

Cross-Cultural Leadership: A Roadmap for the Journey

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Abstract

In reflection of a trip to Kenya to teach leadership, a semester teaching in London, attendance at a Global Leadership conference in Croatia, work with international students and firms, and recent engagements assisting consulting clients in understanding the intricacies of multiple cultures (at both the customer and supplier level), the current authors attempt to synergize research into guidelines for the challenges of cross-cultural leadership. As Gergen (2009) notes, developing leaders is a need shared throughout the world. Although the problems and solutions will differ, effective analysis, strategies and principles are largely universal when adapted to differing cultures. This research examines criteria for evaluating which leaders might be effective in crossing cultures.

Key Words: Culture, crossing cultures, leadership, cross cultural leadership

Introduction

In order to apply leadership across cultures, it is important to establish our foundational position on the important role leadership plays in all organizations. Noted leadership scholars Neck and Manz (2013) posit that all who desire to improve leadership effectiveness must commit to a life-long journey of purposeful learning. Prior research reveals "mindsets" of effective leaders and the importance they place on the following key elements: 1) truth-truthfulness and trust-trustworthiness, 2) personal and group development, 3) curious flexibility, 4) incremental and revolutionary knowledge expansion, 5) personal and organizational innovativeness, 6) cross-cultural appropriateness, 7) balanced creative and practical problem solving for fitting solutions, 8) accountability and collaboration, 9) leveraging and applying knowledge, skills and abilities, and 10) seeking excellence through realization, reception, reflection and reproduction (Service and White, 2012; Shinn, 2011).

Our beliefs in leadership development are informed by the Oxford Tutorial method, where one reads, studies and digest as much as possible in order to reflect on newly gained "insights" thereby allowing one to make improvements. We believe that such a model applies nicely to developing leaders and de-mystifies the idea that leaders must be born with "it." This development is advanced when an individual can be exposed to deeply collaborative learning, but it is possible to go it alone to a certain extent. Regardless, we must leverage all the knowledge in our heads and in as much of the extant literature as possible to reflectively probe, brain storm and scenario thought experiments in order to think by cycling through important problems and fitting solutions (Isaacson, 2007 and Service, 2009b).

We see leadership improvement starting with self-knowledge directed toward enhancing leadership wisdom and quickly extending to a balanced understanding of followers and situations (Bisoux, 2011; Klopff and McCroskey, 2007; and Phan, 2011). Based on the work of Covey, Drucker and Mintzberg we offer several drivers of leadership development: Seek to know where you and the followers are in leadership development and then define clearly where all of us need to be personally and organizationally. Surround your study with these thoughts: 1) avoid developing and following "lists" instead learn to think, reflect and generalize; 2) leaders are nothing, leadership is everything; 3) you cannot predict the future, but you can help shape it; 4) leadership involves a) the leader, b) followers and c) situations; 5) enduring education is based on admitting ignorance, avoiding false dichotomies, truth, understandability, ownership and growing versus redistributing; 6) change under changeless principles; 7) all are constantly evaluated and judged, think about the perspectives of those judging; and lastly, 8) without action nothing is accomplished.

Management and Leadership Wisdom

While the authors attempt to expand an understanding of leadership in cross-cultural situations we also must acknowledge that our individual experiences are primarily as a result of living in American and Western European settings. There is much to be learned about leadership in differing contexts. The following section examines the role of wisdom in effectively developing leaders for cross cultural duties.

We all can gain wisdom, by properly reflecting on our mistakes and triumphs and not treating those two imposters the same. In leadership and management we must begin by differentiating wisdom from actions. Start by defining

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leadership as management done well. If you intend to be a good manager you will need to understand what it takes to be a good leader. The other non-leadership "parts" -if you will- of management are programmable and easily followed for efficiency. All too often we say management is doing things right and leadership is doing the right things; or management is keeping people in the known and leadership is moving people into the unknown. Therefore, we need to develop people capable of exhibiting leadership as human influence through management, selection, relationships and creditability on appropriately balanced scales.

Leadership wisdom is circular. Effective leadership requires understanding of equifinality and multiplicity. Equifinality is a principle observed in open systems, and of course effective leadership is nothing if it is not an open system (Von Bertalanffy, 1968). Equifinality implies that individuals and organizations can obtain advantages and success in substantially different ways and that what worked or works for one may or may not work or apply for another at the same or another time. Multiplicity implies that every "thing" (all of which humans work with and for) becomes increasingly more complex, ambiguous and uncertain in depth and breadth, and there also become more "things" over time (Tyson, 2007). Finally, we see leadership wisdom is often useless if one selects the wrong issues to address (Davenport and Beck, 2001). The "worst" failed leadership and management are normally not related to effort or purposeful ethical lapses; they are caused by: 1) distrust- justified or not, 2) failing to act-no decision, and 3) selecting the wrong issues to address.

