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Leadership and Innovation Across Cultures: The CIQ—Contextual Intelligence Quotient

Robert W. “Bill” Service

The literature unambiguously says that international experience is a must for the leaders of tomorrow (Mendenhall et al., 2008). And, people with this experience are, at best, difficult to find or develop (Potoker, 2011; Shinn, 2011). The purpose of this research is to identify awareness, knowledge, skills, abilities, and attitudes necessary to effectively lead across cultures. The goal is to develop those of whom it can be said, “[t]he skills a master seaman has to navigate the oceans, they [have] to navigate the world” (Brooks, 2011:p.x).

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Humans build institutions, religions, academic disciplines, technological wonders, loving families and the complex frameworks of civilizations called cultures. The importance of discovering cultures and influencing within differing cultures is complicated. Fitting order into this complexity so that we can develop individuals who can innovatively lead in vastly differing context is our goal. A broad ranging use of the extant literature integrated with Appendix 1 questionnaire responses will be the foundation of a “straw-man” CIQ-contextual intelligence measures model. Supporting this broad ranging use of research and writing. Porter says,

Researchers in many fields of study are just beginning to recognize that traditional boundaries between fields are limiting. It should be possible to cut across discipline and examine more variables in order to

understand how complex and evolving systems work (1990: 29-30).

In my publications over the past 10 years I have used history, science, psychology, religion, fiction and more. Bringing together diverse thoughts, concepts and theories from any and all disciplines is the way to innovate. We academicians need to tear down our traditional mired-in-the-past silos and move from who said it, to is it useful.

Seven Pinker said,

the expansion of people’s . . . worlds through literacy, mobility, education, science, history, journalism and mass media . . . can prompt people to take the perspectives of people unlike themselves and to expand their circle of sympathy (Pinker, 2011: C2).

Ridley adds to this by stating,

collaboration is necessary for society to work. . . . Human progress waxes and wanes according to how much people connect and exchange (Ridley 2011: p A15).

Pinker and Ridley join many others in showing how humans advance, how we depend greatly on each other with our inability to produce and survive on our own in a complex modern world.

More effective expatriates capable of handling major contextual changes are the foundations to cross cultural leadership. The best leaders continue to be the most innovative and the best learners (Kouzes & Posner, 2010).

Initial Research Questions

There is an “emergent system” dynamic complexity in meeting and handling major contextual changes. This article is directed at capturing that and making it useful.

What is important is that research findings do not oversimplify phenomena, but rather capture some of the complexity . . . conditions/consequences do not exist in a vacuum p. 91). . . . [and,] the primary purpose of doing

qualitative research is discovery, not hypothesis testing . . . not trying to control variables, but to discover them (Corbin & Strauss, 2008: 317).

The current research questions are

1. What differentiates the more influential from those with less impact (leadership)?
2. How to become innovative personally and organizationally (successful intelligence)?
3. What are principles that can be of use in identifying where one is and where one needs to be in order to strategically “mind the gaps” in contextual intelligence?

A CIQ formula which might include independent, mediator and moderator variables is beyond this initial article; however, classification of variables will be of concern for future model testing. Some CIQ precepts could prove to be directly causal independent variables, others mediating catalyst and still others will moderate relationships.

Literature Review-Culture and Context

All forms of adaptability require some level of self discovery. Yet,

we must admit that everyone else probably understands us better than we do ourselves (Jung, 1933: 77).

And, there are numerous models, frames, metaphors, and filters that we all use to make sense of our world. Moreover,

The fact is that people do not actually go empty-handed but take with them various frameworks. . . . [T]he choice is not between a framework and not taking one, but between taking one that is implicit and unconsidered, and one that is explicit and susceptible to conscious thought and challenge (Bate & Child, 1987; p.37).

Further, effective leadership, innovation, cultural, etc., are about *commitment and necessity* directed toward accomplishment:

[A] common series of . . . processes seems required . . . sensing needs, amplifying understanding, building awareness, creating credibility, legitimizing viewpoints, generating partial

solutions, broadening support, identifying zones of opposition and indifference, changing perceived risks, structuring needed flexibilities, putting forward trial concepts, creating pockets of commitment, eliminating undesired options, crystallizing focus and consensus, managing coalitions, and finally formalizing agreed-upon commitments (Quinn, 1980: 146).

To succeed in these big adjustments, we need to go beyond seeing and observing to immersing. [Fi]gure out what sort of environment [we live] in and carve mental maps that would help [us] navigate it. . . . [developing] sophisticated models, which are then used to anticipate, interpret, and navigate through life (p. 46). . . . Our thoughts are profoundly molded by this long historic flow, and none of us exists, self-made, in isolation from (p. 32). . . . the essential feature of a human being, a culture, or a society (p. 108-109).

. . . **Cultures are emergent systems. There is no one person who embodies the traits of American or French or Chinese culture** (all bolding is mine unless otherwise noted; Brooks, 2011: 110).

Brooks's words ring true for this CIQ effort in developing a more comprehensive model directed at helping leaders improve cultural capital. Sociologist Pierre Bourdieu's called

"cultural capital"—the tastes, opinions, cultural references, and conversational styles that will enable you to rise in polite society (p. 146). . . . We absorb ethnic cultures, institutional cultures, regional cultures, which do most of our thinking for us (p. 149). . . . society is a layering of networks. . . . Most relationships are bound by trust. . . . Trust reduces friction and lowers transaction costs (p. 155).

Klopf and McCroskey in *Intercultural Communication Encounters* (2007) provide some thoughts that can help in this CIQ endeavor

[i]gnorance of another's culture is a major factor causing intercultural miscommunications (p. 9). . . . culture is that complex whole which includes knowledge, belief, art, law, morals, custom, and any other habits acquired by humans who are members of a society (p. from E. B. Taylor in 1871: 20). . . . **All cultures are characterized by distinctive attributes.** We reviewed seven: [1] **pervasiveness**, [2] **learned behavior**, [2] **shared behavior**, [4] **adaptability**, [5] **explicit/implicit behavior**, [6] **change** and [7] **ethnocentricity** (p. 26).

Klopf and McCroskey's seven common cultural distinctives along with what makes up culture must be accounted for in their CIQ. Likewise, Americans need to realize the global extent and impact of their wealth and military might relative to their small percent of world population (Rue & Byars, 2005).

Storti in *The Art of Crossing Cultures* (2001) says clearly that,

cultural effectiveness comes at the cost of vigilance and sustained effort

(p. 106). . . . [Y]ou either open yourself up to the experience and are greatly enriched by it, or you turn away—and are greatly diminished (p. 115). . . . in the era of globalization . . . If there’s one thing nearly everyone who lives and works abroad has to get right, it is this: they **must be able to get along with the local people**. . . .

[W]hatever their goals and responsibilities, it is difficult to imagine how they can succeed if they can’t interact effectively with people from the local culture . . . (p. xv). ; . . . [If you depend on luck] your chances of having a really satisfying experience living abroad would be about one in seven (p. xvi). . . .

Becoming culturally effective does not mean becoming a local; it means trying to see the world the way locals do and trying to imagine how they see you. . . . life is to know when to give way and when not to . .

. So too the art of crossing cultures

(p. 96). . . . Another advantage of being culturally aware is that the better you understand the local culture, the harder it is for the locals to hide behind it (p. 107). . . . The ability to see situations, problems, practices—the way we do things—from multiple perspectives, from the way other people see things, is a tremendous benefit to you and to your company when you get back home. . . . Thinking outside the box, changing paradigms, reinventing the organization—overseas, you do it every day. . . . convictions and certainties are too often the concomitants of ignorance (p. 111).

