

IMPACTS OF SPIRITUAL AND CULTURAL INTELLIGENCE ON LEADERSHIP EFFECTIVENESS: A CONCEPTUAL ANALYSIS

AAhad M. Osman-Gani¹, Zubair Hassan²

¹Professor & Dean, IIUM Academy of Graduate & Professional Studies,

²PhD Candidate, Faculty of Economics and Management Sciences, IIUM

Email: aahad@iium.edu.my

ABSTRACT

The purpose of this paper is to examine the impacts of Spiritual and Cultural Intelligence on Leadership effectiveness in global environment using the available current literature. Through the review of past work, the most dominant concept of cultural intelligence was introduced by Ang et al. (2007) where four dimensions of cultural intelligence were proposed (metacognitive intelligence, cognitive intelligence, motivational intelligence, and behavioural intelligence). In terms of spiritual intelligence, Zohar and Marshall (2005) and Reeve (2005) work could be a very useful and gain much attention in the field. Both framework to measure cultural intelligence and spiritual intelligence were empirically examined in relations with leadership effectiveness. A mixed result was reported. However it is important to note that majority of the study indicated that Cultural intelligence and Spiritual Intelligence have positive and significant impact on global leadership effectiveness in terms of decision making, performance, and commitment. Therefore this paper is proposed to collect data using three instruments: Ang et al. (2007)'s four cultural intelligence dimensions and the measurement tool will be used to measure cultural intelligence. To measure Spiritual Intelligence, Zohar and Marshall (2005)'s measurement tools will be used and to measure leadership effectiveness, Kouzes and Posner (1995). This study will be useful for individual managers and organisation in developing global mind-set and effectiveness of their managers in global environment and working with diverse workgroups.

Keywords: spiritual intelligence, cultural intelligence, leadership effectiveness

INTRODUCTION

The purpose of this paper is to present a conceptual analysis of the impacts of Spiritual and Cultural Intelligence on Leadership effectiveness in a global environment. Emergence of globalisation in terms of ‘shrinking time’, ‘shrinking space’, and ‘borderless world’ (Wall et al., 2010) demanded more interaction between various societies where needs and wants seems become more similar. Although it seems the needs and wants become similar around the world due to globalisation in many ways (Friedman, 2005), the cultural diversity creates challenges for global leaders. Many researches done in the past indicated that the following cultural diversity for multicultural domestic work teams (Tsui and Gutek, 1999); multinational work teams (Earley & Gibson, 2002); global leaders (Van Dyne & Ang, 2006); and those in overseas work assignments (Bhaskar-Shrinivas et al., 2005). However it is noticeable that there was relatively very little research focus on examining the influence of cultural intelligence on effectiveness of leadership, especially in global environment. Although there are some studies which focus on examining the Cultural Intelligence (CQ) on leadership effectiveness, it seems there is a important gap in understanding why some managers or leaders are more effective than others in culturally diverse situation. For this reason, perhaps, Cultural Intelligence (CQ) gained much attention from cross-cultural management studies (Ng & Earley, 2006). Also due to inter-connectedness with the raise of Trade Blocks and Free trade agreements, the diversity among the workforce becomes an important issue in terms of why some individuals are effective than others in more culturally diverse situation (Gelfand, Erez & Aycan, 2007).

In terms of Spiritual Intelligence (SQ) and its importance in developing effective and successful leaders in a global environment. To cope with changes of today’s complex world, some researchers suggest issues of spirituality and spiritual intelligence (Cavanagh, 1999). According to King (2001) there are only few coherent and systemic researches conducted to explain and understand the factors and features of Spiritual Intelligence (SQ) to boost it. Regarding the Spiritual Intelligence (SQ), the issues still seems very necessary for global business leaders and businesses which have a direct impact on economic development and indirectly creating harmony in the society. Lack of Spiritual Intelligence (SQ) among the global leaders could negatively impact the employees. A study conducted in 2005, revealed that employees reported feeling isolated, devalued, dehumanised and exploited (Chandler Lee, 2005). Many studies have been done in the past in examining Spiritual Intelligence (SQ) in relations with employee performance (Zohar & Marshall, 2004), organisational citizenship behaviour (kaya, 2015), organisational commitment and productivity (Jeon et al., 2013) and in relation to many other areas. However, very limited studies have been conducted empirically to confirm how Spiritual Intelligence can have effects on leadership effectiveness in a global setting.