Motives and Contingency in Leadership

A better understanding of why leaders attempt to influence others is gleaned by knowing what the advice giver has to gain. Effective leaders and followers realize that influence is relationship based: mutual learning and trust; give and take; win and lose. Participants in leader-follower dyads can determine what *they* value versus what outsiders value and why and how in order to better meet today's newest challenges which are: 1) Leading travelling volunteers not managing employees. 2) Requiring new skills and understanding of self, others, and situations. 3) Managing in the known while leading into the unknown. 4) Handling lack of motivation and poor attitudes.

Leaders must be weary of propaganda disguised as truth. "No truth is without some mixture of error, and no error so false but that it possesses some elements of truth. . . . We must be sure though. . . . that we do not misapprehend what the facts really are (Wilber Wright in Tobin, 2003: p. 90)." Faced with a seemingly impossible task? Ignore the skeptics and just get on with *it* and *it* will improve (Smolin, 2001). So move to mindsets of: reflective, analytical, worldliness, collaborative and action (Mintzberg, 2004 and 2009). Then pick up these skills: 1) Extrospectionalism – nothing without reality. 2) Perspectivalism – nothing if "you" don't see as "they" do. 3) Reflectionalism – nothing without application. 4) Generalizablism- nothing if it does not fit. 5) Introspectionalism – nothing without change (Service and Lockamy, 2008). Remember to watch your instincts: there are thousands of tells-tics, wincing, flicks, looks, moves,

inflections, etc.-every minute: be aware observe versus just look to pick them up (Brooks, 2011).

Much of our consulting work has revolved around the challenging tenet that 1) appropriate, 2) balance, 3) fit and 4) it depends answers everything. The challenge for leaders, regardless of cultural context, is in shifting thinking to understand what it depends on to become and remain appropriate, fitting and balanced in your actions as a leader. For indeed:

The practice of management is characterized by its ambiguity. . . . leaves managers mostly with the messy stuff—the intractable problems, the complicated connections. . . . [Managers need] experience, intuition, judgment, and wisdom. . . . we need leaders with human skills, not professionals with academic credentials (Mintzberg, 2004: p. 18).

Douglas McGregor (Theory X and Y) simply found inadequate the models of human relations he taught when he studied organizational leadership.

It took the direct experience of becoming a line executive . . . to teach me what no amount of observation of other people could have taught. . . . I hoped to duck the unpleasant necessity of making difficult decisions, of taking the responsibility for one course of action among many uncertain alternatives, of making mistakes and taking the consequences. I thought that maybe I could operate so that everyone would like me. . . . I couldn't have been more wrong (Wren and Bedeian, 2009: p. 430-432).

Leadership and Innovation across Cultures: GIG-Global Leadership Quotient

After the above summary of background information on useful leadership concepts, we now come to the first focal point of this article and its resulting model. Service (2012) explains that international experience is a must for those seeking top executive and managerial level positions in most organizations of today (Mendenhall, et al, 2008). Service (2012) continues that global venture problems occur because of attitudes and lack of skills in relating "with" people in different cultures. "Integration of technologies, industries, nations, cultures, relationships, and interests continue to characterize the twenty-first century workplace (Potoker, 2011: p. xii)." Most researchers and practitioners are now saying that "[t]he leader of tomorrow is someone who can jump across boundaries and disciplines and analyze cultural and global differences (Shinn, 2011: p. 37)." "Leading across cultures requires specific skills, and organizations should provide formal training along with expatriate assignments to develop leaders who can achieve results in this demanding environment (Mathis and Jackson, 2013: p. 15)." Moreover, the required road to leadership understanding and improvement in a "flat" open world remains all too contradictory and unforgiving (Friedman, 2005 and 2008; and Tracy, 2010). These pronouncements indicate that few executives will succeed without worldly contextual adaptability skills and few organizations will succeed without global leaders (Mintzberg, 2009 and Service, 2006 and 2012). To address global leadership realities, contextually adaptive people who can lead must be developed (Service and Loudon, 2012).

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: p. 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 and Child, 1987; p.37)." Further, effective leadership, innovation, cultural awareness and so on, 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, . . . formalizing . . . commitments (Quinn, 1980: p. 146).

