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International Conference on Psychology & Multiculturalism

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INTERNATIONAL CONFERENCE ON PSYCHOLOGY AND MULTICULTURALISM

URBAN LIVING & MULTICULTURAN CITIES IN ASIA:

FROM COLONIAL PAST TO GLOBAL FUTURE

Important Note:

Scientific Committee did not edit or correct the paper accepted for proceeding. It was assume the paper's grammar, spelling error, and writing style according to APA was the author's responsibility.

Jakarta, November 2017

Greetings From the Dean

Welcome to the first International Conference on Psychology and Multiculturalism,

In 2017, Faculty of Psychology, Atma Jaya Catholic University of Indonesia celebrates its 25th anniversary. On the 8th of June 1992, the faculty was opened with a bachelor degree program and started the academic activities with only about 70 students. Twenty five years passing by, currently we have four study programs at bachelor, master (professional and science), and doctoral level serving about 1500 students. It is a great achievement that this year we finally have a complete level of study program!

As a commemoration of our gratitude and celebration for this achievement, we are convening academicians, students, and practitioners to discuss and learn from each other in an international conference, namely "Urban Living and Multicultural Cities in Asia: From Colonial Past to Global Future". This is our first international conference and it is a reflection of our academic themes, namely to understand and develop urban dwellers, multicultural, and disadvantaged people. It is relevant with Jakarta, where our campus is located, that the conference covers behaviors and psychological aspects of people within the history of the city, its economic and industrial growth, health, education, and information technology innovations.

Our keynote speaker and panelists are experts in their field. I hope we can learn a lot from them. For presenters and guests, welcome and thank you for joining our conference, I hope you can have wonderful discussions in this conference.

Dr. Angela Oktavia Suryani, M. Si

Dean of Faculty of Psychology, Atma Jaya Catholic University of Indonesia

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The Role of Mindfulness to Improve Leadership in Multicultural Context

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ABSTRACT

Mindfulness is present moment awareness with an observing and nonjudging stance. To be mindful means to be fully in the here and now from moment to moment. Mindfulness appears to have broadly positive impacts on human functioning. This review explored the current state of studies regarding mindfulness as a potential psychological construct to improve leadership in multicultural context. Mindfulness associated with higher relationship quality because a mindful leader is better able to be fully in the here and now with the subordinate. Mindfulness is also critical to the development of a leader who wants to be culturally intelligent and successful in any multicultural setting. Mindfulness allows people to make sense of cultural situations, events and actions within one's frame of reference by removing a rigid or fixed mindset. The cultural intelligence model demonstrates that having knowledge, mindfulness, and skills that working together helps a person to achieve CQ. Further, testing of CQ model and measurement of its underlying components should help us gather insight to predict the cross-cultural potential of existing employees, offer training customized to individual needs, in particular, CQ facets (knowledge, behavior, mindfulness) and recruit individuals with high CQ for positions that require a high level of cross-cultural interactions.

Keywords: mindfulness, leadership, multicultural

Introduction

Within the psychological literature mindfulness is typically described as "paying attention on purpose, in the present moment, and nonjudgmentally to the unfolding of experience moment by moment."(Kabat-Zinn, 1994). Mindfulness is present moment awareness with an observing, non-judging stance (Bishop et al. 2004; Brown et al. 2007). To be mindful means to be fully in the "here and now," moment-to-moment. Mindfulness includes awareness of current external stimuli, such as external events or objects, as well as of internal processes and states, such as emotions, perceptions, sensations, and cognition. The observing, witnessing stance of mindfulness is associated with a reduction in mental commentary and judgment. In a related program of research, Langer (1989) has used the term mindfulness to refer to an open and creative attention to one's environment. Mindfulness in this sense allows one to avoid habitual and routine interpretation of stimuli that lead to mindlessness. Instead, stimuli and information are perceived and processed in a more creative and differentiated manner, allowing the creation and refinement of categories, connections, and perspectives.

