cognitive based trust reflects a rational belief that the trustee is reliable, dependable and competent. Williams (2001) argued that affect-based trust on the other hand refers to the emotional attachment garnered from the mutual care and concern developed by individuals engaged in social exchange relationships (Sousa-Lima et al., 2013).

Gilbert and Tang (1998) demonstrated that communication of important information aids in the development of trust (Sousa-Lima et al., 2013). Trust in the organization should mediate the relationship between information receiving, satisfaction and commitment (ibid). Perceived supervisor support is related to trust because support suggests to employees that they can rely on their supervisor or the organization (Ambrose & Schminke, 2003) (ibid). When employees perceive that the organization or supervisors values their contribution and cares for their well-being, they will have greater trust that the organization or supervisors will fulfill its obligations toward them (ibid). Sprenger (2007) asserts that trust creates a lot of beneficial effects such as increasing organisational flexibility, the speed of business operations, customer loyalty, employee loyalty, internal motivation and efficient management; but it also enables reorganization, the transfer of knowledge and entrepreneurship, creativity and innovation, and lowering costs (Józefowicz, 2017, p. 54).

Sousa-Lima et al. (2013) argued that open and accurate communication is undoubtedly important for developing trust in the organization. "A large



body of earlier literature (Folger & Konovsky, 1989; Konovsky & Cropanzano, 1991) has suggested that an accurate and forthcoming communication process between supervisors and employees assumes central role in the development of feelings of trust” (Sousa-Lima et al., 2013, p.424).

### **3.6 Mutual Understanding / Conflict**

Mutual understanding in forming multicultural groups is playing an important role in sharing the organization’s values, vision and beliefs and on its momentum, it affects the organizational success. It confirms the initiation of the common goal next turn. Johnson and Lederer (2010) referred to mutual understanding as the degree to which organizational team members agree on a topic. “Mutual understanding presupposes a common ground consisting of shared information, mutual knowledge, mutual beliefs, and mutual assumptions” (Clark & Carlson, 1982) (cited in Cornelius and Boos, 2003, p. 149). Mutual understanding calls for both dyadic conversation and feedback between the team members. The leaders’ role in mutual understanding is to frame and bridge their conversations and constructing feedback loops in order to create and coordinate a meaning for agreed context. Followers’ feedback will encode the messages which will facilitate the way for mutual understanding. Mutual understanding role is to create conversational coherence among the team members. “Conversational coherence is a prerequisite of mutual understanding” (Cornelius & Boos, 2003, p.150). Conversational coherence posits the leader-follower abilities and motivation to refer to each other for developing an agreed topic. “Construction of mutually developed shared meanings, values, norms, the coordinated activities creates pre-conditions for a finding of new resources of a problem of interpersonal mutual understanding and a mutual experience vision as process and result of the interpersonal interaction providing infinity of development of mutual relations” (Yanchuk, 2014, pp.179-180).



Mutual understanding bridges the way for decision-making process if the leader and follower increase the meaning of their conversation through interaction, then reaching a mutually agreed solution. Kunzman (2013) posits that mutual understanding fosters social harmony. The author argued that the more we know about someone else, the more we know about their own way of life, which is a good point in fostering the mutual understanding among the team members. Kunzman (2013) posited that the more mutual understanding will lead to more ethical respect for the cultural differences ...he called it mutual respect instead.

Mutual understanding can foster the positive aspect of conflict. When positive conflict among team members is created, it can be called as 'shared cognition'. "Cognitive conflict is the process of thinking about multiple ideas (Amason and Schweiger, 1994; Jehn, 1995). At the group level, cognitive conflict is sharing and developing those ideas through cognitive tug and pull" (cited in Ensley and Pearce, 2001, p.146). The tug and pull of ideas will create the mutual understanding among the team members and the group identity will be the destination.

Mutual understanding from a different viewpoint has seen that language is very important to understand each other. It is through language that we formulate thoughts and experience the world and others. Language determines what we see and fail to see, what we say and omit to say, and who is allowed to say what. It therefore influences both our relationship with the environment and our relationships with other people. (Schneider et al., 2014, p.53). While cultural differences may influence what we communicate and the way we do so, often problems at work can be due to different levels of language proficiency (ibid, p.54). Research on virtual teams has shown that strong accents or limited proficiency in the working language can reinforce cultural stereotypes and may become erroneously associated with professional competence (ibid).



### **3.7 Organizational Commitment**

Organizational commitment concept has overwhelming studies by scholars and has their attention as the organizations' and managers' reports seek to increase both employees' retention and performance. Moreover, it indicates the effectiveness of an organization. Koch and Steers (1976), Porter et al., (1974) identify commitment: "Commitment is often a better predictor of turnover than is job satisfaction" (Steers, 1977, p.46). It was mentioned by Steers (1977) that Porter et al., characterized organizational commitment by three factors. First, it gives employees the strong belief in organizational goals and values. Second, it determines the willingness by employees to expend more efforts. Finally, it indicates the desire to maintain the employees' membership with the organization.

It was argued by Scales et al. (2020) that organizational commitment is the employees' psychological attachment to the organization. "Organizational commitment has gained significant attention amongst management scholars and practitioners because of its notable impact on several job-related outcomes, for instance, performance, organization citizenship behavior, turnover intention, absenteeism, health and well-being" (Meyer et al., 2002) (cited in Moin., 2017, p.179). Yousef (2017) stated that the organizational commitment becomes an important topic to be studied because it examines the nature of relation between the employee and the employers. According to (Allen & Meyer, 1990) "Organizational commitment is the employee's feelings of obligation to stay with the organization: feelings resulting from the internalization of normative pressures exerted on an individual prior to entry or following entry" (cited in Yousef., 2017, p.79). "Organizational commitment is multi-dimensional with three different mind-sets comprised of desire, perceived obligation, and perceived cost of leaving" (Meyer et al., 2004) (cited in Afshari et al., 2019, p.775). It has three different forms as elaborated by (Allen & Meyer, 1990) in three-component model theory of



commitment is: affective commitment, normative commitment, and continuance commitment. Affective commitment means the emotional attachment to the organization; it depends on the employees' emotional side and their desire to stay with the organization because they want to do so. Continuance commitment refers to the calculations of costs to leave the organization by the employee. At the continuance commitment the employee remains at the organization because he/she has to do so. There might be a personal sacrifice that did not let the employee to leave the organization and to stay attached. Similarly, Robbins & Coulter (1996) argued that strong continuance commitment may increase employees' intention to remain in an organization because they feel that they need to. Feinstein (2002) argued that employees, who possess values that are consistent with their organization's values, have high feeling of obligation and high desire to stay in order to gain benefits may have increased notion of organizational commitment (Ismail et al., 2014). Normative commitment where the employee is having an obligatory sense to stay attached with the organization. "The model suggests that affective, normative, and continuance commitment, even though dissimilar, describes the connection between the organization and the employee" (Allen & Meyer, 1990) (cited in Scales et al., 2020, p.2). Allen and Meyer concluded that affective and normative commitment is much higher at the countries with employees of high collectivism and weaker at the countries with employees of individualistic mindset. Organizational commitment as posited by Yousef (2017) is having a great impact towards the organizations' tendency to accept organizational change.

Within a humanistic based leadership framework, many scholars think that leadership style and organizational commitment are highly interrelated. For example, leaders who can properly implement participative style (i.e., discussion, empowerment, joint decision making and power sharing) and consultative leadership style (i.e., leaders appreciate followers' voices in the



establishment of goal settings and task assignments) in planning and administering organizational functions can lead to increased organizational commitment (Hulpia et al., 2009; Tabbodi, 2009; Yousef, 2000). Many studies reported that the ability of leaders to implement participative and consultative styles in bringing better changes had been important determinants of organizational commitment. A study conducted by Saludin (2005) indicates that participative and consultative styles have a clear link with organizational commitment. Thus the higher levels of participative and consultative leadership styles are associated with higher levels of organizational commitment (ibid).

Dionne, Yamarino, Atwater & Spangler (2004) argued that transformational relationship between leaders and followers leads to a greater commitment to the organization, clarity of roles, and stronger organizational effectiveness. As both leader and follower are involved in the process, a transformational process occurs not only in the interpersonal relationship but also within the organization. This sense of commitment to the bigger picture and the mutual respect and support become the binding that produces growth and organizational effectiveness (Gilbert and Matviuk, 2008).

## **4 Data Analysis**

### **4.1 Conceptual Model Portrait**

As we have gone through the descriptions and exploration of the theories and scholarly quotations in chapter 3 of this thesis. We have elaborated a clear understanding of human intelligence, cultural intelligence, work relationships, leader-follower relationship, trust, mutual understanding, and organizational commitment. Our aim was to point out how the terminology of human intelligence differs from cultural intelligence but at some points it can be interrelated when it comes to the use of social side. We have turned to



the point that works relationship and leader-follower relationship. At that point, we have tried to argue how both terminologies can be correlated to contribute the success of the organization. Then, we have turned into the theoretical anticipations of trust, organizational commitment and mutual understanding. The aim was exploring how the three terminologies can mediate the cultural intelligence of a leader or a manager to form and create a cohesive leader-follower relationship. Thus, in this chapter we are aiming to propose a conceptual model that affirms the relationship of cultural intelligence to trust building, mutual understanding, and organizational commitment. As a leader or manager, you can apply the three mediators in correlation with cultural intelligence, which is falling under its four dimensions (cognitive, metacognitive, motivational, and behavioral) to frame the effectiveness of his/her relationship with the followers. We are trying to depict and synthesize these relationships through building a logical conceptual model which is shown in figure 2. We have built our own hypothesis for the established relationships based on our analogy of the cultural intelligence relationship with the three mediators pointed out in our sub-question in relation to the influence of leader-follower relationship. The measurement of negative and positive relationships depicted in a mixture between qualitative and quantitative data skimmed and analyzed in scholarly journals and academic books. We have shown the compilation of relationships in figure 2 based on the research question of discovering the role of cultural intelligence in framing the effectiveness of leader-follower relationship. Our established conceptual model has a description of three parts as illustrated in figure 2. The first part is the main part of our research which is cultural intelligence (CQ). Based on Earley and Ang (2003) CQ is a multidimensional construct. They have analyzed CQ based on a multifactor construct framework of the multiple foci of intelligence by Sternberg and Detterman's (1986). This model conceptualized four ways of conceptualizing cultural intelligence (a) cognitive intelligence: refers to actual knowledge the



leader has about other cultures and differences between cultures (b) metacognitive intelligence: awareness about the existence of cultural differences and having the ability to change and revise the stereotypes about other cultures (c) motivational intelligence: the energy and sustainability to interact in an intercultural situation (d) behavioral intelligence: the ability to phrase and re-phrase verbal and non-verbal behaviors in different cultures.