Figure 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). . . . the essential feature of a human being, a culture, or a society (p. 108-109). . . . Cultures are emergent systems (Brooks, 2011: p. 110).

Cultural capital—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 (p. 149). . . . Most relationships are bound by trust. . . . Trust reduces friction and lowers transaction costs (p. 155). Klopff and McCroskey in *Intercultural Communication Encounters* (2007) said:

[i]gnorance of another's culture is a major factor causing intercultural miscommunications (p. 9). . . . 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).

Storti in *The Art of Crossing Cultures* (2001) says clearly that: cultural effectiveness comes at the cost of vigilance and sustained effort (p. 106). . . . it is difficult to imagine how they can succeed if they can't interact effectively with people from the local culture (p. xv). . . . 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 (p. 111).

Storti further warns that often you get sent abroad because you are bright and at the top of your game.

[G]et 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). . . . [for indeed] perceptual responses are influenced by the individual's expectations (p. 82). . . . Lists of do's and don'ts can't cover all contingencies, of course, and tend to greatly oversimplify cross-cultural effectiveness (2001: p. 87).

Dorner's 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).

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, all dates). Famed management guru Peter F. Drucker (1998) said management is about human beings; and it is embedded in the cultures of organizations and societies.

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

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 and Mlodinow, 2011: p. 279).

Duane Elmer's 2002 *Cross-Cultural Connections: Stepping out and Fitting in Around the World*, is perhaps the best book on actually crossing cultures. Some other books have more research and broader thoughts, but Elmer, a professor and director of a Ph.D. program, provides the most direct and useful advice. He has taught college courses in crossing cultures for 30 years. He continues to work with churches, educational institutions, missionaries and top companies in understanding how to be effective in different cultures. Elmer has worked or lived in over 75 countries. His principles start with skills of openness, acceptance and trust. For many the most meaningful concepts revolve around the often dichotomous views of right and wrong. Elmer allows that there should be a continuum as follows: **Wrong -----just different-----**

RightIn sum, Elmer says it is a life long struggle to know where the lines are drawn on the right and wrong continuum. An awakening is often required for one to understand their personal narrow-mindedness (Punnett, 2012; Saba, 2011; and Thornton, 2012). Only continued epiphanies can provide a renewable evolving GLQ: remain

Figure 1: GLQ "Required Worldview" Strengths and Weaknesses (modified from original)

I. Strengths - advantages that are enablers in contextual adaptive development

A. Natural - more uncontrollable 'good' traits-key abilities and attitudes

1. Flexible-openness: equifinality
2. Dispassionate
3. Gender and gender orientations
4. Internal locus of control
5. Abilities under psychological hardness
6. Attitudes & awareness-curiosity
7. Humility
8. Empathic listening
9. Time is theirs
10. Identificational-as different

B. Nurtured - more controllable 'good' traits-key knowledge and skills

1. Known "open" mindsets
2. High social/cultural intellect
3. Weak ethnocentricity
4. Observant
5. Knowledge/skills-job/tasks
6. High EQ
7. Patience
8. Cultural sensitivity
9. Preparation
10. Integrity

The essence of the GLQ revolves around *intentionality*: vigilant attention and sustained effort. While adequately describing this model goes beyond the scope of this manuscript (see Service and Loudon, 2012 for a full review) it does provide a launching point to propel our dialogue on cross-cultural leadership. Mendenhall, Osland, Bird, Oddou and Maznevski's (2008), *Global Leadership: Research, Practice and Development* is perhaps the most complete global leadership "research review" book in the past 50 years. Their work offers several concepts that map nicely onto the GLQ: Today's world of global business requires that companies must "innovate by learning from the world" . . . transform individuals in ways that make them more valuable employees (p. 129). . . . today's leaderships will not be sufficient for the future, owing to the changing nature of global business (p. 50). . . . The passion to make a difference and the willingness to allow others to participate in creating it is more likely to lead to leadership success than simply acquiring and checking off a list of skills (p. 62).

open to the unexpected, new or different. The following GLQ model was developed from the literature, experience and a pilot study with some 50 individuals who have crossed cultures for business, teaching and learning (see Service and Loudon, 2012):

II. Weaknesses - disadvantages and derailers to leadership development

A. Natural - more uncontrollable 'bad' traits-key self-centered

1. Strong national affiliation
2. Narcissistic
3. Change avoidance
4. Large power distance
5. Cognitive simplicity
6. Psychological immaturity
7. Fix worldview
8. Blunt-dogmatic
9. Knows without study
10. Lacks moral compass-integrity