Mindfulness originally stemmed from Eastern spiritual traditions of meditation, which prompts a person to consciously observe and change one's mental habits. This form of mindfulness takes into account mental, emotional, and physical states, which helps an individual be in touch with internal thoughts and feelings in relation to external conditions. The goal is to focus on the present moment and be aware of those intuitive notions or ideas that come to mind and open up new insights (Baer, et.al. 2006). For example, if you are having negative thoughts and you want to rid

yourself of the manifestations of those negative thoughts, you identify what might be causing the negativity and then focus on having positive thoughts about that subject. Even breathing can be developed as a tool to help control negative distractions and build positive concentration. This enables you to become aware of such negativity in order to mindfully transform your thinking. In brief, you monitor what you are thinking and how this is affecting emotional, attitudinal, or physical well-being in order to respond and act in an appropriate manner. Mindfulness can be contrasted with mindlessness. Being mindless can be defined as neither paying attention to nor having awareness of, the activities one is engaged in or of the internal states and processes (e.g., emotions) one is experiencing. Modes of being that are characteristic of mindlessness are, for example, performing tasks on autopilot, daydreaming, worrying about the future, or ruminating about the past (Brown and Ryan, 2003).

The study of mindfulness within a Western scientific paradigm is relatively recent. Most of this research has been in medicine and psychology and has used both correlational (typically measuring mindfulness as a trait, or tendency to be mindful) and experimental designs (typically using some mindfulness intervention, such as the mindfulness-based stress reduction program, Kabat-Zinn, 1994). This research has consistently shown positive relations between mindfulness and desirable outcomes. For example, research has found that mindfulness reduces chronic pain, increases immunity, and reduces anxiety (Kabat-Zinn et al., 1994), and increases psychological well-being and positive affect (Brown and Ryan, 2003).

One way to understand mindfulness at work is to contrast the conceptual processing that is central to organizational life with the experiential processing (Brown et al., 2007) that is a hallmark of mindfulness. Mindfulness involves experiential processing (Brown et al., 2007), which involves attention to the internal (e.g., thought, emotion) or external stimulus itself in a registering of the facts observed. Experiential processing permits the individual to attend to a stimulus as it is, without immediate attempts to derive meaning from it, which are often of a habitual nature. In experiential processing, common psychological content mental images, self-talk, emotions, impulses to act, and so on—can be observed as part of the ongoing stream of consciousness. This mode of processing has been referred to as "decentering," as it involves attending to experiences within a wider context of awareness (e.g., to view thoughts as just thoughts); stimuli and resulting reactions to them are observed rather than habitually interpreted with positive or negative implications for the self (Brown et al., 2007).

Organizational scholars are also beginning to examine the role of mindfulness at the workplace, arguably one of the most important domains of human activity. A limited but growing body of work examines the effects of mindfulness in the workplace. These broad effects of mindfulness on the functional domains of attention, cognition, emotion,behavior,andphysiologyappeartoinfluenceawidevarietyofworkplaceoutcomes Thesemechanismsinfluencethree clusters of outcomes: performance, relationships, and well-being (Good et.al., 2016). Recently, scholars have started to develop theoretical frameworks on the potential role of mindfulness in predicting work-related outcomes such as task performance (Dane, 2011) and employee well-being (Glomb et al., 2011). Moreover, a number of empirical studies revealed positive relationships between employees' mindfulness and well-being as well as positive work-related attitudes and behaviors (Dane and Brummel, 2014; Hülsheger et al. 2013; Malinowski and Lim,2015; Schultz et al. 2014).

Nonetheless, empirical research on mindfulness in the workplace is still scarce, particularly in the domain of relationship, specifically on leadership. Leadership is a substantial extent a social and relational process. One group of organizational members that plays a particularly prominent role is that in leadership positions. The research found mindfulness to be related to higher emotional intelligence and self-regulation (Brown and Ryan, 2003), which implies a better recognition and understanding of others' emotional states as well as a better understanding and regulation of one's own emotions. Mindfulness may be associated with higher relationship quality because mindful

people are better able to be fully in the "here and now" with another person. Moreover, being fully present in an interaction with a subordinate may enable a leader to better recognize the needs of the other person, such as what kind of support that person requires. In this way, mindfulness may allow a leader to engage in more effective leadership behaviors toward their subordinates.

Mindfulness also has recently been applied to cross-cultural communication (Ting-Toomey, 1999). Ting-Toomey (1999) defines mindfulness as paying attention to the perspectives and interpretive lenses of dissimilar others in viewing an intercultural episode. Being open-minded to other perspectives is helpful in increasing awareness of one's own assumptions, viewpoints, and ethnocentric tendencies when approaching a new situation and arriving at the cognitive and affective readiness stage to interact effectively with people who are different from oneself (Ting-Toomey, 1999).