Storti further warns that

often you get sent abroad because you are bright and at the top of your game. That changes when you get there, culture shock is precisely this state of debilitation, exhaustion, and susceptibility to disease (p. 19). . . . You have to be able to sustain reversals,

upsets, accidents (p. 21). . . . get beyond the temptation to withdraw from the local culture (p. 63). . . . cultural differences are not the only reason cross-cultural encounters some time go wrong. People from different cultures can fail to get along with each other for any number of reasons (p. 45). . . . The capacity of the average person to fully conceive of the “other” has always been greatly exaggerated (p. 70). . . . [Too often] our expectation, not their behaviour, is the real sticking point (p. 75). . . . Become aware of your emotional reactions (p. 77). . . . [for indeed] perceptual responses are influenced by the individual’s expectations (2001: 82).

Lists of do’s and don’ts can’t cover all contingencies, of course, and tend to greatly oversimplify cross-cultural effectiveness (p. 87).

Our CIQ has to be aware of this need to show the complexities, yet, simplify “things” one must consider when

developing the correct mind-set for crossing cultures or major context successfully. I tell all my students they are about to face the move from the “I’ll wait until I’m told; you didn’t tell me” **excuser mentality** to the professional “I’ll figure it out and prove my value” **contributor mind-set**.

Dorner’s excellent treatment of *The Logic of FAILURE* (1996) said,

Studying the consequences of our measures gives us excellent opportunities for correcting our incorrect behavioral tendencies and assumptions about reality. If our measures yield unexpected consequences, there must be reasons. By analyzing those reasons, we can learn what we should do better or differently (p. 177).

Modern cultural researchers study culture as being transmitted through symbols that represent patterns of behavior; however, we must be aware that when we attempt to tests our more Western theories on non-Western

cultures we can obtain erroneous conclusions about capabilities or conditions (Sternberg, 2003). My own experiences indicate that in America we tend to value speed whereas in more Eastern cultures speed is looked upon suspiciously. Another example is the value of creative thinking and disagreeing with a professor which is common in my American classes; according to my Chinese students, creativity is not sought and disagreeing with a professor is not done in China. Likewise, the Chinese students said they could not believe that I said I did not know! You should see the pattern of often subtle and seemingly simple differences. If we try to obtain or test creativity or the value of dialogue in a class, it may be misleading. This is simply a caution about testing our theories in other cultures. The act of testing can change the dynamics of relationships and distort resulting measures.

An Extreme Example of a Cultural Aspect That Proved Useful!

American Lieutenant Fiske Handley, II, experienced a cultural lesson in March of 1945 after being captured by the Japanese of whom he knew nothing as a people. Handley said the Japanese doctor warned him,

It is a death offense for a barbarian to mention the Emperor’s name. All non-Japanese are barbarians. I was grateful for his advice and glad to have learned about this “capital offense” the easy way. . . . I heeded the doctor’s advice religiously and warned other prisoners (Hanley, 1997: 94).

On why some do and some don’t. In the remarkable story of Olympian Louis Zamperini and his years of torturous captivity and mistreatment as a Japanese WWII prisoner of war, we can see natural and nurtured reasons for survival.

It remains a mystery why these three young men, veterans of the same training and the same crash, differed so radically in their perception of their plight. Maybe the difference was biological; some men may be wired for optimism, others for doubt. . . . Perhaps the men’s histories had given them opposing convictions about their capacity to overcome adversity (Hillenbrand, 2010: 147).

One quickly gave up and died. Of the two who survived, one was deeply religious, and the other not so much so. But, the survivors both had humor, hope and rebellion with truly resilient minds, bodies and spirits that keep survival in the forefront of their minds. In another book, Victor Frankl (1992) describes how as a Holocaust survivor he had to adapt to the most dehumanizing treatment. Frankl said, when you cannot change your circumstances, you have to realize you can change your reactions to them. Faced with unbelievable circumstances, he said some men act like swine and others like saints. Much can be learned about the difficulty of fitting to new and very trying circumstances from such books. We can learn as many have said, great leaders have exhibited the Stockdale Paradox: They confronted the brutal facts, but believed they would prevail in the end (Collins, 2001).

Difficult is not impossible. Our premise is that many of the circumstances that seem to block us in our daily lives may only appear to do so based on a framework of assumptions we carry with us. Draw a different frame around the same set of circumstances and new pathways come into view (p. 1). . . . Our joint conviction

is that much, much more is possible than people ordinarily think” (p. 2). We all seek confirming evidence based on our limited assumptions and frames and seldom really listen to or see dissenting views. For example, think about what Picasso said about why he did not paint people “as they really are: show me a picture of her. Isn’t she rather small and flat?” (Zander & Zander, 2000: 11).

From a *Business Week* book of the year, we see concepts that can help us all understand more about why we should study such difficult concepts as leadership, culture and influence:

All people have untapped leadership potential, just as all people have untapped athletic potential. There are clear differences due to nature and nurture, that is, genes and development, as to how much untapped potential there may be. But no matter what level of athletic or leadership performance a person currently exhibits, he or she can make quantum improvements. Not everyone can be the CEO of a multi-billion dollar corporation. . . . The important teaching

point is: leadership is there in you (Tichy, 2002, p. 8).

Likewise, as Smolin said in *Three Roads to Quantum Gravity* (2001) we learn more all the time and constantly revise what we think science is and what its related prescripts recommend. Smolin makes it clear that until 100 years ago it was thought that Newton’s theory of physics gave acceptable answers to these questions. Then came Einstein’s theory of relativity and then quantum theory from Neils Bohr and others. As Smolin said relativity and quantum theory were the first steps to look at the relationship between the observer and the observed. The new theory, called quantum theory of gravity, is complex and beyond anything I understand well enough to write about. Yet, generalizable lessons that apply to our development of the CIQ are shown in Smolin’s words,

the world is nothing but an evolving network of relationships (p. 19 and 20). . . . Time is nothing but a measure of change (p. 24). . . . In the ‘softer’ social sciences there is no way around the fact that the scientist themselves are participants in the societies they study. . . . **when we are**

dealing with a person or a culture we are dealing with a process that cannot be comprehended as a static object, independent of its history. How it is now is incomprehensible without knowing how it came to be. . . . What makes a story a story is the connection between the events (p. 50). . . . **One lesson we have learned from this experience is the extent which science progresses quickly when people with different backgrounds and educations join forces to push back the frontiers** (p. 139). . . . the hardest thing about science is what it demands of us in terms of our ability to make the right choice in the face of incomplete information (p. 146). . . . the world we see provides only a sparse and narrow sampling of all possible physical phenomena most of the dimensions and most of the symmetry of the world are hidden (p. 161). . . . there is now the problem of

making sure that young people have the freedom to wander across boundaries established by their elders without fear of jeopardizing their careers. . . . In many areas of science we are paying the consequences of an academic system that rewards narrowness of focus over exploration of new areas. . . . climate of mutual ignorance and complacency (p. 183).

From this emergent science, we see several applicable lessons for our CIQ. First, everything revolves around relationships. Second, time and change are equated. Third, by observing the “measured” is changed. Cultures are more like clouds than clocks. Fourth, people and cultures are never static: again, clouds not clocks. Fifth, cultures are more like clouds than clocks in that one can be broken down to understand and the other simply can only be observed as is. And, finally, Smolin’s call to join forces and wander across disciplines and views, and start addressing issues no matter their complexity: CIQ does this.