B. Nurtured - more controllable 'bad' traits-key avoidance

1. Disdaining other views
2. Confirming mindset
3. Learned behavior pervasiveness
4. Un-accepting of differences
5. Low EQ
6. Relationship challenged
7. Extractionist-to change worldview
8. Telling over discovering
9. Seeing as right or wrong
10. Holds to timeframes vs. events

Hall, (2011) said, "[W]hatever wisdom we manage to achieve derives from genes, nurture, mentorship, culture, and, perhaps most of all, openness to the possibility of continual leaning and self-improvement (p. 225)." In Corbin and Strauss's (2008), we see an important quote regarding those that might say the above Model is too complex: "What is important is that research findings don't oversimplify phenomena, but rather capture some of the complexity of life. *Conditions/consequences do not exist in a vacuum* (p. 91)."

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 base 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

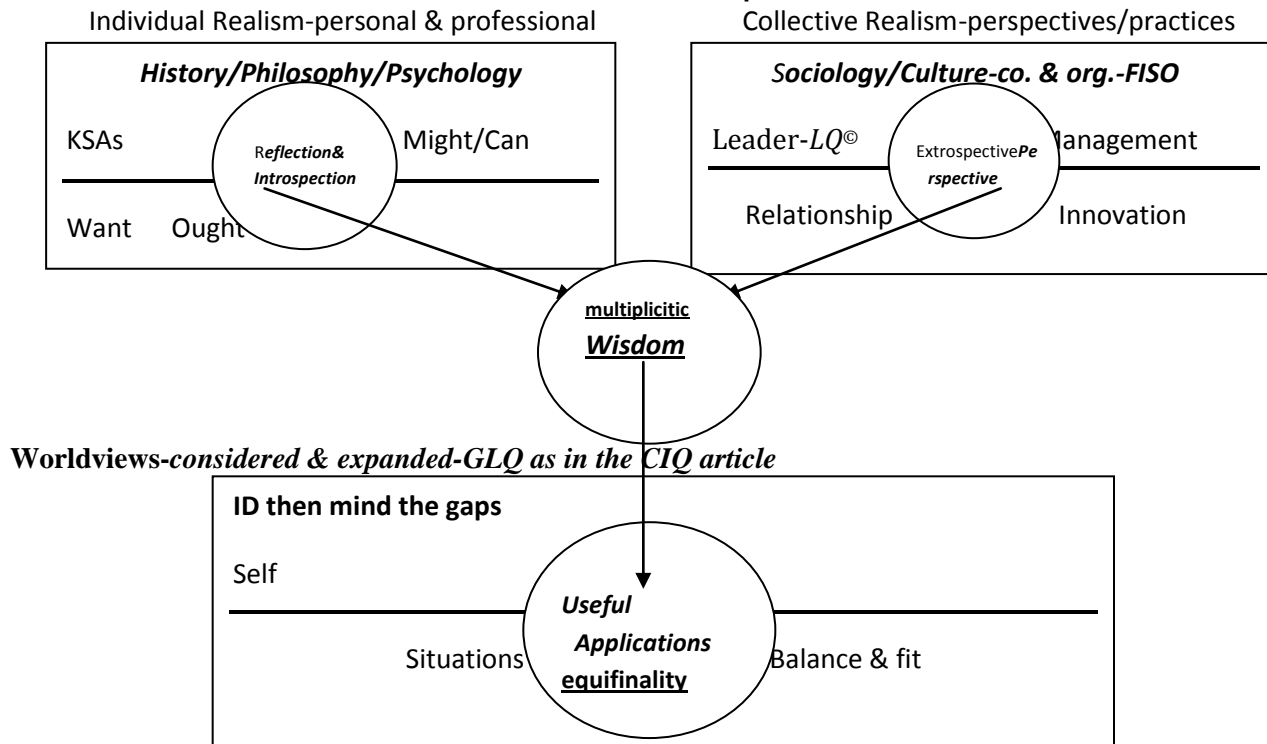
listen to or see dissenting views. For example, Picasso said about why he did not paint people “as they really are: show me a picture of her. Isn’t she rather small and flat (Zander and Zander, 2000: p. 11)?” From a *Business Week* book of the year we see a quote that can help us all understand more 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 . . . as to how much untapped potential there may be. Not everyone can be the CEO of a multibillion-dollar corporation but leadership is there in you (Tichy, 2002, p. 8). Service and Kennedy (2012) offer additional input by stating that among others variables, mindsets and worldviews are touted as foundational to cross cultural success. "Nothing is more mysterious than another person's worldview. Each of us has one. We believe that our worldview expresses reality (Chopra and Mlodinow, 2011: p. xvii)." And, nothing influences success of leading across cultures more than one's worldview. An important work that more should review is illustrated by the following quotes: In order to communicate effectively with oral cultures, I am asking that we think differently than we have been taught to think, that we teach differently from the way we have been taught, and that we learn differently than the way we have learned (underlining his: p. 50) With above comparisons and explanations, I am in no way arguing that