This concept of mindfulness is also critical to the development of a leader who wants to be culturally intelligent and successful in any multicultural setting. Mindfulness is the ability to use reflection as a connection between knowledge and action (Tuleja, 2014). Mindfulness requires reflectively paying attention through monitoring personal feelings, thoughts, and actions. It allows people to make sense of cultural situations, events and actions within one's frame of reference by removing a rigid or fixed mindset. The cultural intelligence model as constructed by Thomas (2006) demonstrates that having knowledge, mindfulness, and skills (also acknowledged as competencies) working together to help a person to achieve CQ. Culturally intelligent people are able to use their knowledge to understand multiple aspects of cultural phenomena that come their way; they use mindful cognitive strategies that both observe and interpret any given situation, and they develop a repertoire of skills which they can adapt and then demonstrate appropriate behaviors across a wide range of situations. These are the skills most needed in global business today.

This review explored the current state of studies regarding mindfulness as a potential psychological construct to improve leadership in multicultural context. The aims of this review were answered the following research question: What is the role of mindfulness to improve leadership in the multicultural context?

Discussion

Mindfulness and Leadership

Good, et.al (2016) conducted a systematic review and resulted in the framework that identifies how mindfulness influences attention, with downstream effects on functional domains of cognition, emotion, behavior, and physiology. Ultimately, these domains impact key workplace outcomes, including performance, relationships, and well-being (See: Figure 1).

Figure 1. Integrative Framework Relating Mindfulness to Workplace Outcomes (Good, et.al, 2016)
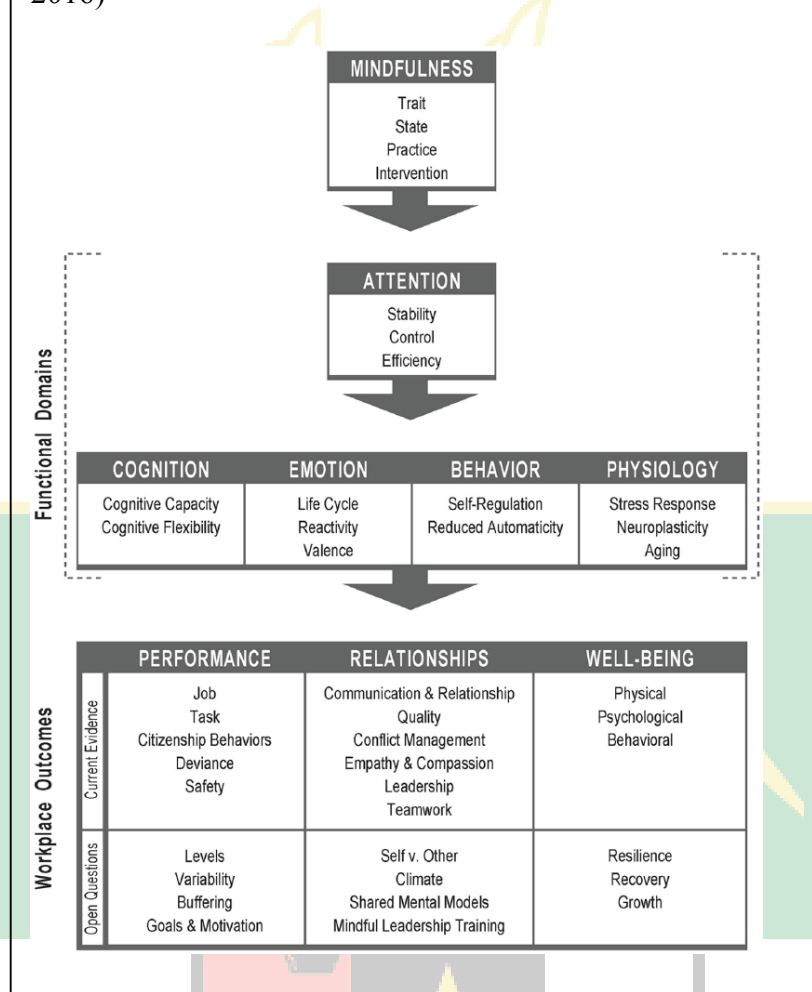
Existing approaches on potential benefits of mindfulness in the relationship domain, specifically on leadership are mostly theoretical in nature, while little empirical insights are available. For example, Roche et al. (2014) confirmed beneficial effects of mindfulness for leaders. In their study, leaders' mindfulness was associated with less dysfunctional outcomes such as anxiety, depression, negative affect, and burnout. Another study looked at the potential effects of leaders' mindfulness on followers. Reb et al. (2014) assessed leaders' mindfulness and found positive associations with employee well-being and performance. In addition, the result of the study from Daniel, et.al (2015) showed that supervisors' mindfulness ratings were predictive only of their own ratings of the supervisory relationship (both constructs) and session depth. The more mindful the supervisors, the more they perceived offering person-centered facilitative conditions to supervisees; having higher agreement on supervision goals, tasks, and bonds; and achieving more depth and power in the supervision work. Mindfulness as a construct has many affiliations with counselor training and counseling practice, including the supervision context.