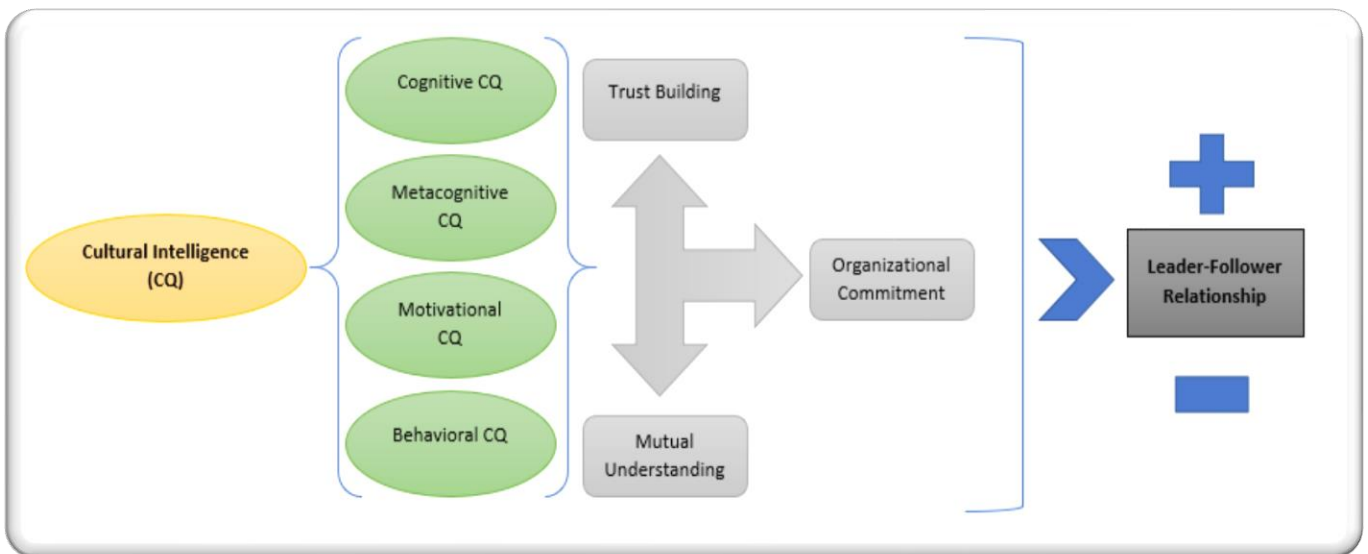


Figure 2: Conceptual Model Portrait: Cultural Intelligence influence on Leader-Follower Relationship.  
Created by the authors

The second part of our conceptual model mediates the use of CQ through the influence of three factors (building trust, mutual understanding, and organizational commitment). In our point of view these three mediators are the catalysts of CQ that can influence and frame the leader-follower relationship. The third part of this conceptual model is the negative or positive relationship resulting from influencing and framing the leader-follower relationship. In this part the relationship between CQ as an independent variable might affect negatively or positively the leader-follower relationship. From this point, the last message of this conceptual model is to confirm the leader or managers with high cultural intelligence have positive



influence on the relationship with their followers. Thus, we propose our main hypothesis:

*H1: Leaders with higher Cultural Intelligence (CQ) have a positive influence on the effectiveness of their leader-follower relationship*

In order to build and generate new knowledge, we are expecting ourselves to investigate to what extent can cultural intelligence is getting influenced through mediating trust, mutual understanding/conflict, and organizational commitment. It can take place in fostering and framing the leader-follower relationship. Thus, in the next sub-chapters, we will be trying to correlate the relationship between every single mediator to the cultural intelligence (CQ) in a portrait that can give us a consequence and help in influencing the leader-follower contract.

#### **4.2 Cultural Intelligence (CQ): Mediating the Role of Trust Building on Leader-Follower Relationship**

In this part of our analysis, we will be synthetizing the influence of cultural intelligence on framing the effectiveness leader-follower relationship through mediating the role of trust building. We think that that by analyzing the upcoming scholarly journals and articles that there will be a positive and significant relationship between cultural intelligence and trust building among the contextual team-members. By building these relationships, we think that relationships and correlations can maximize the effectiveness of leader-follower relationships. In part one of this chapter, we have proposed our conceptual model and the hypothesis. In this part we are proposing a sub-hypothesis that can help in realizing the relations that we are intending to build.

*H1a: There is a significant and positive influence of cultural intelligence (CQ) on leader-follower relationship through mediating the role of trust building*



We have found the below mentioned literature in (Table 1) that there were strong efforts made by scholars in order to build a relationship between cultural intelligence (CQ) and trust building.

| <i>No.</i> | <i>Author (s)</i>  | <i>Year</i> | <i>Article Title</i>   | <i>Journal / Book Title</i>  |
|------------|--|-------------|--|--|
| 1          | Thomas<br>Rocksthul and<br>Kok-Yee NG.<br>Edited by Soon<br>Ang and Linn<br>Van Dyne | 2008        | The Effects of Cultural Intelligence<br>of Interpersonal Trust in<br>Multicultural Teams   | Handbook of Cultural<br>Intelligence: Theory,<br>Measurement, and<br>Applications. |
| 2          | Garrison,<br>Wakefield, Xu,<br>Kim   | 2010        | Globally Distributed Teams: The<br>Effect of Diversity on Trust,<br>Cohesion, and Individual<br>Performance  | The DATA BASE for<br>Advances in<br>Information Systems                            |
| 3          | Ang & Tan  | 2016        | Trust building with Chinese host<br>country nationals  | Journal of Global<br>Mobility  |
| 4          | Chua, Morris &<br>Mor  | 2012        | Collaborating across cultures:<br>Cultural metacognition and affect-<br>based trust<br>in creative collaboration   | Organizational<br>Behavior and Human<br>Decision Processes                         |
| 5          | Li, Mädche, Li,<br>& Rau   | 2012        | Are You a Trustworthy Partner in a<br>Cross-cultural Virtual Environment?<br>- Behavioral Cultural Intelligence and<br>Receptivity-based Trust in Virtual<br>Collaboration | Intercultural<br>Communication   |

**Table 1: Trust Building and Cultural Intelligence (CQ) Literature Review Sample, created by the authors**



The full text for the studies mentioned in (Table 1), has allowed us to describe what the authors have embodied the phenomena of cultural intelligence (CQ) systematically, and their efforts done to link it with trust building term. Thus, we are illustrating and motivating briefly this linkage in (Table 2).

| <i>No.</i> | <i>Publication</i>      | <i>Illustration and Contributions</i>   |
|------------|-------------------------|---|
| 1          | Rocksthul and NG (2008) | This research tended to examine how cultural intelligence (CQ) affects interpersonal trust at the multicultural team setting. The study specified their examination on how CQ affects the level of interpersonal trust that one group member has in his/her co-worker at the same group of a multicultural project team. The study expands the understanding of CQ by extending its application to trust and multicultural teams. It focuses on the dyadic level in order to theorize the research on the diverse group level. The study tested the hypothesis by using the data collected from 40 project teams where 259 team members have been participated. Three theories have been developed for literature and research review, comprising of interpersonal trust, group diversity, and social categorization theory. Five hypotheses have been proposed for this research. H1 proposed trust will be lower between each team member if they do not share the same ethnic cultural background. H2 proposed that in multicultural teams, members with higher metacognitive CQ should report greater in trust than the other ones with lower metacognitive CQ but members with the same dyads, metacognitive CQ should not have an influence on trust rate. H3 proposed the same as H2 but taking cognitive CQ as an independent variable other than metacognitive. H4 proposed the same dependent variables of trust rate but taking into |



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|   |                         | <p>consideration the motivational CQ as an independent variable. H5 proposed behavioral CQ against the same dependent variable of trust rate. The data were analyzed using social relations model (Kenny, 1994). The research discovered that culturally diverse members will have lower levels of trust against each other than members with the same cultural background as supported by H1. On the other hand, the research supported the fact that from H2, H3 and H4, CQ will decrease the negative effect of trust between members of a multicultural team. It was found that there a significant influence of metacognitive, cognitive, and behavioral CQ on trust. The research discovered that in H4 a significant influence of motivational CQ on trust was not viable. The majority of discovered points at this research found that CQ is having an influence on building trust which will affect the relationships among leader and follower.</p> |
| 2 | Garrison et al., (2010) | <p>As we know that the trend of diversity and cultural differences are being used interchangeably to reflect the global world we are living and working in nowadays. This research aimed to study the effect of diversity perceptions on trust, cohesion, and team performance. In order for organizations to remain competitive in the global context, they are infusing diverse talents into a single team which may increase knowledge sharing and organizations' performance. There are some challenges which may face the organizations due to the infusion of diverse talents in one team work together. These challenges might include face-to-face interactions between team members also it might include different leadership viewpoints and mindsets. Furthermore, there are challenges connected to the development of trust, cohesion, and shared culture which might inhibit the shared understanding</p>  |