Therefore, there exists a significant research gap, and it is important to understand the nature of relationship existing between Cultural and Spiritual Intelligence and Leadership effectiveness. This study aimed to identify the effects of Cultural and Spiritual Intelligence and its dimensions on Leadership effectiveness in a global environment. The following objectives were formulated for this paper:

1. To examine the impact of Cultural Intelligence (CQ) on Leadership effectiveness in a global environment
2. To examine the impact of Spiritual Intelligence (SQ) on Leadership effectiveness in a global environment

REVIEW OF LITERATURE

Earley and Ang (2003) introduced the concept of CQ – defined as the capability of an individual to function effectively in culturally diverse settings. A very similar definition of CQ was proposed by Ng and Early (2006, p.7) where they refers CQ to the “*ability to adapt effectively*

to new cultural settings". Ang et al. (2007, p.337) refers CQ as individual capability work effectively in a diverse cultural setting. Dyne et al. (2012, p.297) defines CQ as "individual's capability to detect, assimilate, reason, and act on cultural cues appropriately in situations characterized by cultural diversity". Recently CQ was defined as awareness and motivation about cultural differences to provide rooms for adaptation and adjustments where necessary.

Table 1: Summary of CQ definitions and the model to measure CQ

Author(s)	Nature of study	Definition	Cultural intelligence elements/Theories
Dyne et al (2012, p.297)	Conceptual	CQ is an individual's capability to detect, assimilate, reason, and act on cultural cues appropriately in situations characterized by cultural diversity	<ul style="list-style-type: none"> ✓ Metacognitive ✓ CQ, Cognitive CQ, ✓ Motivational CQ, ✓ Behavioral CQ,
Ang et al(2007, p.337)	Empirical	individual's capability to function and manage effectively in culturally diverse settings	<ul style="list-style-type: none"> ✓ Metacognitive ✓ CQ, Cognitive CQ, ✓ Motivational CQ, ✓ Behavioral CQ,
Ng and Early (2006, p.7)	Conceptual	Cultural intelligence refers to the ability to adapt effectively to new cultural settings	<ul style="list-style-type: none"> ✓ Adapt to new cultural setting
Ersoy, (2014)	Qualitative	Found that CQ plays an important role in increasing leadership effectiveness in global environment	<ul style="list-style-type: none"> ✓ Cultural Awareness ✓ Motivational Adaptation ✓ Behavioral Adaptation

One of the most known definition of Spiritual Intelligence (SQ) was given by the Emmons (1999, p.163) which states "a framework for identifying and organizing skills and abilities needed for the adaptive use of spirituality". Alternatively Sisk (2002) define SQ as a deep self-awareness of the whole body including mind and spirit. Nasal (2004, p.42) define SQ as an "ability to draw on one's spiritual abilities and resources to better identify, find meaning in, and resolve existential, spiritual and practical issues". A very comprehensive definition of SQ was provide by Zohar and Marshall (2005) emphasises on the ability to access higher meanings, values, purposes , unconscious aspects of self to live a richer and more creative life. King (2008, p.54) include similar aspects in defining SQ where he argued SQ is a "set of mental capacities which contribute to the awareness, integration, and adaptive application of the nonmaterial and transcendent aspects of one's existence...."

The Table 2 below shows summary of the definitions of SQ and related theoretical development.

Table 2: Summary of Definitions of SQ and related models

Author(s)	Nature of study	Definition	Spiritual elements/Theories
-----------	-----------------	------------	-----------------------------

Zohar and Marshall (2005, p.46)	Conceptual	Spiritual intelligence is an ability to access higher meanings, values, abiding purposes, and unconscious aspects of the self and to embed these meanings, values, and purposes in living a richer and more creative life.	<ul style="list-style-type: none"> ✓ Values ✓ Means ✓ Abiding Purposes ✓ Unconscious aspects of self
Emmons (1999, p.163)	Conceptual	A framework for identifying and organizing skills and abilities needed for the adaptive use of spirituality	<ul style="list-style-type: none"> ✓ Capacity for transcendence, ✓ Spiritual states of consciousness, ✓ Sense of the sacred or divine, ✓ Utilize spiritual resources to solve problems in life
King (2008, p.54)	Conceptual	A set of mental capacities which contribute to the awareness, integration, and adaptive application of the nonmaterial and transcendent aspects of one's existence, leading to such outcomes as deep existential reflection, enhancement of meaning, recognition of a transcendent self, and mastery of spiritual states	<ul style="list-style-type: none"> ✓ Critical existential thinking ✓ Personal meaning production, ✓ Transcendental awareness, ✓ Conscious state expansion
Sisk (2002, p.209)		Deep self-awareness in which one becomes more and more aware of the dimension of self, not simply as a body, but as a mind body and spirit	<ul style="list-style-type: none"> ✓ Self-Awareness as a mind body and spirit
Nasal (2004, p.42)		The ability to draw on one's spiritual abilities and resources to better identify, find meaning in, and resolve existential, spiritual and practical issues	<ul style="list-style-type: none"> ✓ love, ✓ joy, ✓ peace, ✓ patience, ✓ kindness, ✓ goodness, ✓ faithfulness, ✓ humility, and ✓ self-control