Tyson’s thought provoking *Death by Black*

Hole (2007), calls us to never admit defeat because we will keep on discovering if we just keep looking, “I don’t want students who could make the next major breakthrough in renewable energy sources or space travel to have been taught that anything they don’t understand, and nobody yet understands, is divinely constructed and therefore beyond their intellectual capacity. The day that happens, Americans will just sit in awe of what we don’t understand, while we watch the rest of the world boldly go where no mortal has gone before” (p. 362). I am clearly not saying you have to believe there is not a God. What Tyson and I are suggesting is that perhaps we simply do not know the limits God will allow us to discover. Or, how God accomplished His task, or how long it took Her to do it! Too often religion has been used as an excuse for remaining ignorant and even letting a child die because God could prevent it, just as could a man-made medicine. Einstein said, not everything that is measurable is meaningful, nor is everything that is meaningful measurable; he also said that omnipotent is God, but tricky He is not (Isaacson, 2007). Or possibly as Einstein also said, how are we to know that God did not put us here to discover why we are here and how we got here (Aczel, 1999). And, if our

placement took 13.8 billion years to be realized only after trillions of random evolutionary events, how can we think we know God could **not** do it that way?

The Research in Business Social Sciences

Society is able to value and promote rules of behaviour that serve to produce citizenship. Just as the market was driven by an invisible hand these rules exert an invisible force of social standards and custom. Custom, according to Adam Smith (1790 [1976]: 194), is that habit of mind that is generated by the “**habitual arrangement of our ideas.**” We are born into a society and nurtured by that society in a process of socialization. Individuals are

familiarized with it from their infancy, custom has rendered it habitual to them, and they are very apt to regard it as, what is called, the way of the world . . . (p. 201).

As individuals we make judgments but the judgments we make are based in part on the social norms which have evolved through time. These judgments also impact the evolution of future norms (Marshall, 2011: 8).

We have been studying societal customs for a long time and see that humans use customs to shape judgments. And, existing customs of a society frame the evolution of new customs. Moreover, when mores’ are sufficient, you do not need laws; when mores’ are insufficient, laws cannot be enforced (Covey, 1991 and 2004).

An article about expatriate spousal adjustment covers relatively well the topic of interactive and general adjustments (Andreason, 2008). Baker and Roberts help one think about international assignments and allowances for housing, clothing, and food, and finding schools for children and how these very real items relate to a CIQ (2006). Bhaskar-Shrinivas et al., is a comprehensive meta-analysis that found expatriate adjustment had a positive relationship with work performance (2005). Other research found that social support from the expatriate’s spouse had an accelerated influence on expatriate adjustment and performance (Lee & Sukoco, 2008). A positive relationship between adjustment and the organization’s bottom line was noted in Harrison,

Shaffer, and Bhaskar-Shrinivas (2004). While not necessarily new, recent studies have re-enforced that there is a link between international assignment adjustment and work performance. Therefore, a CIQ could lead to higher levels of adjustment, higher levels of performance and higher cost-to-benefit ratios. Kleinschmidt (2009) shows that cross company networking can help in many efforts and that surely will be a part of any initial CIQ.

Practitioners and researchers recognize the importance of spousal support and adjustment on the well-being of an expatriate (Kupka & Cathro, 2007; Lee, 2007; 2008). Because positives and negatives influences cross domains (Kahn, 1964; Madjar, Oldham, & Pratt, 2002), any difficulty one family member experiences will correspondingly affect others (the expatriate or otherwise). Moreover, some of the research looks at expatriate adjustment through family systems theory (families are cultural systems that attempt to maintain a sense of equilibrium-Caligiuri, Hyland, Joshi, & Bross, 1998). Premature return of expatriates is all too often linked to the inability of the spouse and family members to adjust (Fischlmayr & Kollinger, 2010). Shaffer, Harrison, and Gilley (1999) do give some clear

determinants related to successful adjustments (or risks) that are useful to our CIQ. Shen and Hall (2009) have an article in *Human Resources Management* that discusses retraining into and out of crossing cultures. An article in the *Journal of Management* provides a critical review of relevant expatriate research from multiple stakeholder views (Takeuchi, 2010). Takeuchi and others (2002) in an “expatriate success” article highlight psychological aspects of cultural adjustment. Weeks and others (2010) get us into the realm of teenagers and support the need for varying views to build a useful CIQ. Lee’s (2009) article about, setting a social capital research agenda, also proved useful in the CIQ.

Articles in *BizEd* stressed MBA skills and knowledge of: globalization, leadership development, innovation and creativity, critical thinking and all forms of self-presentation and communication. These articles also include much about personal reflection and crossing cultures (“Best Practices;” Phan; Bisoux; and Shinn all 2011). Moreover, all of these articles suggest that when you experience a major contextual chance go with the flow. Then don’t get stuck in what you know and don’t know or correcting the others involved. You’ll figure it out when you simply must.

The intent of this section is to demonstrate examples of the types of research used in the CIQ development. Because of journal and conference space requirements, a comprehensive review is prohibited. But clearly, influence and innovative leadership are characterized by relationships, values, communications, motivations, missions and visions (Service & Arnott, 2006; Service & White, 2011). These human influence activities center on solving interrelated ambiguously-complex problems quickly. And, this is all complexified when many varied constituents command your attention shouting mutually exclusive demands.

Conscious processes are better at solving problems when the factors are concretely defined. Unconscious processes are better when everything is ambiguous (p. 243). . . . [acquire] a set of practical skills that enable [you] to anticipate change (p. 249). . . . **the art of being wise is the art of knowing what to overlook** (p. 264). . . . Behavior does not exhibit what the researchers call “**cross-situational stability.**” Rather, it seems to be **powerfully influenced by context** (p. 282). [Moreover,] [w]e are born with certain muscles that we can develop by going to the gym every day. In a similar way, we are born with moral

muscles that we can build with the steady exercise of good habits (p. 290). . . . [Learn about yourself.] How pathetically scant my self-knowledge is compared with, say my knowledge of my room (Brooks, 2011: 371).

Competing in a Global Context

International experience is a must that deserves a book of its own; but start by understanding that **international leadership-management-influence** is *more a matter of attitude than of experience.* The literature shows the chief reason for difficulties in global businesses is the lack of managers with appropriate skills to relate to people from different cultures and countries. The following management-interpersonal skills will help you be more effective in international leadership:

- 1) Establishing credibility with actions that back up your words—not appearing boastful or arrogant.
- 2) Take care in giving and receiving feedback—level of directness and error on the side of humility.
- 3) Obtaining information—don’t equate perceptions with

- facts; other's perceptions = their realities.
- 4) Learn to evaluate people without offending—asking versus telling is always a good start.
 - 5) When working on a global team, watch your tendency to defend national interest.
 - 6) To handle training and development—realize that trainers must train differently in many cultures.
 - 7) When selling is a goal, learn to speak their language: learn to introduce yourself, say thank you.
 - 8) When negotiating seek a native to help you—confidentiality differs from culture to culture.
 - 9) Get native support for strategic planning—strategic mindsets are different from culture to culture.
 - 10) Remember when transferring knowledge—accept what host country experts give you and use it.
 - 11) Be innovative where ever you are—set up

systems that encourage: different in differing cultures.

- 12) Managing change—requires tremendous momentum—simply go slow (12 adapted from Gundling, 2003).

Speed and consensus differ in differing cultures. In more “Americanized” cultures you can often move quickly accomplishing change and let others catch up; in a more Eastern cultural mindsets you may have to wait for total consensus before mentioning the change.

When faced with an unknown, especially about another culture or country, the first step is to “know what you don’t know;” then read, study, focus, ask, and accept, to learn and then use what you have learned non-judgmentally. Seek first to understand before seeking to be understood (Covey, 1990).

Only a leader who exemplifies a culture of creativity and values will be able to realize a sustainable competitive advantage (Peters, Porter, & Pritchett all dates [read their work]; Service, 2006).

As CIQ grows, one moves from unconsciously incompetent to consciously incompetent, then to consciously competent before arriving at their final destination of unconsciously competent.