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|  |  | <p>of meanings. This study argued that due to diversity of cultures and different understandings, if trust is hampered and team cohesion becomes low, the diversity might be a problematic issue and will affect the team performance. In order to testify the issue of trust building and cohesion of diverse team cultures, data has been collected from 78 individuals working in 18 global team projects. In order to analyze the data collected, Garrison et al., (2010) have built their own conceptual model based in self-categorization theory with a proposition that diversity is having a detrimental effect on trust, cohesion, and team performance. Six different hypotheses have been proposed. H1 proposed that the more perceived diversity within a team, the less trust among them. H2 proposed that the more trust among team members the greater the team cohesion. H3 proposed that the more perceived diversity within a team the less cohesion among them. H4 proposed that the more perceived diversity within a team the lower the individual performance. H5 proposed that the more trust among the team members the higher the individual performance. H6 proposed that the more cohesion among the team members the higher the individual performance. The results supported H1 and H4 where respectively, there is a significant relationship between diversity and trust (<math>\beta = -.643</math>; <math>p &lt; .01</math>). There is a significant relationship between diversity and individual performance (<math>\beta = -.198</math>; <math>p &lt; .05</math>). The research found that there is a positive relationship between trust and cohesion, trust and individual performance, and cohesion and individual performance. Respectively, (H2; <math>\beta = .760</math>; <math>p &lt; .01</math>), (H5; <math>\beta = .208</math>; <math>p &lt; .05</math>), and (H6; <math>\beta = .406</math>; <math>p &lt; .01</math>). In H3 the relationship between diversity and cohesion was not supported.</p> |
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|   |                     | <p>The overall results by as indicated ‘ ‘ The results indicate that individual productivity is negatively influenced by perceptions of diversity within a team; however, this liability may be restrained if an environment of trust is encouraged and team cohesion develops’ ’ (Garrison et al., 2010, p. 27).</p>   |
| 3 | Ang & Tan (2016)    | <p>The purpose of this research is to understand how expatriate managers build trust with their host country nationals (HCNs) in China. Qualitative data collected via extensive interviews with 12 expatriate managers and 34 HCNs from seven multinational companies in Shanghai. The authors find that expatriate managers and HCN managers build trust via competence / ability at the onset. The trust relationship becomes stronger over time with the development of affect-based trust via cultural intelligence of the expatriate managers. This research contributes to the literature by focusing on obtaining and interpreting two different perspectives of the trust building process. That is, from the expatriate manager’s perspective, and from that of HCN subordinates to better understand the trust building process.</p> |
| 4 | Chua et al., (2012) | <p>In this research, the authors surveyed 60 managers attending an executive MBA course in the US (77% male, mean age 35). Of these managers, 66% were European-Americans, 19% East- or South-Asians, and the rest were of other cultural backgrounds (e.g., African-American, European, Middle Eastern, etc.). In McAllister’s (1995) study, the authors adapted measures of affect- and cognition-based trust from high factor-loading items (above .80). The authors explored the role of cultural metacognition in intercultural creative dyadic collaboration; the effects of metacognitive CQ in enhancing creative collaboration were mediated by affect-based trust in this study. Cultural</p>   |



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|   |                   | <p>metacognition may be especially critical to collaborative relationships because of its effects on communication quality and ultimately intercultural trust. So, the authors assert that affect-based trust lubricates the exchange of new ideas that propels creative collaboration. In sum, the creative potential of cross-cultural interaction flows through affect-based trust. The authors propose that individuals higher in cultural metacognition are more likely to develop affect-based trust in their intercultural interactions and relationships. In average, metacognition cultural intelligence had a positive relationship with trust (<math>b = .68, t = 2.19, p &lt; .05</math>), which in turn had a positive relationship with creative collaboration between employees (<math>b = .30, t = 2.90, p &lt; .01</math>).</p>   |
| 5 | Li et al., (2012) | <p>Laboratory experiment is chosen as the research method for this study. Seventy-two participants (36 Chinese and 36 Germans) were recruited in a public Chinese university and a public German university. They were randomly assigned to 36 cross-cultural dyads. Partial least square (PLS) was selected to test the hypotheses. The authors qualitatively analyze the impacts of individual capabilities on receptivity-based trust in dyadic relationships in a multicultural environment, and peer satisfaction as an affective outcome. The authors test this theoretical model at the dyadic level in a cross-cultural virtual environment. The result suggests that members' behavioral cultural intelligence strongly influences their partners' receptivity-based Trust. This effect is moderated by language proficiency; 57% of the variance of partners' satisfaction is predicted by receptivity/trust and the focal members' technical skills. The authors consider that individuals can show their</p> |





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|  |  | capabilities in behaving receptively in a cross-cultural communication. As, this receptivity will lead to high trust and consequently results in high peer satisfaction. |
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**Table 2: Illustration & Contributions to link Trust Building and Cultural Intelligence (CQ), created by the authors**

### 4.3 Cultural Intelligence (CQ): Mediating the Role of Mutual Understanding on Leader-Follower Relationship

We have put our efforts in order to discover the influence of cultural intelligence (CQ) on leader-follower relationship through the intermediary role of mutual understanding. We have kept in mind that we may use the term mutual understanding and conflict interchangeably, as we believe that both mutual understanding and conflict can be related if we refer to understanding of organizational objectives and its data transmission from a leader to his/her follower. From this regard, we have proposed another sub-hypothesis which might be building a forecast for the role of mutual understanding as mediator for the influence of cultural intelligence (CQ) on leader-follower relationship.

*H1b: There is a significant and positive influence of cultural intelligence (CQ) on leader-follower relationship through mediating the role of mutual understanding / conflict*

Likewise, in the previous sub-chapter we are going to mention the literature found in (Table 3) where it reflects the efforts made by scholars in order to build a relationship between cultural intelligence (CQ) and mutual understanding or conflict.

| No. | Author (s)       | Year | Article Title  | Journal / Book Title  |
|-----|------------------|------|--|---|
| 1   | Shaffer & Miller | 2008 | Cultural Intelligence: A Key Success Factor for Expatriates. | Handbook of Cultural Intelligence: Theory, Measurement, and |



|   |   |      |  | Applications.   |
|---|---|------|--|---|
| 2 | Chen, Wu & Bian                                   | 2014 | The moderating effect of active and agreeable conflict management styles on cultural intelligence and cross-cultural adjustment.           | International Journal of Cross Cultural Management      |
| 3 | Gonçalves, Reis, Sousa, Santos & Orgambídez-Ramos | 2015 | The effect of multicultural experience in conflicts management styles: Mediation of cultural intelligence and self-monitoring              | Journal of Spatial and Organizational Dynamics          |
| 4 | Hu, Wu & Gu                                       | 2019 | Cultural intelligence and employees' creative performance: The moderating role of team conflict in interorganizational teams               | Journal of Management & Organization                    |
| 5 | Kubicek, Bhanugopan & O'Neill                     | 2019 | How does cultural intelligence affect organizational culture: the mediating role of cross-cultural role conflict, ambiguity, and overload? | The International Journal of Human Resource Management. |

**Table 3: Mutual Understanding / Conflict and Cultural Intelligence (CQ) Literature Review Sample, created by the authors**

Likewise, in the previous sub-chapter, the full text for the studies mentioned in (Table 3), has allowed us to describe what the authors have embodied the phenomena of cultural intelligence (CQ) systematically, and their efforts done to link it with mutual understanding / conflict. Thus, we are illustrating and motivating briefly this linkage in (Table 4).

| No. | Publication             | Illustration and Contributions   |
|-----|-------------------------|--|
| 1   | Shaffer & Miller (2008) | This research paper from 'The handbook of cultural intelligence', telling a narrative about a US manager who was |



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|  |  | <p>transferred from the US plant to the same company plant in China for 18 months, but the unfortunate event that the international transfer assignment was not successful due to language barriers and the different community traits. There were considerable efforts by scholars to identify what contributes to a successful international assignment. The inputs for identifying the key factors were including anticipatory factors (previous experience and language), individual factors (self-efficacy and relational skills), job factors (role clarity, role discretion, role novelty, and role conflict), organizational factors (coworker support and logistical support), and nonworking factors (spouse adjustment and cultural novelty). The authors believe that cultural intelligence (CQ) may contribute to success of international assignments. It was argued that CQ is acting as a moderator for the interaction with various personal, job, and cultural factors which can influence the expatriate effectiveness. The US manager resignation to his assignment has shown low motivational CQ toward adapting to the new environment or at least thrives on it. The authors found out that CQ is positively relate to interaction adjustment, where individuals with high CQ are expected to adjust well in their interactions with people from different cultures. These findings lead the authors to propose that CQ is related to positively to three realms of adjustment (a) general, (b) interactional (c) work. As referred earlier to anticipatory factors (previous experience and language), Shaffer and Miller (2008) believe that CQ is playing an important mediating role with respect to the relationship between anticipatory factors and expatriate effectiveness. “Indeed, ability to converse in the local language will contribute to the</p> |
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|   |                     | <p>development of CQ” (Shaffer and Miller, 2008, p.118). The authors confirmed that countries might be using English as a second language; fluency in a local language eases the transition of expatriates. “Language ability and previous international experience are two personal anticipatory variables that have been empirically found to predict expatriate adjustment” (Bhaskar-shrinivas et al., 2005) (cited in Shaffer and Miller, 2008, p.118). It was mentioned that CQ is related to the theory of self-efficacy. Self-efficacy theory is related to some certain behaviors which give self-confidence are required for understanding the social conversation in a novel setting. As argued self-efficacy theory is helping to understand the link between language fluency and expatriate effectiveness. Previous experience is another element in anticipatory factor, as experience gives the expatriate the knowledge to understand and deal with individuals from different cultures. Shaffer and Miller (2008) mentioned that CQ is having a significant influence for the relationship between previous international experience and expatriate effectiveness. It was proposed by the authors that CQ mediates the relationship between (a) language fluency and (b) previous overseas experience, and expatriate effectiveness criteria of adjustment, performance, retention, and career success.</p> |
| 2 | Chen et al., (2014) | <p>The authors have tried to examine the effects of cultural intelligence (CQ) and conflict management styles on a person’s cross-cultural adjustment in an Asian context. A quantitative research based on collection of paper-based questionnaire for 260 international students in Taiwan. Multiple hierarchical regression study to test the effects of CQ on cross-cultural adjustment and the moderating effects of conflict management</p>  |