Verdofer (2016) conducted two empirical studies in order to test the hypotheses under investigation. Study 1 used a non-leader sample and showed a positive relationship between dispositional mindfulness and humility as well as a nonself-centered motivation to lead, both representing essential features of a servant attitude. On this basis, study 2 used a leader sample and investigated the relationship between leaders'dispositional mindfulness and actual servant

leadership behaviors as perceived by their followers. The findings revealed that leaders' dispositional mindfulness was positively related to direct reports' ratings of the servant leadership dimensions humility, standing back, and authenticity. In summary, data support the utility of including mindfulness as a predictor in servant leadership research and practice.

Lewis&Ebbeck (2014) on their study founded that managers in this study best resonated with the concepts of mindfulness and self-compassion relating them to personal fire experiences that offer guidance to other managers. From the investigation, and especially through the way participants' described optimal and unfavorable experiences, it became clear that lacking mindfulness and/or self-compassion often led to poor outcomes, distracted thinking, and less effective decision-making. It also became apparent that, as the fire season progresses, managers are prone to being less mindful due to fatigue. Additionally, fire managers have a tendency to internalize failures and can struggle moving past them at times. The methods of using mindfulness and self-compassion that were identified in this research serve as valuable guides for fire managers to enhance their leadership and decision-making capabilities through mindfulness and self compassion training.

Ward & Haase (2016) conceptualized conscious leadership consists of the element of conscious leadership and skill of conscious. Conscious leadership included mindfulness, context, expanded consciousness, the human experience, and perceptual filters. The skill of conscious leadership included daily assessment of levels of expanded consciousness, practicing intentional leadership, understanding equanimity versus duality, using the power of the observer-self, using a proven problem-solving method, and understanding the relationship between energy levels and the human experience.

Beverage, et.al. (2014) on their paper review stated that mindfulness and the application of mindful practice can have a powerful impact on leadership. Being mindful and taking the time to be present and aware in one's daily work can make a significant difference to both employees and organizations. Scientific research into how brains function and the neuroscience of attention shows that mindfulness and mindful practice increase awareness and enhance our emotional intelligence. Mindful leaders are perceived as more self-aware and empathetic, and can more effectively motivate their employees and colleagues to achieve the goals and vision of an institution. With the challenges inherent in our busy world, and the potential for burnout and dissonance for everyone, mindfulness and mindful practice can help build resilience and enable leaders to manage change more effectively.

Ashford & DeRue (2012) on their paper review stated that the world's growing leadership crisis is more action on the part of individuals, not organizations. The more individuals mindfully gauge their experiences, the more leadership is developed. The more organizations support that engagement, the more they will enjoy the fruits of more leadership in more places. Perlman (2015) conceptualized that developing self-awareness in the leader by coming through self-exploration and reflection, through reading and studying, through Jungian analysis or depth psychology sessions, through contemplative practices, and even though discussions with mentors, advisors, or an executive coach.

Wasylkiw, et.al (2014) conducted an intensive weekend retreat and a follow-up webinar on Mindfulness Awareness Practice (MAP) to examine the impact of Mindfulness Awareness Practice (MAP) on mid-level health-care managers' leadership. Follow-up interviews were carried out with eight participants 12-16 weeks post-intervention. The retreat participants showed significant increases in mindfulness and corresponding decreases in stress that were sustained across eight weeks post-retreat; retreat participants reported significant positive changes in their leadership effectiveness that were collaborated by informants. Qualitative data, however, suggest that sustaining a Mindfulness Awareness Practice (MAP) presents significant challenges to middle managers in a healthcare setting. In addition, Baron (2016) conducted a mixed-method design. The result suggested that a leadership development program based on action learning principles can

foster the development of action learning and mindfulness. The core elements of action learning (i.e. working on real problems, gaining new insights in a supportive and confrontational environment of one's peer) appear to be key to bringing about real changes in the behavior of participating managers and maximizing the chances of generating lasting effects.