Drawing upon Sternberg and Detterman's (1986) multi-loci theory of intelligence, Ang and Van Dyne (2008) conceptualized CQ as a four-factor construct that includes metacognitive, cognitive, motivational, and behavioural dimensions. This framework of CQ was used by many researchers in the past in their study to measure CQ (Ang et al., 2007). Also Erosy (2014) proposed 3 factors related to CQ namely awareness, motivation and adaptation as given in the Table 1 above. Similarly many researchers proposed theoretical frameworks to measure SQ given in the Table 2. Zohar and Marshall (2005) proposed 9 factors to measure SQ which is basically rest on values, means, abiding purposes and unconscious aspects of self. Emmons

(1999) proposed a different model which in many ways was different from Zohar and Marshall (2005) framework. This framework covers Capacity for transcendence, Spiritual states of consciousness, Sense of the sacred or divine, and Utilize spiritual resources to solve problems in life (Emmons, 1999). Another popular theoretical development in measuring SQ was developed by King (2008), where it covers Critical existential thinking, Personal meaning production, Transcendental awareness and Conscious state expansion. This framework is being used to measure managerial effectiveness in various context as well (Silngiene and Skerriene, 2016).

CQ and SQ models in relation to leadership effectiveness

Related models and frameworks were used in past to measure CQ and SQ and its impact on various organisational outcomes. Some study purely conducted to examine the leadership outcomes as well. Fry's Spiritual Leadership Theory (Fry 2003; Karadag, 2009) emphasis on establishing causal relationship with organisational outcomes such as organisational commitment, and productivity. In here SQ of leadership is examined to assess whether spirituality of the leader enables him/her to be more effective by instilling employees to be more committed and engage in more productive behaviour (Karadag 2009). Another cited framework to examine the SQ and its impact on leadership effectiveness include Six Campbell Leadership Index in 1998 (Houston, 2014). In this model six items were covered to measure SQ, which are considerate, encouraging, enthusiastic, helpful, trusting and trustworthy. The study found that leadership effectiveness in terms of forging synergy and interpersonal savvy is being influence by SQ (Houston, 2014). Freeman (2011) attempted to measure SQ in terms of spiritual belief and spiritual practices (praying, meditating, reading scriptures) and its influence on managerial effectiveness by improving Servant leadership behaviour as a mediator. A model used to measure SQ which includes Critical existential thinking. Personal meaning production, Transcendental awareness and Conscientious state expansion were also used to examine the influence on leadership effectiveness in terms of service quality outcomes (Silngiene & Skerriene, 2016).

In terms of CQ there are numerous studies in relation with leadership effectiveness. One of the important studies which contributed to examine the CQ on leadership effectiveness is conducted by Chin and Gaynier (2006). In this study, global leadership effectiveness is measured using Global Leadership Competence Model. Global leadership competences are divided into categories where lower category begins with ignorance, awareness, understanding, appreciation, acceptance, internalisation and adaptation as the highest competences respectively (Chin & Gaynier, 2006). They found three CQ attributes such as cognition, motivation and behaviour influences all level of global leadership competences. Lack of cognitive CQ mainly reflects on ignorance (Chin & Gaynier, 2006). Another study conducted in order to examine the managerial effectiveness in terms of offshore outsourcing success using CQ proposed by Earley and Ang framework (Ang & Inkpen, 2008). They proposed and argue that inter-cultural capabilities of leaders could affect the success of their decision in offshore outsourcing indicating CQ could influence leadership effectiveness in global environment. Furthermore Kim and Van Dyne (2012) empirically examined the impact of CQ on leadership effectiveness in among executive working on international assignments using Integrated Distinctiveness Theory and Contact Theory. In this study CQ is a mediator. The study found CQ mediates the prior inter-cultural contact on International leadership potentials suggesting CQ is an essential element of leadership effectiveness in global environment. Ng, Van Dyne and Ang (2009) used Experience learning theory to examine the influence of CQ on leadership effectiveness using international experience. They argued that CQ is an essential learning capability that leaders can use to enhance and become effective by translating international experience experientiallearning in cultural diverse context.