The Rest-of-us Leadership Model

Everyone from coaches, athletes, military leaders, business and investment typhoons, and politicians say they have something significant to teach us about becoming more effective leaders. Consequently they write a book describing how they did it and give you their five-plus-or-minus-two secrets. Additionally, the academic literature is as replete with leadership and management material as is the popular press. Most of these reflections result in bloviating about leadership. After having worked to become an effective leader and researched the topic exhaustively for the past 40 years, I have developed a useful model that can be of value to those willing to work and challenge themselves to reach their full leadership potential (Service & White, 2011). Unfortunately, as a socially complex human interaction influence phenomenon, leadership, is not easy: understanding beyond labeling.

Leadership Model Research Question and Methods

The extensively researched work on *LQ[®] The Leadership Quotient* (Service & Arnott, 2006, more than 500 sources and 1,100 questionnaires), other empirical academic and popular press work and 40 years of experience and

research, are the basis for formulating models that depict the understanding needed to develop into the best leader possible. That said, academicians must begin to accept models of leadership and management from logic, not just because of who said or found it. Non empirical research can be an innovative direction setter. Cohen in his work on the leadership lessons of the father of modern management Peter F. Drucker shows that Drucker came to realize leadership is a life-long self-development activity or it is worthless (Cohen, 2010).

Do not be deterred by the sourcing used here, the models are rooted in theory and logic, capturing the complexity of leadership necessary for improvement through solid qualitative

research and analysis (hundreds of sources in Service & Service and others are foundational to the model).

The Model-Figure 1

As you study Figure 1 keep in mind that the ideal sweet-spot of leadership effectiveness “Wisdom” is an amalgamation of sweet-spots. Leadership “Wisdom” is a balance of what fits the combination and permutations of circumstances and people at the appropriate time and in the proper manner. Wisdom is not knowledge but how and when to use knowledge. The key is to know what it depends on and to develop your own insights as to what it takes to Be, Know and ultimately Do as you analyze yourself, others and

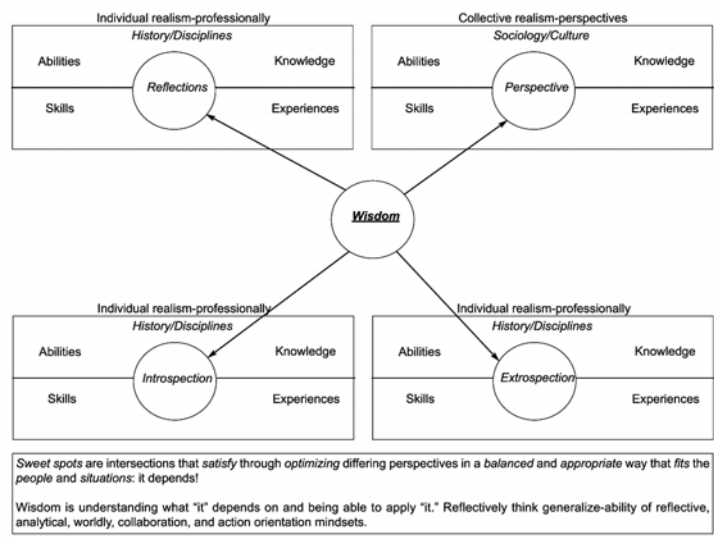
situations in order to apply new found knowledge to improve leadership.

Below are brief descriptions of the four basic sub-models of the inclusive model. A big part of the CIQ model entails this new leadership model’s conceptualizations.

Individual realism-professionally: history and discipline.

Each individual is an amalgamation of all that has ever happened to them. Who we interact with, and what we see, hear and read as well as much that has happened to all of mankind, particularly our more immediate ancestors, make us all. “Our thoughts are profoundly molded by this long historic flow, and none of us exists, self-made, in isolation from it” (Brooks,

Figure 1
Be-Know-Do Leadership-Life Effectiveness Model



Model adapted from Service & White (2011).

2011: 32). The precepts contained within the heart of this sub-model have been discovered and cultivated, as the current author has dissected the historical accounts and recollections of events of leadership and management in order to discover the true underlying causal variables (Corbin & Strauss, 2008). The objective of this quadrant of the Model centers on the ability of self reflection.

Two thought experiment habits are significant in their impact on learning and applying. First, is reflection where one thinks back through what they just did, saw, heard or read and ponders *its lessons*. Second, is the ability to *apply* what you pick-up through reflection by generalizing the lesson/s to similar situations. History seldom repeats itself exactly, but it provides a useful baseline (Isaacson, 2007; Service 2009).

The abilities. In the study of leadership nothing has been so overly analyzed and abused as the nature versus nurture debate. The debate offers a false dichotomy for every single thing in the world is easier for some than for others and all things humans do contain elements of nature and nurture. Nature versus nurture and leadership are more than adequately covered scientifically, theoretically and antidotal in Drucker (all dates), Gladwell (2002; 2008), Isaacson (2007), Mintzberg

(2004; 2009), Pink (2009), Pinker (2002), Ridley (2003), Service (2005c), Service and Arnott (2006); Sternberg (1996); and many others.

The knowledge. Gaining the knowledge for leadership effectiveness requires an ability to learn, pay attention, recognize, imagine, and keep up to date on technologies as well as worldly directions (Li, 2010; Service, 2005a). With these foundations one can improve adaptability, innovativeness, and continue to evolve. Churchill tells us why a leader must be decisive yet seek more knowledge as well,

To wait till everything was ready was probably to wait till all was too late (p. 203). . . . things hardly ever happen the same way twice over, or if they seem to do so, there is some variant which stultifies undue generalization (1948-1954; 1949-VI: 374).

You must read, study and understand what level of knowledge is needed in your situation, industry, culture, etc. to develop appropriately useful skills (Blair, 2010; Charan, 2007; Collins, 2003; Drucker, 1967; Mintzberg, 2004; Service, 2009; White & Lean, 2008; among many others).

The skills. *LQ*[®] provides a framework of leadership skills as described through

the following 12 quotients which entail 192 “skills” as strengths and weaknesses (Service & Arnott, 2006).

DQ – Desire Quotient is the willingness to do whatever it takes-passion.

RQ – Reality Quotient is identifying correct objectives, future projections and visions.

EQ – Emotional Quotient is validity of emotional assessment and control for self and others.

IQ – Intelligence Quotient is a malleable successful intelligence replacing the IQ of old.

CQ – Communications Quotient is level of verbal, written, body language-mutual understanding.

PQ – People Quotient is relating *with* people-reflecting on the perceptions of others.

BQ – Behavioral Quotient is exhibited external focus and dependability.

AQ – Appearance Quotient is manifestation of the correct level of confidence.

- XQ – eXperience Quotient** is learned through exposure and reflection-accomplishments.
- KQ – Knowledge Quotient** is finding and learning the new and different.
- SQ – Situational Quotient** is interpreting cues and developing strategies for addressing.
- MQ – Management Quotient** - is planning, organizing, leading-managing, controlling, staffing, teaming, motivation, efficiency, TQM, strategy and mentoring.

This is a lot to digest, but remember for every complex problem (becoming a more effective leader) there exists a simple explanation that is wrong! Study the LQ[®] thought experiment article (Service, 2009) and the LQ[®] book (Service & Arnott, 2006) to understand the measures and skills.

The experience.

Experience is a distinctive that taken alone can predict leadership success (Service, Smith, & Boockholdt, 2006; Sowell, 2008; 2009). There is one caveat: experience is not what happens to someone, but what they do with what happens. We define leadership wisdom as

the understanding, adaptability, balancing, and fit-ability that comes as one grows and matures as a leader. Useful experience comes with time and exposure, but only when recipients pay attention and focus over time in a way helpful to improvement. The five simple keys to and results of good experience are: 1) appropriate; 2) balance; 3) fit; 4) it depends; and 5) not exactly. If you have the wisdom to address each of these five correctly all the time you are among the super experienced! Csikszentmihalyi's (1990) *Flow* and Pink's *Drive* (2009) demonstrate we all spend our lives *driving* to build and rebuild models, our operating systems, over and over to improve our *flow* in work, fun and all matter of relationships.