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|  |  | <p>styles on the relationship between CQ and cross-cultural adjustment. Based in CQ theory by Earley and Ang (2003), the authors have assumed that if individuals have sufficient knowledge and motivation to realize the context that they are unfamiliar with then they would be better suited to adapt with a foreign culture. As a result, Chen et al., (2014) have proposed two hypotheses (1-1 and 1-2). H1-1 is proposing CQ is positively related to general adjustment and H1-2 is proposing the CQ is positively related to interaction adjustment. The authors hypothesized that active conflict management style can be a moderator to predict the effect of CQ on cross-cultural adjustment. Thus, if an individual adopts a high level of active conflict management in Taiwan, it will be slightly weakened the relationship between CQ and cross-cultural adjustment, including general and interaction adjustment. Inversely, if lower level of active conflict management adopted, there will be a strong relationship between CQ and cross-cultural adjustment and general adjustment as well as interaction adjustment. Thus, two other hypotheses were proposed (H2-1 and H2-2). H2-1 proposed that active conflict management style negatively moderates the relationship between CQ and general adjustment. H2-2 proposed that active conflict management style negatively moderates the relationship between CQ and interaction adjustment. The authors argued that relationship between CQ and general adjustment and between CQ and interaction adjustment would be stronger under a high level of agreeable conflict management style and vice versa. Respectively, H3-1 and H3-2 proposed that agreeable conflict management style positively moderates the relationship between CQ and general</p> |
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|   |                          | adjustment. The results found that that hypothesis of 1-1 and 1-2, 2-1and 2-2 were fully supported. Results for 3-1 was supported but was not supported for 3-2.   |
| 3 | Gonçalves et al., (2015) | <p>The objective of the study to analyze the styles of conflict management in light of cultural intelligence (CQ). It aims to build a positive impact of the variables like cultural intelligence, self-interdependent and self-monitoring on the choice of most effective interpersonal conflict resolution styles. Gonçalves et al., (2015) proposed a model with a sample of 399 participants. The model suggests that high levels of cultural intelligence (CQ) mediated by a high level of self-monitoring and self-interdependent will positively affect and predict the adopted conflict resolution styles. Conflict resolution styles refer to integrating, avoiding, dominating, compromising and obliging styles. It was argued that personality traits, self-monitoring and self-dependent associated with cultural intelligence may predict positive conflict management styles. The authors built a model to testify and explore the effect of quality and quantity of intercultural contact on cultural intelligence in one hand. The other hand of the model testifies the influence of cultural intelligence (CQ), self-monitoring and self-interdependent on the conflict resolution styles. The results shown that despite individuals who possess specific knowledge about the standards and habits in a new cultural context, they seek to be more aware when they interact with individuals from other cultures. Thus, they require a highest level of metacognitive CQ to create mutual understanding (metacognitive was having the highest mean <math>M = 5.20</math>; <math>SD = 1.02</math>). When it comes to an individual with a high cultural intelligence (CQ), the study shown that the</p> |



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|   |                   | <p>conflict style shall be integrative which can create win-win situation. The integrating style was representing the highest mean in relation to CQ (<math>M = 4.83</math>; <math>SD = 0.96</math>) and the style obliging was the lowest mean (<math>M = 3.13</math>; <math>SD = 0.94</math>). The regression analysis shows a significant contribution of cultural intelligence (CQ) associated with self-monitoring and self-interdependent on the conflict resolution styles.</p>   |
| 4 | Hu et al., (2019) | <p>The research paper aimed to explore the effect of employees' cultural intelligence (CQ) on their creative performance and the moderating effects of two types of team conflicts (task conflict and relationship conflict). The study was focused on interorganizational teams where employees from different organizations are working together for some collaborative innovation projects. Thus, every individual is having different organizational culture. "More team conflicts may occur in interorganizational teams because of diverse organizational cultures and differences in work practices" (Wong &amp; Burton, 2000) (cited in Hu et al., 2019, p. 98). The extent of team conflict can direct the employees' cultural intelligence and affect their creative performance in such teams. A sample obtained from 54 inter-organizational teams including 275 participants. The authors have proposed three hypotheses, where hypothesis 1 represented that cultural intelligence (CQ) is positively related to creative performance. Hypothesis 2 proposed that relationship conflict moderates the relationship between cultural intelligence (CQ) and creative performance. Thus, in hypothesis 2, when the relationship conflict is high, the positive relationship between cultural intelligence (CQ) and creative performance will be strong. While, in hypothesis 3 it was proposed that task conflict</p> |



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|   |                        | <p>moderates the relationship between cultural intelligence and creative performance. Thus, in hypothesis 3, when task conflict is low, the positive relationship between cultural intelligence and creative performance is strong. The results shown that in hypothesis 1 that the coefficient cultural intelligence is positively related with employees' creative performance (<math>\gamma = 0.753</math>, <math>p = 0.001</math>). Thus, hypothesis 1 was supported. Hypothesis 2 was supported where the results shown that relationship conflict is positively moderated the relationship between cultural intelligence (CQ) and creative performance (<math>\gamma = 0.802</math>, <math>p = 0.01</math>). Results for hypothesis 3 were supported where task conflict was negatively moderated the relationship between cultural intelligence (CQ) and creative performance (<math>\gamma = - 0.654</math>, <math>p = 0.01</math>).</p>                                       |
| 5 | Kubicek et al., (2019) | <p>This quantitative research paper examines the three task or role stressors in a multicultural setting which includes cross-cultural role conflict, ambiguity and overload as mediators of the relationship between cultural intelligence and organizational culture. Kubicek et al., (2019) posited that cross-cultural role conflict, ambiguity and overload may be influenced by a higher level of cultural intelligence and as well as affected by organizational culture. A survey-based study of data collection from 299 employees across high-risk industries in four different countries: Australia, UK, USA and Singapore. The authors have proposed four hypotheses for their research. Thus, Hypothesis 1: proposed that cultural intelligence is positively related to organizational culture. Hypothesis 2: proposed that cultural intelligence is positively related to cross-cultural role conflict, ambiguity, and overload. Hypothesis 3: proposed that cross-</p> |





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|  |  | <p>cultural role conflict, ambiguity, and overload are negatively related to organizational culture. Hypothesis 4: proposed that the relationship between cultural intelligence and organizational culture is mediated by cross-cultural role conflict, ambiguity, and overload. The results have shown that there is a positive significant relationship between cultural intelligence and organizational culture (<math>\beta = .38</math>; <math>p &gt; .05</math>) which is supporting hypothesis 1. In addition to that the results were supporting hypothesis 2, and there is a significant positive relationship between cultural intelligence and cross-cultural conflict, ambiguity, and overload (<math>\beta = .21</math>; <math>p &gt; .05</math>). The analysis declared the negative relationship between cross-cultural role conflict, ambiguity, and overload and organizational culture (<math>\beta = -.34</math>; <math>p &gt; .05</math>) which is supporting hypothesis 3. Consequently, the results revealed that hypothesis 4 is supported by mediating the role of cross-cultural conflict, ambiguity, and overload for the relationship between cultural intelligence and organizational culture (<math>\beta = .22</math>; <math>p &lt; .05</math>).</p> |
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***Table 4: Illustration & Contributions to link Mutual Understanding / Conflict and Cultural Intelligence (CQ) Literature Review Sample, created by the authors***

#### **4.4 Cultural Intelligence (CQ): Mediating the Role of Organizational Commitment on Leader-Follower Relationship**

Regarding above mentioned correlations, further efforts toward identifying the relationship between cultural intelligence and commitment were made. The results of the literature selection are presented in Table 5. Likewise, what we have done in the previous sub-headings, in this part we are



proposing a sub-hypothesis that can help in realizing the relations that we are intending to build.

*H1c: There is a significant and positive influence of cultural intelligence (CQ) on leader-follower relationship through mediating the role of organizational commitment.*

| No. | Author (s)                     | Year | Article Title   | Journal / Book Title   |
|-----|--------------------------------|------|---|--|
| 1   | Anvari, Irum, Ashfaq & Atiyaye | 2014 | The Impact of Leader's Cultural Intelligence on Organizational Commitment   | Canadian Center of Science and Education                                   |
| 2   | Dolatshah & Hosseini           | 2015 | The Relationship between Cultural Intelligence and Organizational Commitment and Burnout among Employees of the Arman Financial Institution | European Online Journal of Natural and Social Sciences                     |
| 3   | Safari & Radmehr               | 2013 | The Study of the Effects of Cultural Intelligence on Service Staff's Professional Commitment  | International Journal of Academic Research in Business and Social Sciences |
| 4   | Balascio                       | 2017 | Influence of Healthcare Leaders' Cultural Intelligence on Affective Organizational Commitment of Nursing Staff Followers                    | ProQuest LLC   |
| 5   | Okati                          | 2013 | Relationship between cultural intelligence and organizational commitment  | Contemporary Educational Researches Journal                                |

**Table 5: Organizational Commitment and Cultural Intelligence (CQ) Literature Review Sample, created by the authors**



The full text analysis allowed clustering all surveyed studies according to our research area. In Table 6, the identified key areas of the research, along with the brief description of their contribution to the research field, are presented.

| <i>No.</i> | <i>Publication</i>   | <i>Illustration and Contributions</i>  |
|------------|----------------------|--|
| 1          | Anvari et al. (2014) | The research investigates the relationship between four CQ dimensions and organizational commitment, and how leaders affect staff's organizational commitment (OC). The authors found that there is a significant relationship between leaders' CQ who operates with meta-cognitive, cognitive, motivational, and behavioral with OC. A descriptive quantitative study that utilized correlational survey on 310 from 1654 academic staff who are working full time in Technology Malaysia Skudi University (UTM) confirm that there is a significant correlation of the positive effect of four CQ dimensions on the organizational commitment. |



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| 2 | Dolatshah & Hosseini<br>(2015) | <p>A correlational-descriptive study includes 234 employees who are selected from all staff of 600 employees in Arman financial institution of Tehran. This study considers the measurement of cultural intelligence, organizational commitment and burnout. The variable to measure the "organizational commitment" the Allen and Meyer questionnaire (1990) is used which consists of three subscales "emotional commitment", "continue commitment" and "normative". The first hypothesis is that there is a relationship between the organizational commitment and cultural intelligence of staff in Arman financial institution, this hypothesis was tested by Pearson correlation coefficient. The results of this study confirm that there is a significant positive relationship between the commitment and cultural intelligence of staff of Arman financial institution of Tehran. In addition, the study shows good linear relationship between the predictor variables (organizational commitment and burnout) and criterion (cultural intelligence). Thus, to summarize the results of the study, when commitment is high, cultural intelligence among employees is greater. Also, when the burnout is high, employees have less cultural intelligence.</p> |
| 3 | Safari & Radmehr<br>(2013)     | <p>The aim of this study is to investigate the effects of Cultural Intelligence on service staff's professional commitment at Sepah bank in Isfahan. Professional commitment consists of three dimensions: Attractive professional commitment, Continuance professional commitment and Normative professional commitment. The sample size of the study is 94 employees of a total population size of 950 employees working at Isfahan Sepah bank. A questionnaire of 39 questions in two sections of cultural intelligence and professional commitment was used, the results</p>  |