Relationships between SQ and CQ on leadership effectiveness

From the growing body of literature on SQ and CQ, there are many elements that are crucial for the success of leadership practice in a global environment. In terms of SQ, three key dimensions are proposed, which are Spiritual values/belief (Reave, 2005; Karadag, 2009; Saad et al, 2015), Spiritual Practices (Reave, 2005; Freeman 2011), or Spiritual Leadership (Jeon, Passmore, Lee and Hunsaker, 2013; Houston, 2014) that strongly believed has significant impact on leadership effectiveness (productivity, effective decision making, commitment and success).

Spiritual Values and Beliefs of SQ were mainly proposed to measure using integrity, honesty, humility (Reave, 2005), closeness (Karadag, 2009; Freeman, 2011), religious and religious activities (Saad et al, 2015). Integrity one element of spiritual belief is considered as an essential element that influences leader success and effectiveness (Reave, 2005). A survey conducted by Fairholm (1997) indicated Integrity/honesty was the most frequently mentioned value for business leaders. Sense of integrity is an essential element of leadership success Bennis and Thomas (2002). It was also found that integrity plays an important role in influencing the five essential practices of effective leaders such as modelling the way, setting an example for others, by behaving in a way that are consistent with the stated values (Kouzes & Posner , 1997) . A lack of integrity has also been found to have negative impact on leadership effectiveness such as leadership failure be associated with leadership failure (Harden Fritz, 2002). Therefore integrity of leadership positively influences leadership effectiveness by improving employee productivity, and reduce employee turnover (Mayfield, 2002). More recently Zhang, Caza and Wang (2014) found that integrity have mediating effects on leadership effectiveness. However their findings suggest that the relationship between integrity and leadership effectiveness is only significant with less traditional subordinates and insignificant with more traditional subordinates. In contrast, many studies found dimensions examining behavioural integrity and moral behaviour directly related with leaders' effectiveness, and leadership practices outcomes such as job satisfaction, work engagement, and intent to quit as mediated by trust in the leader (Moorman et al, 2013). Another aspect of value and belief of SQ is honesty (Reave, 2005). It was found that being honest personality of leaders universally endorsed as an attribute of effective leadership in GLOBE project (Dorfman et al., 2004). Humility is important since personal vanity result self-promotion or importance than other people or even God (Reave, 2005). Leaders with high opinions were found to receive unreceptive criticism and negative feedback (Heatherton & Vohs, 2000). More recently found that humility or virtue of leadership influences effectiveness of shared leadership and team performance (Chiu, Owens & Tesluk, 2016). Also humility was found to have strong impact on effectiveness of leadership in terms of improving team work and building trust (Owens & Hekman, 2015). Religiosity and practices also found to have influence on leadership effectiveness (Saad et al., 2015). A study found on Islamic leaders such as Imams was found no significant impact of their religiosity on their leadership behaviour (Musalib & Ghani, 2013). However another study done using 200 companies, the result shows that leaders Spirituality (religiosity) and Belief influences leadership effectiveness (Zandi et al, 2015). Therefore this study formulated the following proposition (P1),

P1: Spiritual Values and Beliefs have a positive and significant impact on Leadership Effectiveness in global environment.

Second dimension of SQ proposed in this study is Spiritual Practices. This dimension is proposed to measure from variables that were used in previous studies. One of the variable is respects (Reave, 2005), recognition and considerate (Houston, 2014), Faire treatment

(Reave, 2005), trust (Houston, 2014), caring and concerns (Reave, 2005), helpfulness (Houston, 2014), Reflective practice or Meditation (Freeman, 2011), Listening and encouraging (Reave, 2005; Freeman, 2014), Parying and reading Scripture (Freeman, 2011). Reave (2005) argued that leaders who respect the values of the followers are more effective in empowering and sustaining performance. Another research found that those organisation with leaders who emphasis on respecting the values of employees tend to score high on customer satisfaction and highly profitable (Barrett, 2003). Also a study done on effectiveness of value based leadership found that those leaders respect others value and belief has powerful effects on employee motivation and work performance (Fry 2003). Treating others fairly promotes leadership effectiveness in influencing others to improve performance and commitment through trust (Reave, 2005). Houston (2014) found that trust and trustworthy leaders are very effective in influencing global leadership competence such as forging synergy and interpersonal savvy. Similarly caring and concerns also found to have positive impact of leadership effectiveness (Reave, 2005). Houston (2014) found helpfulness of leader encourage employees to engage in high performance activities. Individualised consideration was found to have positive impact on leadership effectiveness as leaders engage in supporting behaviour towards followers (Bass & Avolio, 1989). Supporting behaviour of leaders include “*coaching followers, listening, and attending to individual needs and desires*” (Bass, 1998, p.6). Also many studies found that the success and failure of leaders depends on caring and concerns towards others. Therefore reflective practices and meditation were considered as important Spiritual values of SQ that influences leadership effectiveness (Reave, 2005; Freeman, 2011). Communication with God, prayers meditation and spiritual readings were found to have a positive influence on leadership effectiveness (Neal, 2000; Freeman, 2011). Also leaders who willing to listen and take criticism from others are found to be more successful and effective (Houston, 2014). Therefore the second hypothesis is,

P2: Spiritual practices has a positive and significant influence on leadership effectiveness in global environment

The Table 3 below shows the summary of the variable that was selected to measure the SQ that has positive impact on leadership effectiveness.