Individual Realism- Personally: Philosophy about Self and Psychology about Others

Leadership is human influence that moves people into the unknown; most importantly, it is needed and an improbable recognizable skill. Being all you "might, can, ought, want" to be as a leader for the rest-of-us is about how to understand ourselves, others, situations and principles that guide us into using more of our potential and avoiding our weaknesses: introspection plus work. When you contemplate in an

introspective way these variables about yourself you are being philosophical; but when you help others, you use psychological skills of influencing through reflective questioning and listening.

The might. If there is no market for the type of leadership you seek, you can try to enact your future or you can seek to change (Peters, all dates; Service & Dance, 2011).

The can. Simply put not everyone can become a Colin Powell, Barack Obama, Hillary Clinton, Tony Blare, Pat Summitt, Bear Bryant, Margret Thatcher, Warren Buffet, Michael Jordon, the late Steve Jobs, or so on, even if we desired it with all our heart and soul. These people are truly the outliers among us and in many ways are poor examples or "comparison others." All "greatest leaders" are made by circumstances as well as their unique combination of nature and nurture

The want. You've simply "gotta" want it to get it. Leadership is a lifetime commitment to "being" not just "doing"; decide you want it carefully or be a failed leader. Yes, we accomplish the very difficult things in life because we value and want them with our very souls (Levitt & Dubner, 2005; 2009). It is about time and attention.

The ought. We all know common human values of respect of life, liberty and

the pursuit of happiness. Simply always exhibit a selfless attitude of win-win for all parties and society. "Well done beats well said," (Ben Franklin, source unknown).

Collective Realism-Perspectives: Sociology and Culture

Leadership is moving people into the unknown where it requires leaps of faith. The collective human influence nature of leadership crosses into the realm of sociology as we determine what it takes to motivate and move "groups" of people. Cultural norms and understanding underlie desirable leadership styles and methods that have any chance for success. Understanding the who, what, where, when, why, and how of people and situations requires a realization of differing perspectives.

The leader. There are no pills, magic solutions, or simple secrets. The keys are foundational understandings of leaders, followers, and all levels of environments, and how they interact as influence occurs (all Service-LQ). People want direction, inspiration, validation, and relationships (Clawson, 1999). In today's turbulent environment, organizations want leaders to guide them to the next level. General Norman Schwarzkopf said,

Leadership is a combination of strategy and

character. If you must be without one, be without the strategy (Corsini, 2006: 33).

The follower. Without followers that can be stirred to act there is no leadership. Emotional Quotient (EQ) as defined by Daniel Goleman is a hallmark of what it takes to be a great follower (Goleman & Goleman and others, all dates; Service & Fekula, 2008). Followers must be capable of accomplishment and persuadable if they are to follow: IQ and EQ appropriate with missions and needs. Leaders can direct people but they cannot change the basic make-up of intellect, emotions and physical capacities; and leaders must understand the cultural orientations of those they wish to make followers (Service & Carson, 2009).

The situation. Understand the situation as it arises and develop a strategy for it. Situational awareness and analysis is best understood and ultimately accomplished through the notion of strategic intelligence (Service, 2006). Strategy is a journey of planning, implementing, evaluating and adjusting while paying attention and focusing on the right things: what the situation is and what it is becoming. First and foremost, strategy is about understanding the situation that encompasses the

people. It is through people, leaders, followers, customers, other stakeholders, and the public at large, that goals get accomplished (DeKluyver & Pearce, 2003; Hunger & Wheelen, 2011). A response to Colin Powell's question does a good job of defining correct situational analysis, strategy and leadership: "Why would you follow somebody around a corner?" (Harari, 2002: 203).

The context. Perhaps people are incapable of understanding total reality (Gladwell, 2008; Levitt & Dubner, 2009; Peters, 1987; Pink, 2009). The key is for your perception to be as close as possible to reality and to manage the others involved to get them to enact the situation as you want it to be. Following are a sampling of the complexities of cultural subsystems:

- 1) The psychological systems of individuality.
- 2) The subsistence methods system-how we make a living.
- 3) The cultural, religious or man-made systems aspects of interrelated life.
- 4) The social systems-define interactions, roles, and laws.
- 5) An ecological system-all aspects of differing physical environments.

- 6) The inter-individual side-sociology.
- 7) The projective aspects of myths, fantasies, and religion.

Other “thinking framework” descriptors include eco-systems, demographics, economic systems and conditions, international communities, resource availability, political and governmental issues, legal, competitive flatteners and accelerators, family, technological and organizational cultures. These “classifications” overlap the seven cultural subsystems above, but taken together allow for many combinations and permutations of complexity that form a realistic view of our complicated contextual worlds (Barney, 1991; 1995; Friedman, 2005; 2008; Gardner, 1993; Pinker, 2009; Service, Service & Smith, 2009; Sternberg, all dates). With so many varied viewpoints to choose from it is amazing that there is any agreed-upon version of contextual reality. Anyone wishing to lead must reach an understanding of the collective contexts that exists in environments where they will lead. Moreover, the principle of equifinality, which indicates there are numerous ways to achieve goals in complex situations, must be adequately covered. In other words, a CIQ will not be that simple.

Work hard to not be limited by your frames or filters. Watch ignoring arguments that don't fit your mental models and seeking models that fit your opinions and preferences. Our CIQ is being developed to provide a new paradigm-frame of fit to a much broader conceptualization than each of us can know separately. When studying CIQ and its impact on leadership improvement, it is not solving problems that counts, but being open to new ideas (Blair, 2010; Charan, 2007; Collins, 2003; Drucker, 1967; Mintzberg, 2004; Service, 2009; White & Lean, 2008).

Collective Realism-Practices: Organization and Fitting in Before You Stand Out

One situation might call for management-*doing things right* or more efficiently in a systemic manner; or it might call for simple *relationship building*; or it might require that you *innovate* and do something totally new and different to you or your organization; or indeed it might require that you lead—move people into new and different directions. This requires an “extrospection” of situations and people within given context and can be tricky.

Management-leadership is management done well. There are more than enough management primers that start by saying “Know thyself—and be ready

for re-invention” (Lublin, 2010: D4). And yes, management is getting things done through others, that is, accomplishment of given objectives through tasks and people. Its functions center on planning, organizing, directing-leading, controlling, and staffing. However, most business writings are simply more descriptive than prescriptive. At some point you need to understand the prescriptives for doing the right things right. Two must reads are Drucker's 1973 classic *Management*, and Wren and Bedeian's 2009 *History of Management Thought*. These two books bring it all together. An effective manager must be able to show employees they care.

Contemplate what Henry Mintzberg (2004) says about management. The practice of management is characterized by its ambiguity. . . . That leaves the managers mostly with the messy stuff—the intractable problems, the complicated connections. And that is what makes the practice of management so fundamentally ‘soft’ and why labels such as experience, intuition, judgment, and wisdom are so commonly used for it (p. 13).

Mintzberg says that managers and leaders need mindsets for 1) reflection—managing self (knowing others is intelligence; knowing

yourself is wisdom), 2) analysis—managing organizations, 3) worldliness—managing context (get into other people’s worlds), 4) collaboration—managing relationships, and 5) action—managing change. Effective managers operate at an interface between reflective thinking and practical doing.

To manage is to bring out the positive energy that exists naturally within people. Managing thus means engaging based on judgment, **rooted in context** (p. 275).

The relationships.