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|   |                 | <p>from testing hypotheses show that cultural intelligence affects staff's professional commitment. The study also concluded that cultural intelligence affects attractive and continuance professional commitment, while it doesn't affect normative professional commitment. Therefore, Cultural intelligence has a significant positive effect on attractive and continuance professional commitment. On the other hand, the investigated relationship between the two variables is linear. However, cultural intelligence does not have a significant positive effect on normative professional commitment, and the investigated relationship between the two variables is not linear.</p>   |
| 4 | Balascio (2017) | <p>This quantitative study was to explore the relationship between cultural intelligence of leaders and organizational commitment of followers in a healthcare setting. The leaders in this study were nurse managers, and the followers were the staff RNs. A sampling frame 76 participants of six hospitals within a large healthcare system in the Great Lakes region of the United States. The findings of this research relied on evaluation of the results of two surveys, the eCQS and the TCM. The instrument eCQS was assumed to be valid and reliable and accurately reflects cultural intelligence in the four realms of cognitive, metacognitive, behavioral, and motivational cultural intelligence, as well as the sub-dimensions of each. It was also assumed that the instrument TCM is a valid and reliable tool to measure the affective organizational commitment of individuals. The leaders' cultural intelligence, as the independent variable, and the followers' affective organizational commitment, as the dependent variable, were evaluated using the paired leaders/followers. The Spearman's rho was calculated examining</p> |



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|---|--------------|---|
|   |              | <p>the relationship between leaders' overall cultural intelligence and the followers' affective commitment. A weak negative correlation that was not significant was found; this means that overall cultural intelligence of leaders was not related to affective organizational commitment of followers.</p>   |
| 5 | Okati (2013) | <p>The purpose of the study is to investigate the relationship between cultural intelligence and organizational commitment. Population consists of 300 office workers of Zahedan Department of Education, from which, based on Morgan model, 170 were selected using a class-random method. The obtained data were then analyzed using statistical tools such as Pearson Correlation, Independent t-test, one-way analysis of variance, and regression. The results were shown through step-by-step regression that among the four dimensions of cultural intelligence knowledge was the strongest predictor of organizational commitment. The results manifest that there is a significant positive relationship in level 99% between cultural intelligence and organizational commitment of workers; in other words, the higher the cultural intelligence of the observed workers, the stronger their organizational commitment. Moreover, the results show that there is a significant relationship in level 99% between strategy of cultural intelligence and organizational commitment of workers; in other words, the higher the strategy of cultural intelligence of the observed workers, the stronger their organizational commitment. Additionally, the author explored the relationship between knowledge of cultural intelligence and organizational commitment of workers. The results show that there is a significant relationship in level 99% between knowledge of</p> |



|  |  |  |
|--|--|--|
|  |  | <p>cultural intelligence and organizational commitment of workers. Therefore, one can put it this way that the more the knowledge of cultural intelligence, the stronger the organizational commitment of workers. As well, the results manifest that there is a significant relationship in level 99% between motivation of cultural intelligence and organizational commitment of workers; in other words, the higher the motivation of cultural intelligence in the observed workers, the stronger their organizational commitment. The final result in the research was that there is a significant relationship in level 99% between behavior of cultural intelligence and organizational commitment of workers; in other words, the higher the behavioral cultural intelligence in the observed workers, the stronger their organizational commitment.</p> |
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***Table 6: Illustration & Contributions to link Organizational Commitment and Cultural Intelligence (CQ) Literature Review Sample, created by the authors***

## **5 Research Discussion**

### **5.1 Discussion for the correlation between CQ and trust building**

The study of Rockstuhl and NG (2008) examines that how individuals with CQ factor decrease the negative effect of trust between the members of a multicultural group. From this study we discovered how relevance the CQ for individuals who are holding this factor in alleviating the mistrust between each team member. In addition, the study gives the priority to examine the influence of CQ on a dyadic level relationship rather than at the group level. The dyadic level gives a more precise understanding of the interpersonal dynamics in the multicultural team; also it gives an understanding of the importance of members' CQ level.



We have taken the term cultural intelligence (CQ) into a different angle where it was embodied in the term of cultural diversity as in the study of Garrison et al., (2010). It was argued their studies that organizations now are leveraging to increase its knowledge and performance by investing in heterogeneity of team members or as we know team members from different cultures. The study postulated that diversity has its negative effects on team performance and it will continue to break-down the trust between each team-member. The study had shown that building trust is an important factor for the improvement of diverse team-work. It opens the door for sharing ideas and increasing the effectiveness of relationships as well as creativity. “Without the openness provided by trust, avoidance behaviors may escalate creating greater anxiety and animosity that decreases the ability to work collaboratively” (Garrison et al., 2010, p. 39). In order for global organizations to increase the shared knowledge in a strategic way, they have to build trust and cohesion among the diverse team-members. Thus, trust can be facilitated through the actions of the team leader with high CQ where he/she can extend his/her relationships with followers. The study shown the negative implications of diversity on individual performance we argued that is related significantly to the cultural intelligence (CQ) where trust is a critical requirement for member and team success.

Ang & Tan (2016) findings from this study extend the authors knowledge of the trust building process as they found CQ to be needed to convert cognition-based trust to a more sustainable affect-based trust through manifestations of culturally intelligent behaviors that amount to “buying hearts”. This term is often used in China to describe the art of winning the hearts and minds of people to secure loyalty and trust. Moreover, the authors asserted that each of the four CQ sub-constructs plays differing roles of varied intensity across the trust formation and development process. Metacognitive CQ is the sub-construct that enables a higher level of cognitive





processing of the information and context in understanding the different nuances. However the most important sub-construct that lubricates the trust process is Motivational CQ, the motivational CQ sub-construct. Motivational CQ is the internal drive to want to exhibit behaviors that are considered culturally intelligent, which sits squarely at the crux of the dyadic relationship. Interestingly, the authors findings are in contrast with what CQ scholars who have advocated on the importance of knowing the local cultural practices and norms, cognitive CQ (Ng et al., 2012). Such knowledge does not appear to be as important in the development of the trust relationship, especially at the later stages of trust development. The data shows that expatriate managers with knowledge of local customs and norms are not perceived to be more trustworthy. Some HCNs subordinates opined that the time expatriate managers take to learn about the local customs and culture is better spent to understand what motivates the HCNs subordinates. The authors pointed that Livermore (2010) postulated that motivational CQ, the sub-construct that refers to the internal motivation that triggers an individual's mind-set and willingness to either engage or disengage in a cross-cultural situation is the key thrust to driving expatriate managers' behaviors to "buy hearts" and build trust in HCNs subordinates. As trust building evolves over time, expatriate managers recognize their need to make the decision to invest more time and effort in their HCNs through socializing efforts, engaging in social activities that go beyond the professional working hours, and more importantly, allowing HCNs subordinates to enter into the expatriate manager's "personal space" (i.e. sharing intimate details about each other's personal lives). The authors finding is that some expatriate managers feel that it is worthwhile to engage HCNs subordinates at a more emotional level even though it calls for personal time sacrifice as they see remarkable returns in terms of loyalty and positive citizenship behaviors in the HCNs subordinates (Ang & Tan, 2016).



Moreover, the authors key finding is that expatriate managers who demonstrate culturally intelligent behaviors that are viewed to be “from the heart” are perceived as having higher CQ and are more likely to earn affect-based trust from their HCNs subordinates. From the data analysis, the authors found that trust formation of HCNs with expatriate manager start with cognition-based trust in the initial relationship building stage. The behaviors that build trust are largely competence based – e.g. competence and knowledge, efficiency and effectiveness at workplace, results-oriented, set goals. The authors in their findings also illustrated that the term “buying people’s hearts” is a type of CQ when manifested behaviorally, lubricates the trust building process between expatriate managers and HCNs, particularly in engendering affect-based trust. In this study, the authors interpreted this term as understanding what the norms are in the culture and taking the extra step to act in line with the expectations of the culture. The authors also found that affect-based trust can be fostered when HCNs see that the expatriate managers consider their potential, take the risk to trust in their capabilities and empower them to succeed. Thus, when things do not turn out the way they were planned, the expatriate manager does not blame the HCNs. This creates an environment of safety and trust which encourages HCNs to take risks to realize their potential. Moreover, the authors also found that trust is built when expatriate managers are perceived by HCNs to adapt their usual communication styles to suit the local context. The data showed that language fluency that helps to bridge communication between the two parties may not automatically build trust. As well, majority of HCNs who assessed that their expatriate managers are “high” on CQ because they feel that expatriate managers who are willing to spend personal time with them would be more caring, and therefore, more trustworthy. The research question that revolves around the role of CQ in trust building, the authors observed that the largest count of CQ lie with Behavioral CQ -behaviors. This is likely because when respondents are asked about what motivates their expatriate managers



to behave in certain ways, HCNs tend to say they do not know but would proceed to describe more behaviors to justify. That is, while interviewees are able to provide examples of outward behaviors (e.g. Participate actively in team building and socializing activities) as demonstration of being culturally intelligent, the actual interviews did not yield many conversations about the “why”, or the motivation behind these behaviors. In addition, Ang & Tan also indicated that Rockstuhl and Ng (2008) found that trustors who have higher cognitive and meta-cognitive CQ reported higher trust levels towards their partners and partners’ behavioral CQ moderated the negative effects of cultural diversity on trust building. Cross-cultural qualitative work by Wasti et al. (2011) on with in culture dyads found that different cultures appear to build trust via ability, benevolence and integrity. Moreover, Ang & Tan found that expatriate managers who are considered of high CQ alluded that it is crucial to understand emotionally the psyche of the people, their fears and aspirations. Conversely, HCNs who assessed their expatriate managers “low” in their CQ observed that these managers seem to draw a line between professional and personal time and are unwilling to invest time to build relationships with HCNs (Ang & Tan, 2016).