Table 3: SQ Dimensions and Measures

Spiritual Intelligence Dimensions	Variables	Sources
Spiritual Values/Beliefs	Integrity	Reave (2005); Fairholm (1997); Zhang, Caza and Wang (2014); (Mayfield, 2002); Mayfield, (2002).
	Honesty	Reave (2005), Fairholm (1997)
	Humility/virtue	Reave (2005); Chiu , Owens, , and Tesluk (2016), Green et al., 2012)
	Closeness/belief	Karadag (2009); Saad, See, Adil and Kassim (2015); Freeman (2011)
Spiritual practices	Religious and religious activities	Saad, See, Adil and Kassim (2015); Mutalib and Ghani,(2013); Zandi et al., (2015)
	Respect and recognition/ considerate	Reave (2005); Houston (2014); Barrett (2003), Fry (2003).
	Fair Treatment/trust	Reave (2005); Houston (2014)

Caring and concerns /helpful	Reave (2005); Houston (2014)
Reflective practices/mediating	Reave (2005); Freeman(2011)
Listening/encouraging	Reave (2005); Freeman(2011)
Praying and reading scriptures	Freeman (2011)

The second aspect of this study focus reviewing CQ and its impact on leadership effectiveness. The CQ model developed by Ang et al. (2007) is being selected to review its impact on leadership effectiveness as this model is being empirically tested and review by many researchers in the past. CQ as whole was found to have a strong influence on global leadership effectiveness (Rockstuhl et al., 2011). The four dimensions of CQ are metacognitive CQ, cognitive CQ, motivational CQ, and behavioural CQ.

The first CQ dimension that will be reviewed to examine the impact of CQ on leadership effectiveness is metacognitive CQ. A metacognitive intelligence refers to “*awareness and control of cognition used acquire and understand information*” (Ng et al, 2009, p.514). Rockstuhl et al., 2011) found that metacognitive CQ has positive impact on global leaders’ effectiveness. Also Ansari et al. (2012) found a significant and positive impact of metacognitive CQ on transformational leadership practice where transformational leaders were found to have a positive impact on leadership effectiveness on motivating and improving employee performance (Hassan, 2015). Measure such as planning, awareness and checking the accuracy of the knowledge and changing mental models to accommodate the differences in culture are found to have important impact on effectiveness of leadership (Van Dyne et al , 2012) in making sound decisions in a global environment. The accuracy of cultural knowledge seems to increase the reliability and effective decision as the decision can consider all the differences and similarities to avoid any mistakes or sensitive issues (Ang et al., 2009). Therefore the third hypotheses of this study is,

P3: Metacognitive aspect of CQ has a positive and significant influence on leadership effectiveness in a global environment

The second dimension of CQ is cognitive CQ. Cognitive CQ means knowledge and how leaders structure that knowledge to make effective decisions (Ng et al, 2009). Chin et al (2006) found cognitive CQ elements such as values of the host country, legal systems and rules has a positive impact on global leadership effectiveness. Also Kim and Van Dyne (2012) found that cognitive CQ has a positive influence on leadership effectiveness among majorities. Also it was found that cognitive CQ has a positive impact on motivation and decision making process (Van Dyne et al, 2007). One of the possible ways to gain cross cultural knowledge is through experiences. There are mainly two ways to gain inter-cultural experience-through organization-initiated cross-cultural work experiences and non-work cross-cultural experiences (Caligiuri & Tarique, 2012) to determine the global leadership effectiveness. Caligiuri & Tarique (2012) argued that such experience can determine the leadership competences and if cognitive intelligence improves such competences- tolerance of ambiguity, cultural flexibility, and reduced ethnocentrism, in turn these competencies determines the global leadership effectiveness. Therefore the fourth hypothesis is,

P4: Cognitive aspect of CQ has a positive and significant influence on leadership effectiveness in global environment