The result of relevant studies had confirmed beneficial effects of mindfulness for leaders. Benefits of mindfulness include improved overall health and improved stress management for individuals and correlated benefits in productivity and performance. Leaders' mindfulness had positive associations with employee well-being and performance. With the challenges inherent in our busy world, and the potential for burnout and dissonance for everyone, mindfulness can help build resilience and enable leaders to manage change more effectively. Mindfulness may allow a leader to engage in more effective leadership behaviors toward their subordinates. It can be concluded that mindfulness had the positive impact to leadership.

The Role of Mindfulness to Improve Leadership in Multicultural Context

Mindfulness is a metacognitive strategy that the culturally intelligent person must practice if she or he is to be successful in cross-cultural interactions. Mindfulness requires reflectively paying attention through monitoring personal feelings, thoughts, and actions. It allows people to make sense of cultural situations, events and actions within one's frame of reference by removing a rigid or fixed mindset, also known as "cultural sense-making," which is the terminology used in certain global leadership literature. Cultural sense-making is a cognitive approach that helps us to organize and interpret information a way that we can make sense of our perceived social reality—it is a form of mindfulness (Tuleja, 2014). Past and current research into cross-cultural communication in management suggests that we first must know ourselves before we can know others, and then attempt to create bridges between what is known and what is not known. This suggestion referred to cultural intelligence. This concept of mindfulness is critical to the development of a leader who wants to be culturally intelligent and successful in any multicultural setting.

Intercultural communication competence or CQ (cultural intelligence) has its roots in interpersonal intelligence (Gardner, 1983) and also in social/emotional intelligence (Goleman, 1995) which is the ability to recognize, understand, and manage emotions both in ourselves and in others. Goleman's (1995) findings indicated that emotional intelligence contributes 80 to 90% of the competencies that distinguish outstanding leaders from average leaders. These competencies include the ability to have self-awareness and other-awareness—to be attuned to both one's emotions and those of others. Emotional intelligence also means that one has self-regulation, or the ability to control emotions and actions under pressure, as well as the motivation to delay gratification in order to achieve long-term goals. Additionally, it means that a person is able to exhibit empathy toward others and use social skills to communicate it.

CQ is a person's ability to function skillfully in a cultural context different than one's own (Earley & Ang, 2003). This means that a culturally intelligent person is someone who is not only able to empathize and work well with others, but can acknowledge differing values, beliefs, attitudes, and behaviors in order to anticipate, act, and react in appropriate ways to produce the most effective results, and then to reevaluate and try acting or reacting in a different way. Earley and Ang's (2003) seminal theory of CQ comprises three critical elements necessary for effective intercultural interaction: cognitive, motivational, and behavioral. The *cognitive* aspect is needed to conceptualize and process new information. This is more than simply having knowledge about a culture, but the ability to transfer learning to differing cultural contexts. The *motivational* aspect is needed for adapting to differing cultural norms and values. However, it is more than just adapting to an unfamiliar environment; rather, it means that a person possesses the interest and curiosity—the

drive—to respond to ambiguity. The *behavioral* aspect is needed in order to engage effectively and appropriately in intercultural interactions.

The work of Van Dyne and colleagues (Thomas, 2006) extends the original CQ theory and focuses on the *process* of cultural intelligence, which takes into consideration the experiential aspect of what one learns and re-learns after reflecting on the experience. Van Dyne has identified four factors of CQ which include CQ strategy, knowledge, motivation, and behavior. *CQ strategy* involves how a person acquires and then uses knowledge of other cultures—which includes contemplating assumptions, deciphering actions, and adjusting perspectives about the situation. *CQ knowledge* means that a person knows what she knows, but also knows what she *doesn't* know. Knowledge includes understanding about specific norms and behaviors, worldviews, values; and even historical, political, and governmental aspects of people and their culture. *CQ motivation* is a person's interest in engagement with people and the culture itself—the CQ motivated person enjoys learning and applying what she has learned with interest and confidence—she is comfortable with herself and with the ambiguity that comes when crossing cultures. *CQ behavior* is the person's ability to engage with others in language and nonverbal behavior that is developed through trial and error. In essence, the culturally intelligent person is highly motivated and interested in interacting with people from other cultures and is successfully able to assess a situation, scan for cues, and then act accordingly—this is also known as the concept of "mindfulness."