Despite the authors findings from the trust literature that the Chinese collectivistic society prefers affect-based trust building (Chen et al., 2014; Tan and Chee, 2005; Wasti et al., 2011), The authors found the demonstration of competence to be key for both parties, hence cognition-based trust is more dominant in the trust building efforts between expatriate managers and their Chinese HCNs in the early part of the relationship. Over time, with credibility established via both parties’ competence, the role of affect-based trust building takes over. In this phase of affect-based trust building, HCNs deem “heart-buying” behaviors, empowerment and development, changing of communication styles, understanding societal and



historical nuances and bridge-building and understanding the individual psyche to be central in building affect-based trust (Ang & Tan, 2016).

Chua, Morris & Mor (2012) hypothesis is that individuals' metacognition intelligence is positively associated with trust building and with effective intercultural creative collaborations in their range of dyadic working relationships with coworkers of other cultures. The authors proposed that the effect of cultural metacognition runs through affect-based trust, which arises proximally out of communication experiences. The author's argument involves two more specific claims. First, the level of affect-based trust that one establishes in relationships to people of different cultures is a function of one's cultural metacognition intelligence. Second, affect-based trust in an intercultural relationship determines the success of creative collaboration. Regarding the first claim, the authors argued that cultural metacognition affects leaders' interaction by enabling them to adapt their styles appropriately, taking into account cultural differences, yet not assuming more differences than truly exist. If an intercultural dyad has a member who can adapt to the other person, the dyad is more likely to have a conversation that results in mutual affect-based trust. The authors pointed that Chua, Morris, and Ingram (2010) found that affect-based trust is associated specifically with new idea sharing in leaders' professional networks. Affect-based trust may be particularly important in intercultural relationships as it buffers the intercultural anxiety that often inhibits close cooperation. Additionally, the authors found that affect-based trust helps address the challenges of conflict and misunderstanding that arise from cognitive gaps in problem representation common in intercultural relationships. Affect-based trust can increase the motivation for the parties involved to carefully listen to and understand the other's alternative perspectives, as opposed to outright dismissing them. While, low metacognitive CQ could lower cognition-based trust, individuals' perceptions of colleagues' reliability and competence



probably does not hinge as much on the quality of their interactions as does their affective feelings toward the colleagues. As well, low confidence in the competence of the other would also decrease one's willingness to listen to alternative ideas and perspectives from that person. These effects would in turn dampen the creative collaboration. The authors observed that the results for affect-based trust have the same pattern of results for sharing new ideas. The results showed that there is a deficit in affect-based trust for low metacognitive CQ managers in their intercultural ties (Chua, Morris & Mor, 2012).

In addition, Chua et al., (2012) examined both types of trust, the affect-based and the cognition-based trust as mediators. Because the effect of metacognition cultural intelligence on new idea sharing occurs only when alters are culturally different from the participant, the authors first showed that metacognition cultural intelligence has a positive effect on affect-based trust ( $b = .29, p < .05$ ), and that metacognition cultural intelligence had no effect on cognition-based trust ( $b = .08, p > .10$ ), ruling out the alternative explanation that cognition-based trust is a mediator. The same results showed the direct effect of cultural metacognition on sharing new ideas ( $b = .21, p < .05$ ). When the authors added affect-based trust in the analyses, the effect of metacognition cultural intelligence completely disappeared suggesting a mediation effect. The effect of affect-based trust on the dependent variable of idea sharing remains significant. In sum, these results suggest that with low metacognition cultural intelligence, managers' reduced likelihood to share new ideas is mediated by affect-based trust but not cognition-based trust. The results demonstrated that leaders with lower metacognition cultural intelligence are less likely to have developed affect-based trust in their intercultural relationships and are thereby less likely to share new ideas in these relationships. Moreover, the results showed that the deficits in trust and



creativity-related communications associated with lower metacognition cultural intelligence in intercultural relationships (Chua et al., 2012)

Chua et al., (2012) research makes several theoretical contributions. First, metacognition cultural intelligence appears linked to a certain type of trust. Affect-based trust, but not cognition-based trust, is positively associated with metacognition cultural intelligence. Why not cognition-based trust (i.e., individuals' expectations of the other's competence and reliability)? The authors pointed to Morris (2011) to answer this question, that most likely, these expectations are less contingent on one's personal interaction with a given colleague and more on objective indicators, such as the other's observable accomplishments and institutional affiliation. Another explanation for the affective pathway from cultural metacognition involves people's motivation to adapt and modify their cognitive schemas during intercultural interactions. This motivation grows through affect-based trust to the extent that people are more motivated to adjust their schemas if they feel stronger emotional bonds with their partners of different cultures, these strong emotional bonds build trust between partners and genuinely motivate their collaborative relationship to work.

In Li et al., (2012) study, the authors' hypothesis was that member's behavioral CQ is positively affects the partner's receptivity-based trust. The authors suggest that member's language proficiency moderates the effect of behavioral CQ on a partner's receptivity-based trust, in the direction that low language proficiency leads to weak relationship between behavioral CQ and receptivity-based trust. The results indicated that a member's behavioral CQ significantly influences his/her partner's receptivity-based trust (H1,  $t=2.44$ ,  $p=.02$ ). The results clearly demonstrate that individuals' behavioral CQ impacts partners' trust in a cross-cultural virtual environment. The authors' findings are in line with Chang, Chuang, and Chao's proposition, in which they suggested that individual's cultural adaptation was positively related to



communication quality and trust. The authors study confirmed this effect by assessing cultural adaptation with cultural intelligence and testing causal relationships using an experiment setting analyzed within the PLS structural equation framework. The findings also showed that in a virtual environment, when visual information and behavioral communication is largely constrained, cross-cultural verbal adaptation still functions in facilitating communication and improving partners' receptivity-based trust. Such trust strongly predicts peer satisfaction, which is an indication of team cohesion and wellness (Li et al., 2012).

## **5.2 Discussion for the correlation between CQ and mutual understanding / conflict**

Shaffer and Miller (2008) argued that both language and previous international experience are playing an important factor for the success of an expatriate. Language and previous experience give the expatriate the ability to create a mutual understanding with other team-members and understanding the organizational objectives. As referred to the US manager case he lacks the factor of language and previous international experience which can be interpreted in another way for lacking the cultural intelligence (CQ). There are so many factors other than language which can create the misunderstanding of goals, body language, statements, etc. and one of these other factors is previous experience with other cultures. Leaders with high essential dimensions of CQ will have a great impact on creating a mutual understanding and constructive conflicts with his/her followers.

According to Chen et al., (2014) studies, it was argued that CQ is an effective component for determining individual's cross-cultural adjustment, where people with higher CQ will be able to understand cultures that they are unfamiliar with, then it will be easy for them to adjust their own behaviors. They will be able to understand norms and practices well. They can show verbal and non-verbal actions, using the words, body languages, and facial



expressions in a proper way, hence they can get acceptance in the new setting.

Gonçalves et al., (2015) argued in their study that high levels of CQ mediated by self-monitoring and self-dependent is positively affecting and predicting the style of effective conflict management that an individual shall use in a new cultural setting. It was mentioned that cultural intelligence (CQ) is an effective predictor of conflict management style. The study also shows higher metacognitive CQ will have a decisive power in management conflict styles. “These results point to the importance, in interpersonal relationships, of the existence of cooperative reasons in individuals who exhibit high levels of intelligence, once the outcome in conflict situation will be more satisfying for both parties (Imai & Gelfand, 2010)” (cited in Gonçalves et al., 2015, p. 16).

Hu et al., (2019) argued that there is a significant relationship between cultural intelligence (CQ) and creative performance for individuals of interorganizational teams. It was mentioned that individuals with high cultural intelligence will moderate the use of relationship conflict rather than task conflict for creating a higher creative performance. Team conflict is a significant factor of expressing high volume of cultural intelligence among the interorganizational teams. “The results show that the relationship between cultural intelligence and creative performance is strengthened in the context of high relationship conflict” (Hu et al., 2019, p. 109). Due to different organizational cultures, interorganizational teams with high cultural intelligence (CQ) would prefer to use the relationship conflict rather than task conflict in order to interact and understand each other.

The research paper of Kubicek et al., (2019) has examined the theories of cultural intelligence, role stress, and organizational culture theory in order to explore the nature of interaction between cultural intelligence, organizational culture and cross-cultural role conflict, ambiguity, and overload. The results





supported the mediation role and effect of cross-cultural conflict, ambiguity, and overload on cultural intelligence. Consequently, the mediation effect has supported the relationship between cultural intelligence and organizational culture. In our point of view cross-cultural conflict has a significant relationship with cultural intelligence (CQ) in order to draw the organizational culture. This mediation and relationship between cultural intelligence (CQ) and degree of conflict are varied from one context to another depending on the organizational culture do the individuals prefer.

### **5.3 Discussion for the correlation between CQ and organizational commitment**

Anvari et al. (2014) study aims to determine the four CQ dimensions level of UTM leaders. CQ level of UTM leaders were evaluated by their subordinates (academic staff). The result showed that leaders require an ability to adapt to a variety of cultural situations, this ability called cultural intelligence (CQ). Therefore, employee with high CQ requires less managerial interference. Employee with low CQ may be less adapt in this skills, and may need more managerial interference to help them better manage cultural opportunity in thinking and behaviors that lead to more confidence, sense of control, and positive interaction, that translate to a higher commitment. The authors confirm that cultural intelligence offers leaders an overall selection and perspective that can be applied to a numerous of cultural situations. It is a capability that includes four different dimensions that enabling us to meet the fast-paced demands of leadership. Cognitive reflects knowledge of the norms and practices in the host culture developed from training, education, and personal experiences. Meta-cognitive individual's ability to control their thought processes relating to culture. The motivation facet reflects the individual's capability to learn about and desire to adapt in culturally diverse settings. This study adds to the expanding network of cultural intelligence by determining which factor (meta-cognitive, cognitive, motivation, behavior)



best predicts leadership. It also answers the challenge to consider cultural intelligence as a multidimensional construct and examine what specific dimensions of cultural intelligence have relevance to different outcomes. Earley and Ang (2003) argued leader's effectiveness and success is largely dependent on the ability to adapt to the various cultural contexts (Anvari et al., 2014).