The third dimension of CQ is motivational intelligence (Ang et al., 2009). Ang et al. (2009) argued that motivational CQ recognise the use of cognitive knowledge and motivated to focus on magnitude and direction of energy as local of intelligence. Motivational CQ includes intrinsic interest, extrinsic interest and self-efficacy (Van Dyne et al, 2012). Ansari et al (2012) found a positive and significant influence of motivational CQ on transformational leadership. Similarly Rockstuhl et al. (2011) found motivational CQ is strong determinant of global leadership effectiveness. In past many researchers found that higher efficacy beliefs causes engagement and persistence in challenging environments as well as it enables faster adjustments (Bhaskar-Shrinivas et al., 2005; Palthe, 2004). Therefore the fifth hypothesis is,

P5: Motivational aspect of CQ has a positive and significant influence on leadership effectiveness in global environment

Lastly the behavioural intelligence of CQ focus on leaders capabilities in implementing it or reflecting in their behaviour (Ang et al, 2009). Behavioural flexibility was found to correlate with interaction and work adjustments among Japanese expatriates working in USA (Black, 1990). Shaffer et al (2006) found behavioural flexibility determines work adjustments and general adjustments. Many studies found that those who can easily adjust to new working environment tend to perform better (Diallo and Hassan, 2014). Ansari et al (2012) found behavioural intelligence has a positive relation with transformational leadership practices. Li et al (2013) found that behavioural intelligence has strengthened the global leaders who have divergent learning style. Also another study found that behavioural intelligence has mediated the prior cultural interaction with international leadership potentials (Kim and Van Dyne, 2012). Also behavioural intelligence manifests themselves in every aspects of global leadership competence framework which in turn determines the global leadership effectiveness (Chin and Gaynier, 2006). Therefore the sixth hypothesis is,

P6: Behavioural aspect of CQ has a positive and significant impact on leadership effectiveness in global environment.

Table 4: CQ Dimensions and Measures

Cultural Intelligence Dimensions	Variables	sources
Metacognitive CQ	Planning	Van Dyne et al. (2012)
	Awareness	Van Dyne et al. (2012)
	Checking	Van Dyne et al. (2012)
	Accuracy of cultural knowledge	Ang et al. (2009)
	Adjust mental models	Ang et al. (2009)
Cognitive CQ,	Culture-General Knowledge-economics systems	Van Dyne et al. (2012)
	Context-Specific Knowledge	Van Dyne et al. (2012)
	know the rules	Ang et al. (2009)
	know the cultural values	Ang et al. (2009)
	know the marriage systems	Ang et al. (2009)
Motivational CQ,	know the arts and crafts	Ang et al. (2009)
	Intrinsic interest	Van Dyne et al. (2012)
	Extrinsic interest	Van Dyne et al. (2012)

	Self-efficacy to adjust	Van Dyne et al. (2012); Bhaskar-Shrinivas et al., 2005; Palthe, 2004
Behavioural CQ,	Verbal behaviour	Van Dyne et al. (2012)
	Non-verbal behaviour	Van Dyne et al. (2012)
	Speech acts	Van Dyne et al. (2012)
	Flexibility	Ang et al., (2007)