orality is better than literacy or vice versa (p. 29). . . . I simply do not have enough understanding to make any judgment in the matter (p.60)." The discussion from this section leads us to the conclusion that for success in cross-cultural situations one must mind their worldview mindsets.

Cross-Cultural Leadership for the Rest-of-us

The preceding pages have provided the groundwork for introducing the forthcoming model that addresses the many and varied complexities of cross-cultural leadership. The articles reviewed in this paper and Service and Arnott's book *Leadership Quotient-LQ*® (2006) which cites over 500 sources, uses 1,100 questionnaires, other empirical academic and popular press work, and 40 years of experience and research, are the base for Model 2 below. New research on a Contextual Intelligence Quotient (Service, 2012), GLQ (Service and Loudon, 2012) and a Rest-of-Us leadership model (Muczyk and Holt, 2008; and Service and White, 2012) move the leadership model forward to meet the complexity and ambiguity of global leadership. The new Model represented here moves us to a comprehensive view of what it takes to be a more effective global leader. Remember that non empirical research can be an innovative direction setter. And, as the great Peter F. Drucker came to realize leadership improvement is necessary and possible if it becomes a life-long self-development activity (Cohen, 2010).

FIGURE 2: Global Leadership Effectiveness Model



- **Sweet spots** are intersections that **satisfice** through **optimizing** differing perspectives in a **balanced** and **appropriate** way that **fits** the **people** and **situations**: it depends!
- **The multiplicity of wisdom** is knowing what **“it” depends** on and being able to **apply** "it."
- **Effectiveness** of personal and professional (job-social) emotional and intellectual cosmopolitanism, acumen and relational abilities merge to form **GLQ worldviews** (intellectual and emotional).
- **GLQ** revolves around generalize-able reflective, relational, analytical, creative, applicable, worldly, collaborative, action orientated **mindsets**. **Mindsets form worldviews: a useful GLQ.**
- **Success** in global leadership requires **worldviews** that are usefulness across varied contexts.

The Model

In examining Figure 2 it is important to note that the amalgamation of sweet-spots of leadership effectiveness is "Wisdom." This "Wisdom," as described earlier in this manuscript, balances combinations and permutations of circumstances that fit the involved people at the appropriate time in the proper manner. Wisdom is not only knowledge but more importantly how and when to use the appropriate knowledge. Focus on analyzing yourself, others and situations and apply new-found knowledge to improve leadership effectiveness in complex contexts (Hall, 2011; Sternberg, 2003; and Tichy and Bennis, 2007).

Individual Realism-Personal and Professional History

Few doubt that every individual is a product of all that has ever happened to them as well as their genetic make-up. Who one interacts with, and what one sees, hears and reads as well as all that has happened to mankind, particularly one's own ancestors, make us all who we are. "[N]one of us exists, self-made, in isolation from it (Brooks, 2011: p. 32)." The Model precepts within the heart of this sub-model have been discovered and cultivated, as the current authors have dissected historical accounts of leadership events with an eye toward discovering underlying variables (Corbin and Strauss, 2008). The objective of this sub-model centers on reflection and introspection through "thought experiments" where you mentally practice leadership precepts (Csikszentmihalyi, 1990; Gopnik, 2012; Isaacson, 2007; Service, 2009 a and b; and Service and Carson, 2010).

Might-Can-Want-Ought

Since leadership is a needed and improvable form of human influence that moves people into the unknown, philosophical and psychological understandings are needed: introspection that results in work. *Might* represents the possible market for a given leader. Can rest on one's abilities and knowledge. *Want* is desire. Finally, we see *ought* as the ethics and values of doing something and how one does it. When one contemplates introspectively the variables about themselves they are being philosophical; but when they help others, they use psychological skills of influencing through reflective questioning and listening. Sadly in some cultures gender, political or religious persuasion may make "might" very difficult if not impossible for some: prefer truth over politically correct (Blair, 2010; Covey all dates; Kouzes and Posner, 2010; Levitt and Dubner, 2005 and 2009; Peters, 2003; Service, 2012; and Thornton, 2012).