Thomas (2006) adopted the view that intelligence is a system of interacting abilities. Social and emotional intelligence share some attributes with CQ such as the idea that intelligence is inherently multidimensional involving behavioral as well as cognitive facets. Conversely, CQ involves, as discussed in more detail ahead, developing a general capability from specific knowledge, which results in a repertoire of behavior that can be called on depending on the characteristics of the situation. The basic definition of CQ adopted by Thomas (2006), consistent with Earley and Ang (2003), the ability to interact effectively with people who are culturally different. It is the ability to generate appropriate behavior in a new cultural setting that makes CQ unique. This ability is, however, only one part of the system of interacting abilities. CQ is made up of the capability to adapt to, but ultimately to shape the cross-cultural interaction context. To shape the context of a cross-cultural interaction an individual first has to have the ability to adapt. Then, individuals can decide on or construct appropriate behavior.

CQ having three components. CQ consists of knowledge, mindfulness, and behavioral ability as depicted in Figure 2. These three components combine to produce the ability to interact effectively across cultures. The first component of CQ is the knowledge that means recognizing some fundamental principles of behavior (customs, practices, rituals, greetings, language, etc.) and/or understanding something about a culture's history, politics, economy, or society. One may understand how a particular culture varies from one's own, how that culture affects behaviors, what are some of the basic tenets of this culture's belief system, or even some of the fundamental principles for how to interact with people in that culture. The second component of CQ is mindfulness that means aware of one's own assumptions and perceptions and the emotions and attitudes attached to them. This person will also attempt to pay attention to the other person's actions, both tacit and explicit. The third component of CQ is behavior that means able to choose appropriate behaviors (based upon developing knowledge and experience) suitable for a given intercultural situation. The culturally competent person's aim is to figure out how to apply that knowledge by putting it into appropriate actions.

Figure 2. Component of Cultural Intelligence (CQ)
Thomas (2006)
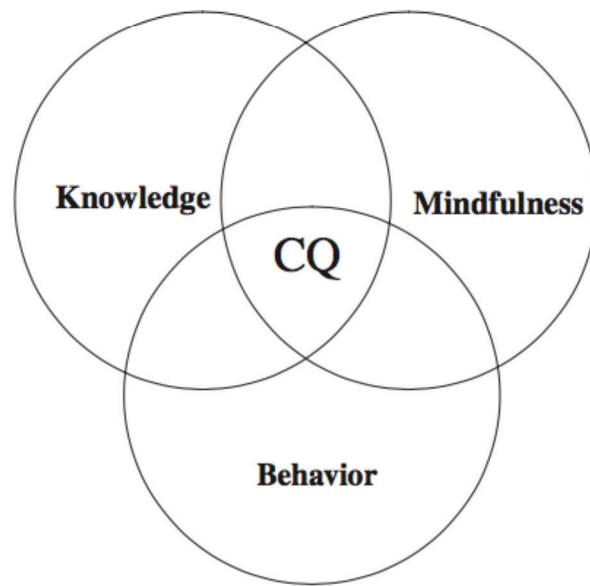
The major difference between the Earley and Ang's (2003) CQ model and the Thomas' (2006) CQ model is in replacing the "motivational" construct of the former model with the "mindfulness" construct of the latter model. According to Thomas (2006), mindfulness is the central element that links the other two constructs, knowledge and behavior, and is arguably the most novel aspect of the CQ concept. Although Thomas (2006) did not provide in-depth details of the nature of mindfulness, his arguments did reveal mindfulness to involve a conscious, deliberate and systematic effort to understand an encountered cross-cultural phenomenon that consequently leads to appropriate behaviors in that environment. In contrast to the Thomas' (2006) mindfulness construct, the "motivational" construct in the Earley and Ang's (2003) CQ reveals an individual's inclination to actively engage cross-cultural experiences, which has been related to one's upbringing and possibly a function of self-concept and early social experiences (Thomas, 2006).

Mindfulness in Thomas' model (2006) indicates that the transformational difference in crossing cultures is to actively pay attention to the subtle cues in cross-cultural circumstances—then to tune into one's prior knowledge, thoughts, feelings, actions, and reactions to what is going on. The person practicing mindfulness is aware of one's own assumptions and perceptions and the emotions and attitudes attached to them. This person will also attempt to pay attention to the other person's actions, both tacit and explicit. According to Thomas' (2006) model, the link between the cross-cultural knowledge and behavioral ability is mindfulness, "a heightened awareness and enhanced attention to current experience or present reality".