The results of Dolatshah & Hosseini (2015) study showed that there is a significant positive correlation between organizational commitment and cultural intelligence. Therefore, with enhancement of the commitment, personnel's cultural intelligence is also increased. As a result, the hypothesis is confirmed. Jenna Abadi et al (2013) found a significant positive relationship between cultural intelligence and the dimensions of organizational commitment of the workers. Among the four dimensions of cultural intelligence, knowledge was the strongest predictor of organizational commitment (Dolatshah & Hosseini, 2015).

In Safari & Radmehr (2013) study, the effect of cultural intelligence on service staff's professional commitment has been investigated. Findings of this study indicate that cultural intelligence is a key factor in staff's professional commitment; as the paper's primary hypothesis being the positive impact of cultural intelligence on professional commitment has been proved, the preceding claim is again confirmed. The authors noted that the results of the study are to a great extent in accordance with the findings of Fidler et al.'s. The results of this study also showed that being equipped with cultural intelligence can be effective in increasing staff's professional commitment, especially for organizations with high cultural diversity; as this diversity makes it more likely for the staff to come into conflicts with each other. In service organizations operating in multicultural environments, such as banks, cultural intelligence besides other operational skills can guarantee their success. Thus, selection, training and evaluation of staff in these



organizations should not be limited to technical capabilities and knowledge; the effective communication ability and specifically the cultural intelligence should be taken into account as important requirements for employing staff in these kinds of organizations. In addition, the results of this study show that as the level of cultural intelligence among staff increases, their emotional attachment to do certain things also increases; consequently, individuals feel they owe their job and that they have to get their duties done. The results of this study also showed that cultural intelligence can solve many problems in various social and cultural contexts. According to the positive and significant effect of cultural intelligence on professional commitment, and based on that cultural intelligence elements are teachable, The authors suggested some efforts that can be made to enhance the Bank staff's cultural intelligence, which leads to increase the staff's professional commitment. Accordingly, some suggestions have been made to improve cultural intelligence by asking staff to have an overview of their own cultural knowledge, increasing accuracy and intelligence in cross-cultural interactions, knowing about and respecting other cultures, the gradual involvement with other cultures and also enabling cross-cultural interactions in real conditions for the Bank staff.

Balascio (2017) argued that the United States is contending with a national shortage of nurses (Egenes, 2012). This shortage has been attributed to numerous factors, including regulatory changes, reimbursement changes, decreased educational opportunities, and issues of job dissatisfaction. As cited in (Balascio, 2017, p. 109) that leaders have been identified as a key reason for individuals to stay or leave an organization (Chan et al., 2013; Egenes, 2012; Heinen et al., 2013; Havens et al., 2013; Tuckett et al., 2015). The purpose of this study was to determine whether hospital nursing staff (followers) is more affectively committed to their organizations when their leaders exhibit cultural intelligence. To calculate the results in Balascio (2017) study, the author used The Spearman's rho to examine the



relationship between leaders' motivational cultural intelligence and the followers' affective organizational commitment. A weak correlation that was not significant was found,  $r(25) = .127, p > .05$ . This result illustrates that motivational cultural intelligence of leaders was not related to affective organizational commitment of followers. Similarly, The Spearman's rho was calculated examining the relationship between leaders' cognitive cultural intelligence and the followers' affective commitment. A weak negative correlation that was not significant was found,  $r(25) = -.179, p > .05$ . This result means that Cognitive cultural intelligence of leaders was not related to affective organizational commitment of followers. In addition, the Spearman's rho was calculated examining the relationship between leaders' metacognitive cultural intelligence and the followers' affective commitment. A weak negative correlation that was not significant was found,  $r(25) = -.283, p > .05$ . Metacognitive cultural intelligence of leaders was not related to affective organizational commitment of followers. Also, a Spearman's rho was calculated examining the relationship between leaders' behavioral cultural intelligence and the followers' affective commitment. A weak negative correlation that was not significant was found ( $r(25) = -.243, p > .05$ ). This means that behavioral cultural intelligence was not related to the followers' affective organizational commitment (Balascio, 2017)

In Okati (2013) study, the author findings are consistent with several previous studies as Abzari et al. (2010) had also concluded that cultural intelligence did have a part in improving group efficiency; they believed it would result in better relationships among the members and therefore higher toleration and adaptation toward each other. Kuch and Steer (1978) had also proved the significance of good working relationships in improving organizational commitment. In addition, the findings of the present study showed that there is a significant relationship between cultural intelligence and organizational commitment of workers. This finding is consistent with



those of Rahimi-nia et al. (2009), Ang et al. (2007), and Abzari et al. (2010); they all believed that there is a relationship between cultural intelligence and performance of workers, which could in group efficiency result in better work relationships and therefore stronger organizational commitment. As well, the author analyses showed that there is a significant positive relationship between knowledge of cultural intelligence and organizational commitment of workers. This finding is consistent with the studies done by Rahimi-nia et al. (2009), Ang et al. (2007), and Abzari et al. (2010) which were supportive of the relationship between knowledge of cultural intelligence and group efficiency. Put another way, the more the knowledge of individuals from their own mental responses to new cultural environments, the more probable the strength of organizational commitment. Similarly, the results showed that there is a relationship between motivation of cultural intelligence and organizational commitment, which is consistent with Rahimi-nia et al. (2009), Ang et al. (2007), and Abzari et al. (2010). This means that the more people are motivated toward knowing different cultures and customs and toward tolerance of the differences, the stronger organizational commitment in them. The final results in the research showed the existence of a significant positive relationship between behavior of cultural intelligence and organizational commitment, whereas the more individuals are flexible to particular behaviors of certain groups, the more probably they have strong organizational commitment Okati (2013).

#### **5.4 Research Limitations**

In our study, there are some limitations that we want to discuss. First, for conducting our study, we have chosen the qualitative research method and following a conceptual framework in order to answer the research question. Maxwell (2013) pointed out that conceptual framework is something that is constructed, not found. Results in conceptual studies are created non-empirically, in which data is obtained from previous researchers and



literatures; because of that the conceptual model needs to be validated in real-world contexts. Moreover, as our strategy for data collection is through a systematic review of the literature, we have already faced a limitation due to the few sources of theoretical text data in the existing literature that provide an understanding of in what way can cultural intelligence (CQ) affect trust, mutual understanding/conflicts and organizational commitment in framing the effectiveness of leader-follower relationship. For this reason, our sample is small, whereas our findings are only based on the insights of 15 academic journals or articles. In addition, the study was performed in a business setting in restricted geographical areas, as well as within only one dyadic relationship, which is leader-follower relationship, and not concludes the effect of cultural intelligence on other dyadic relationships.

## 5.5 Answering the Research Question

In this part we are demonstrating how we answered our research question. As a starting point and in the theoretical framework chapter, we have discussed the main seven theoretical concepts that can lead us to answer our research question. We have explored the further definitions and theories of both human intelligence and cultural intelligence which portrayed an idea of how human intelligence differs from cultural intelligence for a leader. Progressively, we have identified the theories and further definitions for both work relationships and leader-follower relationships. According to this point, the theories for work relationships and leader-follower relationships embodied how both terminologies are different but at some point both definitions can be used interchangeably to support each other when it comes to the dyadic relationship at the organizational context. Thus, we have proposed that there are some other compelling and mediating factors that can catalyze the said effectiveness. We proposed these catalysts in defining trust, mutual understanding / conflict, and organizational commitment. The theoretical definitions of the three moderating factors has crystalized the fact



that we can build a grounding relationship between the three moderators and the cultural intelligence (CQ) which may lead us to frame the effectiveness of leader-follower relationship. In order to frame these correlations between the independent variable (i.e. cultural intelligence), the moderating variables (i.e. trust, mutual understanding/conflict, and organizational commitment) and the dependent variable (i.e. leader-follower relationship), we have built and generated a conceptual model. Referring to the independent variable, mediating variables, and the dependent variable, the conceptual model has three parts (Figure 2). Based on the integrative conceptual model that we have built; we have proposed the main hypothesis (*H1: Leaders with higher Cultural Intelligence (CQ) have a positive influence on the effectiveness of their leader-follower relationship*). The main hypothesis proposed has ignited us to answer the research sub-question partially (*Considering the dyadic leader-follower relationship, in what way can cultural intelligence (CQ) mediating the role of trust, mutual understanding/conflicts and organizational commitment?*). We have selected 15 peer-reviewed articles in order to analyze and explore the fact that we can build a positive and significant and influential relationship between the mediating variables and the independent variable. Consequently, we have proposed three sub-hypotheses (*H1a: There is a significant and positive influence of cultural intelligence (CQ) on leader-follower relationship through mediating the role of trust building, H1b: There is a significant and positive influence of cultural intelligence (CQ) on leader-follower relationship through mediating the role of mutual understanding/conflict, H1c: There is a significant and positive influence of cultural intelligence (CQ) on leader-follower relationship through mediating the role of organizational commitment* ). By analyzing the 15 scholarly articles we have found a strong support for our proposed three sub-hypotheses which enabled us to answer the research sub-question. By answering the sub-question, we have built a ground estimate that we can answer the main research question by exploring the discussion

and different viewpoints of the academic scholars. In order to do so, in chapter 5 of our research we have been going deeper on further discussions, and by going deeper we have entangled three parts of the integrated conceptual model which enabled us to answer the main research question (*What is the role of cultural intelligence (CQ) in framing the effectiveness of leader-follower relationship?*). Through the multiple propositions and analysis, we have done, we are building a supportive conceptual model which can work as a ground for further researches and can support our findings for the different correlations (Figure 3).