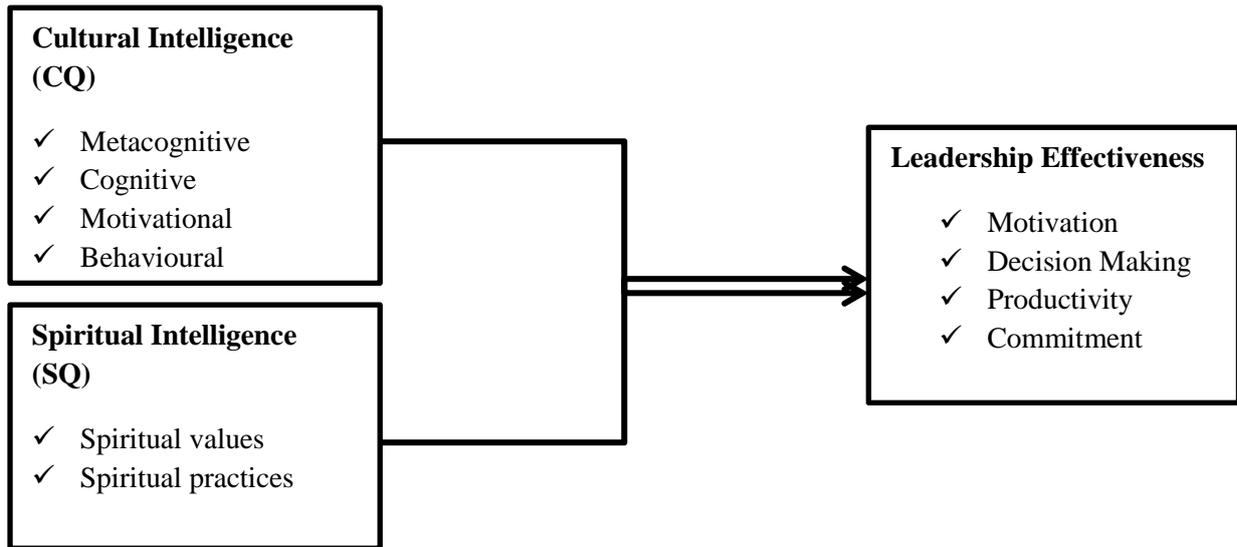


Figure: Proposed conceptual framework

CONCLUSIONS

Based on the review of the related theories, concepts and past literature, it can be concluded that cultural intelligence (CQ) and spiritual intelligence (SQ) are two crucial constructs that can promote leadership effectiveness in a global environment. Spiritual intelligence (SQ) reflected by spiritual values and spiritual practices will have positive impacts on leadership effectiveness and competences. Similarly the Cultural intelligence (CQ) dimensions of cognitive, metacognitive, motivational and behavioural aspects will have positive impacts on leadership effectiveness. Therefore it is very important to empirically examine effects of these dimensions in global setting to establish the relationships and thereby identify the appropriate interventions to develop effective leadership performance in today's global business environment.

REFERENCES

- Ang,S., Dyne,L.V., Koh,C., Ng,K.Y., Templer,K.J., Tay, C. & Chandrasekar, N.A. (2007). Cultural Intelligence: Its Measurement and Effects on Cultural Judgment and Decision Making, Cultural Adaptation and Task Performance. *Management and Organization Review*, 3(3), pp. 335–371
- Anwar, A. & Osman-Gani, A. M. (2015). The Effects of Spiritual Intelligence and its Dimensions on Organizational Citizenship Behaviour, **International Journal of Industrial Engineering and Management*, 8(4), 1162-1178.

- Barrett, R. (2003). Culture and consciousness: Measuring spirituality in the workplace by mapping values. In R. A. Giacalone, & C. L. Jurkiewicz (Eds.), *Handbook of workplace spirituality and organizational performance* (pp. 345 – 366). New York: M.E. Sharpe
- Bass, B. M. (1998). *Transformational leadership: Industrial, military, and educational impact*. Mahwah, NJ: Lawrence Erlbaum Associates.
- Bass, B. M., & Avolio, B. J. (1989). Potential biases in leadership measures: How prototypes, leniency, and general satisfaction relate to ratings and rankings of transformational and transactional leadership constructs. *Educational and Psychological Measurement*, 49, 509 – 527
- Bennis, W., & Thomas, R. J. (2002, September). Crucibles of leadership. *Harvard Business Review*, 80(9), 39 – 45.
- Bhaskar-Shrinivas, P., Harrison, D. A., Shaffer, M. A., & Luk, D. M. (2005). Input-based and time-based models of international adjustment: Meta-analytic evidence and theoretical extensions. *Academy of Management Journal*, 48, 259–281
- Chiu, C.Y.C., Owens, B.P. and Tesluk, P.E. (2016). Initiating and Utilizing Shared Leadership in Teams: The Role of Leader Humility, Team Proactive Personality, and Team Performance Capability.
- Dorfman, P., Hanges, P. J., & Brodbeck, F. C. (2004). *Leadership and cultural variation: The identification of culturally endorsed leadership profiles, leadership, culture, and organizations: The study of 62 societies*. Thousand Oaks, CA: Sage.
- Emmons, R. A. (1999). *The psychology of ultimate concerns: Motivation and spirituality in personality*. New York: Guilford Press
- Ersoy, A., (2014). The Role of Cultural Intelligence in Cross-Cultural Leadership Effectiveness: A Qualitative Study in the Hospitality Industry. *Journal of Yasar University*, 35(9).
- Fairholm, G. W. (1997). *Capturing the heart of leadership: Spirituality and community in the new American workplace*. Westport, CT: Praeger
- Fry, L. W. (2003). Toward a theory of spiritual leadership. *The Leadership Quarterly*, 14(6), 693 – 727.
- Fry, L. W. J., & Wigglesworth, C. G. (n.d.). Toward a theory of spiritual intelligence and spiritual leader development. Retrieved from <http://iispiritualleadership.com/wpcontent/uploads/docs/SpiritIntelAOM2010.pdf>
- King, David Brian. (2008). *Rethinking claims of spiritual intelligence: A definition, model, and measure* (M.Sc.). Trent University (Canada), Canada.
- Kouzes, J. M., & Posner, B. Z. (1997). *Leadership practices inventory facilitator's guide*. San Francisco: Jossey-Bass
- Mayfield, J., & Mayfield, M. (2002). Leader communication strategies critical paths to improving employee commitment. *American Business Review*, 20(2), 89 – 94
- Moorman, R.H., Darnold, T.C. and Priesemuth, M. (2013). Perceived leader integrity: Supporting the construct validity and utility of a multi-dimensional measure in two samples. *The Leadership Quarterly*, 24(3), pp.427-444.
- Mutalib, M.A. and Ghani, A.H.A. (2013). Leadership Traits, Leadership Behavior, and Job Autonomy of Imams in Peninsular Malaysia: A Moderated Mediation Analysis. *International Journal of Business and Society*, 14(1), p.17.
- Nasal, D. D. (2004). *Spiritual orientation in relation to spiritual intelligence: A new consideration of traditional Christianity and New Age/individualistic spirituality*. Doctoral Dissertation, University of South Australia: Australia.
- Neal, J. A. (2000). Work as service to the divine: Giving our gifts selflessly and with joy. *American Behavioral Scientist*, 43(8), 1316 – 1333