Relationships are at the center of humanness. For relationships to be enduring they must be based on mutual benefit and mutual trust. Think win-win and always ask but be willing to give as well as take. Start by building a relationship with . . . and . . . and . . . and . . . before you try to . . . Fill in the blanks.

Innovation-foundational to CIQ. Peter F. Drucker, the management guru of gurus, continually stresses that “to not innovate is to die”. Friedman’s 2005 and 2008 books are great reads that clarify our “new” competitive worlds that require this innovate or die mindset. Friedman’s said that the world is flat and we are now competing against everyone

in the world; and we should not build walls, but dig our way out by acting small if we are big and acting big if we are small. He pushes innovation as a goal while reminding us that imagination can never be outsourced.

Similarly, *Freaknomics’* and *SuperFreaknomics* (Levitt & Dubner, 2005; 2009) present entertaining conclusions that could be useful when interpreted properly. *Freaks’* six themes are instructive for our CIQ: 1) Realize that what we value, and how we value it, is not necessarily related to what others value or how they value them. 2) Common sense is uncommon. 3) There are many simple explanations that are wrong. 4) Look at what the advice giver has to gain (this is a principle that often debunks experts). 5) Measure it and it will improve—be sure what “it” is. 6) Unintended consequences will run ramped over the best laid plans regardless of “righteousness” of intentions.

These books make readers realize that all leaders and good managers need to grow as intellects, repositories of information and guides of behavior, basing their development on derived wisdom (Blanchard et al., 2002; Tichy & Bennis, 2007).

Successful leaders must realize two organizational imperatives: 1) **how to become and remain**

innovative, and 2) **why someone would do business** with their organization (Service, 2005c). First, becoming and remaining innovative is primarily a function of an innovative leader emphasizing the need to innovate. Second, someone does business with an organization because it can provide something of value that has no substitutes, cannot be imitated, and is rare (Barney, 1991; 1995).

Highly effective organizational leaders have shifted emphasis from *management* of stability and control to *leadership* directed toward speed, empowerment, flexibility, and continuous improvement, all directed at organizational innovation (Service, 2005c). Failure to innovate results in organizational decline and the only truly sustainable competitive advantage comes through continuous improvements (Barney, 1991, 1995; Drucker, 1985—more Drucker before its time; Imai, 1986; Porter & Porter and others, all dates; Service & Service and others, all dates). Much more could be said on this topic.

The leadership component. Leaders influence followers in a desired direction (Gardner, 2003). They can use many styles and ways to do this (McIntosh, 2011; Monarth, 2010). Leadership wisdom is knowing when to tell, sell, ask, collaborate, back off,

jump in, research, shoot from the hip, become a follower, create a new context or enact a new situation, get new followers, get the old followers back, jump up and down, be still, you get the drift. The one thing leaders normally must avoid is inaction as Churchill said, "I should have made nothing had I not made mistakes," (Source unknown). For if you want to avoid leadership mistakes, stand still, be quiet, do nothing and you will be nothing.

Pop psychology theories of leadership are a leadership lottery for people who do not want to accept that leadership development is tough, mentally challenging work. We can equate leadership fads to dieting fads, some of which work, but all of which have a cost. In dieting, some of the costs have been deadly; others have actually helped for a while; but most of them delayed the real change that was needed, and produced a roller-coaster effect. Leadership development is much like weight control: at some point you have to practice the basics. Then you continuously practice the fundamentals in your newly acquired lifestyle. In personal leadership development, you have to learn the basics of leadership with a *balanced* perspective. There are no simple secret answers. There is only *balanced* hard work and

discipline behind your becoming an effective leader who can *fit the leaders, followers, and environments* facing you so that you can indeed *stand out* as an effective leader who has honor and lasting respect (Peters & Austin, 1985; Peters & Waterman, 1982; Service & Arnott, 2006). Following leadership fads is like dieting by switching French fries for doughnuts!

The leader must be able to self-diagnose and have a high degree of self-awareness. . . . the leader must be an expert observer of others. . . . the leader must be able and willing to intervene, coach, and influence. . . [the] leader's ultimate task is to build organizational competence (Runde & Flanagan, 2007: 83).

In most organizations in America today, a simple principle must be applied. FISO (fit in before you stand out) is a truism in practically all cultures.

Rest-of-us Model Concluding Remarks

This model represents years of thought and work and it stresses the notion that leadership can NOT be reduced to principles or secrets presented by the rich and famous. Likewise,

it debunks the thought that empirical evidence of limited principles will enable one to improve someone else's or their own leadership effectiveness. The model uses as much as possible from "principles and secrets" and combines that with solid research and experience to show that leadership effectiveness is a lifetime commitment or it is relatively worthless. The leadership "wisdom" objective is continuous improvement. An interested learner will see that wisdom revolves around 1) understanding self, others and situations; 2) balancing goal achievements from many and varied perspectives; and 3) seeking "the common good through balancing of intrapersonal, interpersonal and extrapersonal interests over the short and long terms" (Sternberg, 2003: 188). Rest-of-us principles guide you into becoming the entire leader you can become.

To improve your capabilities as a leader and achieve desired results, accept the call *to a lifetime commitment to leadership excellence*. And, from Figure 1 understand the four pillars of overall leadership effectiveness and their individual sweet-spots: 1) Reflection; 2) Perspective; 3) Introspection; and 4) Extrospection. Once you find out what each one is made-up of, and find your leadership sweet-spot within each of these four building

blocks, then complete your leadership *you* by finding the sweet-spot among sweet-spots of leadership wisdom.

Successful Intelligence as a Guide for Contextual Intelligence

Gardner (1983) in his seminal work on IQ demonstrated that intelligence is not one thing but many. Likewise, Sternberg in his classic work asks the question “Is intelligence one thing or many? [Sternberg like Gardner says clearly], it is many,” (Sternberg, 1988: 72). Take specific note of the warning and realize there is a special intelligence, a very malleable intelligence, that can help one continue to work successfully across varying cultures (different contexts) in our ever shrinking world.

Though IQ is important, it does not take as much intelligence as you might think to have high intellect in other areas. In my fields of leadership and management the literature is replete with theories espousing IQ, EQ, or a combination of both as predictors of successful leadership. Most have found, as Drucker said:

There seems to be little correlation between a man’s effectiveness and intelligence. . . . Brilliant men are

often strikingly ineffectual; they fail to realize that the brilliant insight is not by itself achievement (in Henninger, 2002: A16).

Likewise, none of the major leadership theories—behavioral, trait, situational, contextual, or contingent approaches, fully answers our need to understand contextual intelligence as a definable, teachable, and improvable component of crossing cultures.

We must extend our understanding of IQ and how it is a building block for success in most professions that require crossing cultures (contexts) at an ever increasing pace. Sternberg (1996) discards the total importance of traditional IQ and replaces it with “successful intelligence,” which he says is the kind of intelligence that matters in reaching life’s important goals. And here we want to extend that even further into a contextual intelligence that can insure cross cultural and differing contextual fit effectiveness.

Successful intelligence is not an accident; it can be nurtured and developed . . . It is my contention that successful intelligence should be taught, because it is the kind of intelli-

gence that will be the most valuable and rewarding in the real world after school—both in our work and in our personal lives (p. 269). . . . Successful intelligence . . . involves analytical, creative, and practical aspects (p. 47). . . is primarily an issue not of amount but balance, of knowing when and how to use analytic, creative, and practical abilities. . . . Successfully intelligent people figure out their strengths and their weaknesses, and then find ways to capitalize on their strengths— . . . and to correct for or remedy their weaknesses—find ways around what they don’t do well, or make themselves good enough to get by (p. 47-49).

One of the most enduring lessons of social psychology is that behavior change often precedes changes in attitude and feelings (Brooks: 129).

Don’t do this:

He ignored arguments that didn’t fit his mental framework (Brooks, p. 163).