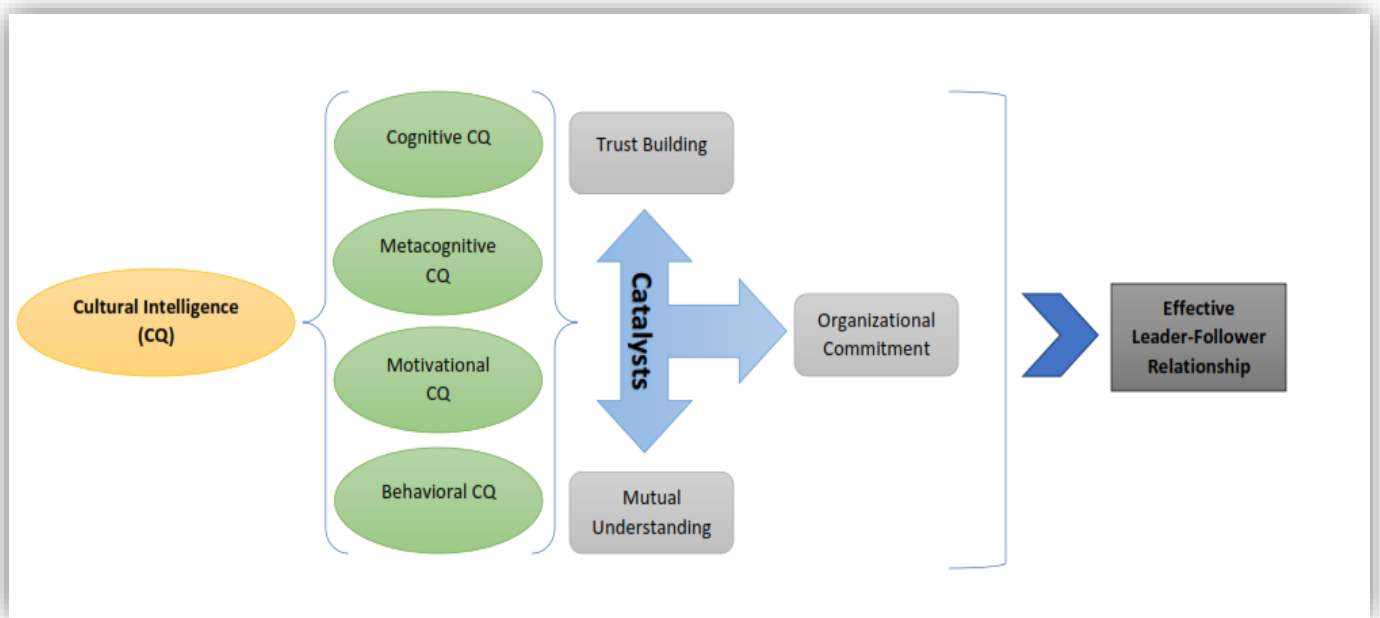


Figure 3: Supportive Conceptual Model; Created by the authors

## 5.6 Theoretical Implications

Our thesis has presented the study of cultural intelligence (CQ) through building a conceptual model. Yet, we acknowledge the fact that our model has to be tested through the implementation of quantitative or qualitative research approaches. We have supported and acknowledged that Cultural





intelligence (CQ) has its four dimensions of intelligences as explored and studied at the previous studies, but the previous studies have not acknowledged that the four dimensions are still in need of using catalysts or supporting variables as we have done in our study. Our conceptual model has acknowledged the fact that cultural intelligence (CQ) cannot work alone, for instance leaders with high cultural intelligence (CQ) might not have effective relationship with their followers unless they use some supplementary ingredients that can support their cultural intelligence competence. Apparently, these supplements might include the trust building, mutual understanding / conflict, and organizational commitment. There might be some other supplements that can be used instead, depending on the personality of both leaders and followers or the organizational culture. Our thesis has supported the fact that there is a significant positive relationship between cultural intelligence (CQ) and trust, mutual understanding/conflict, and organizational commitment. Thus, the study can be used in building other conceptual models which can support or moderating the use of other factors.

## **5.7 Practical Implications**

Our research has acknowledged the fact that organizations with diverse talents and multicultural groups, shall ensure that their leaders are having a high cultural intelligence, as well as, using their multiple intelligences by mediating the use of building trust with their teams, increasing their organizational attachment and commitment, and increasing the mutual understanding for clarity of goals as well as using relationship conflict as a support for enhancing the effectiveness of leader-follower relationship. We think that in a global world, organizations will focus on their hiring process on testifying leaders or managers' cultural intelligence instead of conducting IQ tests. We suggest that cultural intelligence dimensions can be testified on regular basis, as well as, once the organizations demand leaders with higher



metacognitive or cognitive cultural intelligence for example. We cannot ensure the fact that organizations can enhance their current staff members' cultural intelligence by conducting training programs, as followers can learn from their leaders through enhancing the effectiveness of their relationships. Framing the effectiveness of leader-follower relationship is a turning-point for some organizations and it can be boosted by either employing a succession plan programs by shadowing the work of a leader or by moderating the use of other variables like what we have explored in our thesis.

## **5.8 Future Research Implications**

Although there has been some limited research on cultures and its effects on work relationships in the multicultural organizational sciences, there had not been a comprehensive effort to identify the key underlying dimensions of effective work relationships. Therefore, we encourage researchers to devote more attention to the dynamic of cultural diversity, and how it affects attitudes and relations between employees in the multicultural workplaces. Such as future social research that investigates the physiological manifestations of dyadic work relationships (e.g., leader and follower relationships), reflecting such dimensions as loyalty, trust, respect, mutual understanding and integrity, for example, could add greatly to a more informed understanding of reactions to work relationships. Through reading many articles to build our thesis, we realize that beside the importance of mediating the roles of trust, mutual understanding/conflict and organizational commitment. Emotional intelligence (EI) can play a significant role in mediating the positive relationship between cultural intelligence and the effectiveness of leader-follower relationship. Emotional intelligence refers to the ability and capability of individuals to identify and recognize their own emotions, as well as, the emotions of others and to use their emotional information to guide their thinking and behaviors. EI includes many skills



like the ability to manage and adjust own emotions to adapt to different situations and environments, and the ability to use these emotions in problem solving, and helping others to do the same. As well, many studies enhance the importance of EI and its effect on the three variables of our study, namely; trust, mutual understanding/conflict and organizational commitment. Whereas, results from many researches revealed that there is a highly significant correlation between emotional intelligence and these three variables. Hence, it is important for leaders through delivering lectures and holding workshops to try to increase their follower' emotional intelligence skills which can lead to productive achievements for the organization, as many studies signify that it is possible to increase the staff's organizational commitment through their emotional intelligence. Goleman (2004) pointed out the importance of emotional intelligence. In his article, he argued the importance of the relationship between emotional intelligence and effective performance when it comes to leaders in the organizational context. Consequently, he observed how emotional intelligence shows itself on the job. Goleman (2004) mentioned that "Emotional intelligence is the sine qua none of leadership. Without it, a person can have the best training in the world, an incisive, analytical mind, and an endless supply of smart ideas, but he still won't make a great leader" (Goleman, 2004, p.82). "The most effective leaders are alike in one crucial way: They all have a high degree of what has come to be known as emotional intelligence. It's not that IQ and technical skills are irrelevant. They do matter, but mainly as "threshold capabilities"; that is, they are the entry-level requirements for executive positions" (ibid). Consequently, we agree with Goleman about the importance of emotional intelligence with its five components at workplace, it is a required personal capability for both leaders and followers for an effective and successful performance and for an efficient leader-follower relationship within the organization.



Previous studies done by Welmorgan and Zafar (2010), Guleryuzeral, et al (2008), Salami (2008), Abraham (2000), ZainalArifin and YahayaMohd (2004) and Cichy et al. (2007) confirmed that employees enjoying higher emotional intelligence are able to render desirable relationship in their respective organization as they do the same with their guests and fellow-staff. Employees that could control and manage their feelings and excitements effectively can leave positive impacts on their fellow-staff, managers and the guests. In this way employees would enjoy higher job satisfaction and organizational commitment (Mohamadkhani and Lalardi, 2012). For this reason, we think that additional studies on the dynamic of emotional intelligence will be very fruitful.

## 5.9 Conclusions

In our study, as mentioned previously that the goal of our research is to have a deeper understanding of how cultural intelligence (CQ) in multicultural workplaces affects the leader-follower relationship. Our research is to explore how leaders and followers from different cultures work and interact with each other. Trust, mutual understanding and organizational commitment will be the elements of independent variables based on our study cultural intelligence (CQ). So, as the effect of cultural intelligence on organizational commitment has been investigated. The findings of our study indicate that cultural intelligence is a key factor in organizational commitment, as our hypothesis showed a positive impact of cultural intelligence on organizational commitment. The results of our study also showed that being equipped with cultural intelligence can be effective in increasing staff's commitment, especially for organizations with high cultural diversity; as this diversity makes it more likely for the staff to come into conflicts with each other. In multicultural environments, cultural intelligence is essential to guarantee success. In addition, researches conducted on cultural intelligence



and the two other dimensions trust and mutual understanding, all of which identified a positive relationship between the variables.

### **5.10 Authors' Contributions to the Research**

We have started the idea of our thesis by thinking to write about cultural diversity but we have found it too broad from what we are intending to study as we have found many theories talking about cultural diversity but the fact we have found that these theories will not be correlating with our mediating variables. We were thinking to stick to on the fact that we can employ one theory that can enable us to have a strong link with what we are intending to explore and study. Consequently, we have concluded that we can diverge our study to the theory of cultural intelligence (CQ) which we have found it more worthier than talking broadly about cultural diversity also it can serve what we are intending to link and at the same time we are still writing on cultural diversity. After discussion, we started to change the title of our thesis as well as research questions and objectives of the research. At the first instance we have employed a qualitative research methodology which would depend on non-structured interviews and secondary data collection. Due to the current situation of corona virus, we have mutually agreed to employ a conceptual research methodology depending on analyzing peer-reviewed articles of data collection. Consequently, we divide the 15 articles between each other and started to analyze. The previous step as we explored in our thesis that we have started to work on the theoretical framework which could enable us to build our conceptual model and propose our hypotheses. We think that we have contributed equally to the writing of this thesis and we were welcoming the new ideas which might come up at the early stages of the writing of each part. As we referred to new insights and ideas of writings, we have followed the idea that we are integrating our writings in some parts to be one at that were after reviewing the writing of each other.



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