Thomas (2006) described a variety of qualities in the mindfulness construct of CQ, including awareness of our own assumptions, ideas, and emotions, ability to notice what is apparent about the other person and general sensitivity to one's surrounding. Thomas (2006) also points out the role of context to help interpret what is happening in one's environment and the creation of new categories and new mental maps of other peoples' personality and cultural background to guide appropriate responses. Finally, the role of empathy in mindfulness, that is the ability to put ourselves in someone else's shoes to understand the situation from their cultural perspective.

Clearly, Thomas' (2006) definition of the CQ mindfulness construct reveals its multi-faceted nature.

Mindfulness could indeed be a construct to help an individual bridge cultural differences in the mind and, thus, enhance CQ of an individual to address cross-cultural challenges in the world. These latter researchers believe that the attainment of mindfulness could help increase one's ability to capture and integrate new cultural knowledge within one's mental schema (Brown *et al.*, 2007; Brown and Ryan, 2003) and develop new behavioral routines that are effective in different cultural settings. The works of these researchers are consistent with the position of Thomas (2006) on how mindfulness could influence the cross-cultural ability. However, Thomas (2006) who clearly articulated a mindfulness-behavioral model within the CQ theoretical framework that could be the beginning of further work in testing the influence of mindfulness in cross-cultural cognition and cross-cultural behaviors.

Mindfulness is a key linking process between knowledge and action or behavior that appropriate for the situation. Mindfulness is fundamentally a heightened awareness of an enhanced attention to current experience or present reality (Brown & Ryan, 2003). Awareness is a fundamental aspect of consciousness and is the continuous monitoring of one's internal state and the external environment. Attention is increased sensitivity to a limited range of stimuli. Thus a person can be mindful of thoughts, motives, and emotions as well as of external stimuli. Mindfulness also means adopting a particular active approach to cognitive processing, which involves the creation of new categories in memory and the seeking of multiple perspectives (Langer, 1989).

As a facet of CQ, mindfulness (at a highly developed level) means simultaneously: being aware of our own assumptions, ideas, and emotions; and of the selective perception, attribution, and categorization that we and others adopt; noticing what is apparent about the other person and tuning in to their assumptions, words, and behavior; using all of the senses in perceiving situations, rather than just relying on, for example, hearing the words that the other person speaks; viewing the situation from several perspectives, that is, with an open mind; attending to the context to help to interpret what is happening; creating new mental maps of other peoples' personality and cultural background to assist us to respond appropriately to them; creating new categories, and recategorizing others into a more sophisticated category system; seeking out fresh information to confirm or disconfirm the mental maps; using empathy—the ability to mentally put ourselves in the other person's shoes as a means of understanding the situation and their feelings toward it, from the perspective of their cultural background rather than ours (Gardner, 1995; Langer, 1989).

The psychology literature features several elaborations on the nature of mindfulness and its underlying qualities, three of which have been consistently mentioned in both theoretical and empirical research literature: using empathy, viewing situations with an open mind or from multiple perspectives and using all senses (Brown and Ryan, 2003; Langer, 1989). These three qualities are distinguishable along three different axes: internal logic (for empathy), kinetic senses (for using all senses) and type of approach or angle (for open-mindedness) (Brown and Ryan, 2003; Langer, 1989). Based on what is known about the importance of these three qualities in the mindfulness literature and their clearly distinct paths of influences upon an individual, there is reason to examine Thomas' (2006) CQ mindfulness construct from these three more detailed perspectives, that is from influences of empathy, open-mindedness and using all senses.

Kaufman & Hwang (2015) attempted to extend the still-evolving CQ research by first exploring the literature on the nature of CQ constructs, especially Thomas' (2006) mindfulness construct in his CQ model, and then examining how a more fully developed mindfulness construct from the literature may be useful in interpreting a case situated set of cultural interactions of executives from two French banking institutions that operate in the USA. Of special interest in this research are three sub-components in the expanded "mindfulness" construct, such as empathy,

open-mindedness and using all senses.This case study of the two French banks has demonstrated the empirical feasibility of Thomas' (2006) CQ model and usefulness of the expanded mindfulness construct that clearly delineated the three qualities of empathy, open-mindedness and using all senses within the construct. It also showed mindfulness to have an important role in translating cross-cultural knowledge into behavioral ability in different cultures. Based on the data from the two French banks, it would seem that cross-cultural knowledge is a necessary but not sufficient condition for CQ, but qualities of mindfulness, such as openness to different perspectives, use of all senses and empathy are important variables for consideration of CQ behavioral effectiveness.