Both quotes point to different approaches we should try in changing attitudes and expanding understandings. Remember,

[IQ] is surprisingly malleable (p. 164). . . . IQ predicts only about 4 percent of variance in job performance (p. 165). . . . **Wisdom doesn't consist of knowing specific facts or possessing knowledge . . . It consists of knowing how to treat knowledge: being confident but not too confident; adventurous but grounded. It is a willingness to confront counter-evidence and to have a feel for the vast spaces beyond what's known** (p. 168-169). . . . people who succeed tend to find one goal in the distant future and then chase it through thick and thin (p. 177).

Sternberg lists the common characteristics and attributes that are found among successfully intelligent people. Successful intelligent people

1. motivate themselves. . . . By letting students lead me, I have entered areas that I never would have explored had I

- insisted on their doing exactly what I, not they, wanted.
2. learn to control their impulses.
3. know when to persevere.
4. know how to make the most of their abilities.
5. translate thought into action.
6. have a product orientation. . . . They want results. . . . If we demand that students merely "consume" information and feed it back on tests, once again we are depriving them of the kind of learning experience that will be of greatest benefit in the real world, and that is not how to use their intelligence.
7. complete tasks and follow through.
8. are initiators.
9. are not afraid to risk failure. . . . make mistakes, but not the same mistake twice.
10. don't procrastinate. . . . We found that fewer senior executives had a

- variety of strategies for fighting procrastination. More senior and more successful executives did not have them, for the simple reason that they had no need for such strategies.
11. accept fair blame.
 12. reject self-pity.
 13. are independent.
 14. seek to surmount personal difficulties.
 15. focus and concentrate to achieve their goals.
 16. spread themselves neither too thin nor too thick.
 17. have the ability to delay gratification.
 18. have the ability to see the forest and the trees.
 19. have a reasonable level of self-confidence and a belief in their ability to accomplish.
 20. balance analytical, creative, and practical thinking
- (The list is a quote, but excludes the explanation after each item: Chapter 8).

Successfully intelligent people
Eventually, come to lead it (p. 189). . . .
Thus, the true measure of your intelligence is not in a test score; it is in your willingness to develop your own talents (1996: 150).

Guilford, in his 1967 seminal work, gives 120 measures of intellect presented in a 3-dimensional cube figure. Could our CIQ could possibly be this complex?

The purpose of this IQ background is not to limit or too closely frame our contextual intellect measure. It is to gain an understanding of traditional methods of measurement and what they might become in order that our CIQ will not duplicate, yet, not fail to recognize important precepts. As a final note, current research cited throughout this article (Brooks, 2011; Hall, 2011; Sternberg, all dates; and others), shows clearly that the traditional IQ is much more malleable than previously thought and less important for leadership.

Successful Intelligence Concluding Remarks

History is filled with examples of leaders who have improved their own successful intelligence by

identifying their shortcomings and working to improve them, albeit without the specific formula stated in this article. Abraham Lincoln, Thomas Edison, Condoleezza Rice, Woodrow Wilson, Mother Teresa, and Theodore Roosevelt—who was never without a book—are exemplars of both formally educated and uneducated leaders who worked to improve their IQs in the way of successful intelligence.

Successfully intelligent people are flexible in adapting to the roles they need to fulfill. They recognize that they will have to change the way they work to fit the task and situation at hand, and then they analyze what these changes will have to be and make them (p. 153). . . . All of us know people who succeed in school but fail in their careers (Sternberg, 1996: 220. Italics Sternberg's).

IQ is a factor that can help leaders, successful intelligence extends that, and the CIQ can become a guide to self-assessment, teaching, growth and learning how to improve cross cultural effectiveness.

CIQ and Examples of Useful Models, Figures and Concepts

Shown below are models used in much of my research, teaching and writing to describe what percepts are involved in success in a given area. Then one can analyze themselves and develop a plan for improvement. We start this section describing the max-min principle depicted in Figure 2.

A management and education truism is: if you “measure it and it will improve.” The key is being sure what “it” is. Here “it” is contextual intelligence (CIQ) or the intellect that directs one to correctly read situations, discover important knowledge and identify skills and abilities useful in handling new and different situations. Yes, this is the habit of first understanding before being understood (Covey, 1990).

Those wishing to be influential in any area should not be dissuaded by lack of CIQ knowledge, skills or abilities when they practice the Max-Min principles depicted in example Figure 2. As Figure 2 demonstrates one identifies precepts related to their CIQ and then works to maximize, minimize, hone or deflect as appropriate in a balanced strategic manner using the guide proved in Figure 3.

Figure 2
Max-Min Principle Matrix

Categorize strengths and weaknesses versus ideal for all precepts

	NATURE	NURTURE
Strengths	ID yours vs. best Maximize	ID yours vs. best Hone
Weaknesses	ID yours vs. worst Make irrelevant or deflect	ID yours vs. worst Minimize or change

Works to improve or expand precept.

Figure 3
Improvement Planning Guide

1. Clearly and honestly assess yourself vs. precepts.
2. Set doable goals that you will measure.
 - a) Clearly express in specifics—events and behaviors
 - b) Define as SMART objectives
3. Make goals under your control—professional help?
4. Develop a program—strategy that insures you accomplish objectives.
5. Establish who will support your development.
6. Create accountability for progress—rewards—punishments.

Care ID-ing controllable and not. Skills ID-ing, limiting distractions, studying, learning, relearning, internalizing, and using CIQ will serve you well.

1. List and acknowledge all CIQ shortcomings.
2. Describe how you will improve on the shortcomings.
3. Establish measures of progress.
4. ID and use people in our change support group.

As an example Figure 3 shows a general improvement plan where you identify where you are in CIQ and where you need to be for a more effective CIQ. Then you mind your gaps using the outline above.

Remember that each individual on earth has the potential to improve themselves as an X (leader, influencer, manager, or here CIQ). This article can help its readers be all the innovative leader they can

in new and differing contexts through using all the prior Figures' principles as well as developing the notion of CIQ. Our CIQ will help teachers, mentors, trainers and so on help others in self-improvement.

It goes beyond the media hype of so many feel good, self-help articles and books and tells its reader how to understand and measure the components of leadership or otherwise aimed at improving the human influence that most often plays out as leadership.

Do not forget the first step of understanding where you are in any context for often we do not understand the culture within which we have worked and lived all of our lives. That lack of understanding makes one think maybe you'll have a tough time understanding a culture that is totally new. "To understand the world, you must first understand a place like Mississippi," (Words of famed author William Faulkner in Gibbs, 2010: 187.)

Acquiring facts or measuring against precepts does not prove leadership in part because measuring often kills a living phenomenon: leadership shows living influence has occurred. Leadership in action contains many intangibles. To be of use measures must get at the right things or the results are meaningless. Though we end up putting leadership's CIQ component into categories, you must remember that, categorization must never win out over understanding. Clearly simplistic classifications do not work (p. 9). . . . The world is very complex. There are no

simple explanation for things. Rather, events are the result of multiple factors coming together and interacting in complex and often unanticipated ways. . . . it is important to capture as much of this complexity . . . as possible. . . . Obtain multiple perspectives (p.8). . . . something occurs when doing analysis that is beyond the ability of a person to articulate or explain. . . . Interpretation is an art that cannot be formalized (Corbin and Strauss, 2008: 9). This warning has to be taken very seriously in our development of such a complex notion as CIQ.

A Straw-Man CIQ

Initial CIQ precepts came from the models and literature reviewed in this research. Then they were extended by adding the results of my interpretive analysis of fifty usable and completed preliminary Questionnaires (shown in Appendix 1-for this initial paper a convenience sample was taken from working MBAs and fellow professors). Using methods described in Corbin and Strauss (2008), Eisenhardt (1989) and Ropo and Hunt (1991) the CIQ precepts shown below were developed-coded from the Questionnaire narratives. It was rather difficult to code varied statements into meaningful concepts that could be defined and researched. And of course, the "coding" as precepts-

labels is subject to my own biases and knowledge. I did note my own biases and asked the perspectives of others to improve the validity of the derived CIQ precepts.