- Ng Kok Yee, Van Dyne Linn and Ang Soon (2009). Developing Global Leaders: The Role of International Experience and Cultural Intelligence. *Advances in Global Leadership* 5(2009), p. 225-250
- Ng, K. Y., & Earley, P. C. (2006). Culture and intelligence: Old constructs, new frontiers. *Group & Organization Management*, 31, 4 -19.
- Ng, K.Y., Van Dyne, L. and Ang, S. (2009). From experience to experiential learning: Cultural intelligence as a learning capability for global leader development. *Academy of Management Learning & Education*, 8(4), pp.511-526.
- Osman-Gani, A. M., Hashim, J., & Ismail, Y. (2013). Establishing linkages between religiosity and spirituality on employee performance. *Employee Relations*, 35(4), 360-376.
- Osman-Gani, A., Anwar, A. & Hamid, Z.A. (2017). Effects of Spiritual Intelligence on Organizational Citizenship Behavior Mediated by Instrumental and Terminal Values: An Empirical Investigation in Asia. *Proceedings of Academy of HRD International Research Conference in the Americas*, March 2-4, 2017, San Antonio, Texas, **USA**
- Owens, B. and Hekman, D.R. (2015). How does leader humility influence team performance? Exploring the mechanisms of contagion and collective promotion focus. *Academy of Management Journal*, pp.amj-2013.
- Palthe, J. (2004). The relative importance of antecedents to cross-cultural adjustment: Implications for managing a global workforce. *International Journal of Intercultural Relations*, 28, 37-59.
- Posner, Z. B. (2009). Understanding the learning tactics of college student and their relationship to leadership. *Leadership and Organisational Development Journal*, 30 (4): 386-395
- Rostami, L. (2015). The Relationship between Spiritual Intelligence and Emotional Intelligence with Transformational Leadership of Athletic Managers of Zanjan Province. *International Interdisciplinary Journal of Scholarly Research*, pp.1-9.
- Sisk, D. (2002). Spiritual intelligence: The tenth intelligence that integrates all other intelligences. *Gifted Education International*, 16(3), 208–213.
- Van Dyne, L., Ang, S., Ng, K.Y., Rockstuhl, T., Tan, M.L. and Ko, C. (2012). Sub-Dimensions of the Four Factor Model of Cultural Intelligence: Expanding the Conceptualization and Measurement of Cultural Intelligence. *Social and Personality Psychology Compass*, 6(4), 295–313. Retrieved from <https://culturalq.com/wp-content/uploads/2016/05/Compass-2012-Van-Dyne-et-al-Sub-dimensions.pdf>
- Zamani, M. R and Karimi, F. (2015). Relationship between spiritual intelligence and job satisfaction among female high school teachers. *Educational Research and Reviews*, 10(6), pp. 739-743 (ONLINE)
- Zandi, G., Sulaiman, M. and Rashed, N. (2015). Spirituality and Leaders Effectiveness: An Islamic Perspective. *Asian Economic and Financial Review*, 5(1), pp.155-166.
- Zhang, G., Bai, Y., Caza, A. and Wang, L. (2014). Leader Integrity and Organizational Citizenship Behaviour in China. *Management and Organization Review*, 10(2), pp.299-319.
- Zohar, D. (2005). Spiritually Intelligent Leadership. *Leader to Leader*. 38 (Fall), pp.45-51.