In addition, Tuleja (2014) conducted a qualitative study to facilitate the intercultural learning of a group of MBA students studying global leadership during a cross-cultural immersion experience in China, a model of cultural competence was introduced during their pre-departure sessions. In order to demonstrate their understanding of intercultural competence, student papers were analyzed using a coding scheme for reflection. Data show that, overall, students increased their level of mindfulness and became more reflective, and in our hopes, more culturally sensitive as a result of this cross-cultural immersion program. Mindfulness is the thoughtful reflection about the nature of what has happened and why it might have happened. As this study indicated, the students showed solid understanding of the important aspects related to doing business in China— such as social, political, historical, and cultural issues. While it is good to be able to articulate the economic and business matters involved in doing business in China and even better to understand how culture informs business practices, at the end of the day, it is important to propel students to be changed by their personal experience—and this ultimately comes from reflection and integration of their experiences in a personal and meaningful way. The ultimate goal is to achieve personal insights that are deep and meaningful to help point these future global business leaders in the right direction toward becoming interculturally competent throughout their careers—whether being challenged by the cultural diversity in their home country or by working in a different country.

The ability to recognize behaviors associated with CQ constructs and underlying components has important implications for human resources managers in culturally diverse organizations. Further, testing of Thomas' (2006) CQ model and measurement of its underlying components should help us gather insight to predict cross-cultural potential of existing employees (a valuable selection tool for international assignments, multi-cultural teams and responsibility for clients of diverse cultures), offer training customized to individual needs in particular CQ facets (knowledge, behavior, mindfulness) and recruit individuals with high CQ for positions that require a high level of cross-cultural interactions. All three underlying components of mindfulness – empathy, open-mindedness and using all senses – can be practiced and improved with specific training to develop these qualities. Mindfulness practice can be introduced in organizations' training repertoire using a variety of techniques that focus on catalyzing awareness, clarity, and insight with respect to thoughts and emotions, such as the Mindfulness-Based Stress Reduction (MBSR) method (Kabat-Zinn, 2003). Several training strategies (theoretical, analytical and experiential) have been previously identified for CQ development, including case study analyses and discussions, simulations, role-playing, field trips and cross-cultural experiences (at home and abroad). These educational strategies should be enhanced by incorporating specific training in mindfulness and its facets to help individuals' CQ development both in organizational settings and universities.

Mindfulness is believed to be the central construct of CQ in Thomas' (2006) CQ model, and CQ is essential for effective interactions and performance in culturally diverse settings. The development of mindfulness qualities should improve interactions among employees in any organizational setting, with an added benefit of bridging cross-cultural differences. Therefore, Thomas' (2006) CQ model and Kaufman & Hwang (2015) expanded understanding of its underlying mindfulness components point to a potentially new and important area for employee development that could help organizations meet requirements of a globally diverse and adaptable

workplace. On the other hand, the limitation of research on multicultural context was only provides emerging evidence of the role of mindfulness in linking cross-cultural knowledge to behavioral ability and will require validation through empirical studies to test for significance of relationships among these CQ facets.

Conclusion

Mindfulness may be associated with higher relationship quality because mindful people are better able to be fully in the "here and now" with another person. Moreover, being fully present in an interaction with a subordinate may enable a leader to better recognize the needs of the other person, such as what kind of support that person requires. In this way, mindfulness may allow a leader to engage in more effective leadership behaviors toward their subordinates. This concept of mindfulness is also critical to the development of a leader who wants to be culturally intelligent and successful in any multicultural setting.The cultural intelligence model as constructed by Thomas (2006) demonstrates that having knowledge, mindfulness, and skills (also acknowledged as competencies) working together in concert helps a person to achieve CQ. Culturally intelligent people are able to use their knowledge to understand multiple aspects of cultural phenomena that come their way; they use mindful cognitive strategies that both observe and interpret any given situation, and they develop the skills which they can adapt and then demonstrate appropriate behaviors across a wide range of situations. These are the skills most needed in global business today.

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