Encouragingly, the range of nationalities and situations represented in these completed questionnaires was broad. For example, it included people with experiences in America that are from Germany, Vietnam, China, South Africa, Sweden, Cuba and Spain that I can identify; and American's who have worked or lived in many countries. A next step is planned for a much larger and more inclusive sample to be analyzed with several experts in a predefined and uniform fashion.

Figure 4 is the resulting proposed initial guide to developing a CIQ capable of being further refined. The refined CIQ can then be empirically tested.

There is much in this model that needs explaining, but the purpose here is not to totally explain, but to forward a beginning model. First, one familiar with the so called big five in personality will notice the narcissism and openness factors. Second, for those that study cultures we see ethnocentricity (degree of belief in the superiority of one's ethnic group), a dispassionate view of humanness and the power distance factor which is close in more open societies and far in more closed

societies. Third, locus of control, where an internal locus indicates a feeling of self-control and external indicates the opposite. Lastly, we see many items that indicate the need to know your own frames, mindsets, views and tendencies in order that you might know in which area you need to change or do otherwise. The reader must realize that most precepts shown here are not either or, but a continuum and consequently most do not have to change totally to be improved. The intent is for one seeking improvement to study the CIQ in light of the leadership model depicted in Figure 1 and discover their strengths and

weaknesses. Then Figure 2 directs one on how to handle strengths and weaknesses to improve. Next Figure 3 directs development of a plan to mind their gaps. That is, here is where I am by precept shown in Figure 4, and here is where I need to be for a more effective CIQ.

Those items listed as natural are precepts that are established early in life and unlikely to change when one reaches mid-to-early teenage years. In most cases, someone is born with a tendency toward a certain type of behavior and that is amplified early in life. For example you hear someone say of their first female child, "She is so sensitive."

Consequently the child is treated as being sensitive and therefore, a trait that appeared early in life is solidified and often embedded in personality.

In a recent conference a current author was discussing the topic of crossing cultures with a psychologist who consulted with large international organizations. In this capacity the consultant evaluated candidates for expatriate assignments. The psychologist said the key factor that predicted success in her experience over the years was curiosity (Saba, 2011). Additionally, in a recent paper on adaptation in expatriate situations identified both

Figure 4
CIQ-Cultural Intelligence Quotient

Strengths—advantages that are enables in contextual adaptive development

Natural—more uncontrollable “good” traits

- | | |
|---|---|
| 1. Openness—to limits of self and values. | 2. Dispassionate view of human nature. |
| 3. Solutions—Equifinality. | 4. Locus of control—ambiguity friendly. |

Nurtured—more controllable “good” traits

- | | |
|--|---|
| 1. Mindsets—known—considered—adaptable | 2. Social intelligence. |
| 3. Degree of ethnocentricity. | 4. Attentiveness—learning via observation |

Weaknesses—disadvantages and derailers to leadership development

Natural—more uncontrollable “bad” traits

- | | |
|--|--------------------------|
| 1. Exhibited country—national affiliation. | 2. Narcissism. |
| 3. Change avoider. | 4. Large power distance. |

Nurtured—more controllable “bad” traits

- | | |
|---------------------------------------|---|
| 1. Disdain for other views. | 2. Confirming self-mindset. |
| 3. Pervasiveness of learned behavior. | 4. Unwillingness to accept differences. |
-

psychological hardiness and cultural distance as key factors predictive of expatriate success (White, Absher and Huggins, 2011). These factors, though not discovered for our preliminary testing, are worthy of consideration. Our expectation is that curiosity and psychological hardiness would be mediating variables between the 16 CIQ percepts shown above as independent variables (IV) and the dependent variable (DV) of success in cross cultural assignments. That is, curiosity and psychological hardiness could both be shown to be necessary catalysts in a regression equation where the DV expatriate success is a function of the restated IVs from the CIQ model.

This is a very brief overview of how one might evaluate themselves and work toward improvement in the ability to adapt to cultural or major contextual changes. Please do not be put off by this brevity of the description of this CIQ straw-man model, just get on with knowing yourself better and developing a “wisdom” improvement plan. Hall (2011) in his discussion of wisdom from views of philosophy to neuroscience, stresses a key point that relates back to the rest-of-us leadership model. That point is that wisdom only occurs when one can deal effectively with uncertainty and complexity under their

known values and judgments.

Conclusions

To quote Churchill,

Now this is not the end. It is not the beginning of the end. But it is, perhaps, the end of the beginning (Mintzberg, 2009: 195).

This article is not intended to be the final work on CIQ, but the beginning. The current author fully realizes it is very limited. However, the reader should not let the limitations stop them from getting the value of the amalgamation of wisdom and linking of concepts and ideas. If one is willing to work and study leadership, successful intelligence, innovation and what it takes to work in different cultures under the various knocks and crannies of differing context they will be more successful. Few should doubt that the world will become more open and requirements for handle change in new and varied cultures will increase: doubters will pay. And pay you will, now or later for CIQ improvement is work and effort that leads to success; or tentativeness and laziness that leads to regrets.

When working to understand self, others and situations always remember,

It would be narrow-minded for us to believe that our picture of the world is the definitive one. . . . Experiments in psychology support the idea that people automatically assume their subjective experience to be a faithful representation of the real world. . . . Immanuel Kant postulated [in 1781] that the reality we experience is one that has been constructed and shaped by our minds, minds limited by our beliefs, feelings, experiences, and desires (Chopra & Mlodinow, 2011: 279).

An awakening is often required for one to understand their narrow-mindedness and to accept Kant’s pronouncement. Only continued epiphanies can provide a renewable evolving CIQ: remain open to the unexpected, new or different.

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Appendix A The Questionnaires

Cultural Experience Questionnaire – Date ___/___/___ Complete if you have Crossed Cultures

Interviewer name: _____

Describe a cross cultural experience you have had. *i.e., I taught Leadership and Management in the Kiev Business School’s MBA program three separate times over three years.*

What was the key to success as you think back to the experience? *i.e., Learning to slow down and wait for the interpreters; American humor was of little use and; I needed mostly listen and ask.*

Can you think of any negative “things” you did or do you have any other advice? *i.e., They could not believe that the financial statements that are made public in the U.S. could possibly be valid. I challenged them too hard in this area and they stopped listening to me. They simply did not trust government or the press. I would say I learned not to argue so strongly.*

Your nationality: _____

Your home country: _____

Your ethnicity: _____

Other Country (Countries) where event occurred _____.

Contextual Change Experience Questionnaire – Date ___/___/___ Complete if you have had a major non-society-cultural change

Interviewer name: _____

Describe a cross cultural experience you have had. *i.e., I obtained a Ph.D. at the age of 48 and began anew as a professor in a religious University in the South with a strict Baptist tradition. In my prior job I worked for a 72,000 employee multinational hard drinking, hard playing, cursing, Corporation in Dallas, Texas.*

What was the key to success as you think back to the experience? *i.e., I basically quite telling everyone what and how to do things and shut up and listened. The key to politics in University is listening; the key in a competitive organization is more “blustery.”*

Can you think of any negative “things” you did or do you have any other advice? *i.e., I seemed to support the wrong people and had too little respect for the need to talk things out before acting.*

Age _____ **Educational level** _____ **Sex** __ (M/F)

Type of organization _____ (governmental, religious, educational, service industry, manufacturing industry, logistic, other-please specify)

(optional your name and organization name)

Thank you very much for your time and attention

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