Collective Realism – Perspectives and Practices

Collective humanistic influence gets to the nature of leadership as it crosses into the realm of sociology where leaders determine what it takes to motivate and move "groups" of people. Understanding cultural norms underlies required leadership styles and methods that have any chance for success in major contextual changes (Yukl, 2013).

Leader-perspectives:

After years of searching and wishing one finds that there are simply no magic solutions or secrets. True human influence revolves around the foundational understandings of leaders, followers, and all levels of environments, and how they interact as leadership occurs (all Service-LQ). All of us want direction, inspiration, validation, and relationships (Charan, 2007). Also we want leadership that will guide us to the next level. "Leadership is a combination of strategy and character. If you must be without one, be without the strategy (Schwarzkopf in Corsini, 2006: p. 33)."

Follower-perspectives:

Followers stirred to act prove leadership. Without followers there are no leaders. Goleman's Emotional Quotient (EQ) is a trademark of what it takes to be a great follower (Goleman, all). Followers must be persuadable and capable if they are to follow successfully. They must have IQ and EQ appropriate to the mission and needs. Leaders can move people to where they would not normally go, but they cannot change the core make-up of intellect, emotions and physical capacities. All successful global leaders must understand the cultural orientations of those they wish to make into followers (Collins, 2001; Service and Carson, 2009; and Yukl, 2013).

Situation-perspectives:

Situational awareness-analysis directed toward understanding situations as they arise provides the foundation for strategic intelligence (Service, 2009b). Strategic intelligence is required because strategy is a journey of planning, implementing, evaluating and adjusting while paying attention and focusing on the right things: current and desired situations. Successful strategy is about understanding the situation that encompass the people for it is through people (leaders, followers, customers, stakeholders, and the public at large-societies and their cultures) that goals get accomplished (Hunger and Wheelen, 2011). An answer to Colin Powell's question, "Why would you follow somebody around a corner?" defines a successful leader's situational analysis, strategy and leadership (Harari, 2002 P: 203).

Contextual-perspectives

Humans are unable to understand total reality (Gladwell, 2008; Levitt and Dubner, 2009; and Pink, 2009). However, one can move their perception closer to reality and manage the others involved to move them to enact the situations one wants and needs. First, consider the sampling of the complexities of cultural subsystems of: 1) Psychological systems of individuality. 2) Subsistence methods system-how we make a living. 3) Cultural, religious or man-made systems aspects of interrelated life. 4) Social systems-define interactions, roles, and laws. 5) Ecological systems-all aspects of differing physical environments. 6) Inter-individual side-sociology. 7) Projective aspects of myths, fantasies, and religion. Second, realize that there are other

"thinking framework" descriptors which include: ecosystems, demographics, economic systems and conditions, international communities, resource availability, political and governmental issues, legal, competitive flatters and accelerators, family, technological and organizational cultures. Third, realize 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, 1995; Friedman, 2005 and 2008; Gardner, 2006; Pinker, 2002; Service and Ledlow, 2007; and Sternberg, all dates). And, finally, we can conclude that with so many varied viewpoints to choose from, it is amazing that there is any agreed-upon version of contextual reality). Those differing "ways" must focus on followers' cultures and contexts: not that simple. Do not be limited by your frames or filters. Do not ignore arguments that do not fit your mental models. Most of us seek confirming evidence and seek only models and frames that fit our opinions and preferences. Global leadership improvement is not just about solving problems, but more about being open to new ideas and views (Blair, 2010; Charan, 2007; Collins, 2003; Drucker, 1967; Mintzberg, 2004; Service, 2009a; and White and Lean, 2008).

Collective Realism - Practices

This is where collective wisdom starts for in one situation "management"(that is primarily doing things right or more efficiently in a systematic manner) is called for; or the situation might call for "relationship building;" or it might require "innovation" (doing something new and different); or it might require "leadership" to move people into new and different directions. The correct choice requires combining "extrospection" with the perspectives noted in the previous section. The manage-lead-relate-innovate wisdom revolves around when it is time to do what. Normally true leadership requires going through each of these actions as one leads people into the next wave; they must manage them through relationships and innovate as new situations arise. In this area one decides to lead, manage, build relationships or innovate; often it is a combination, i.e. lead and innovate through relationship building.

Leadership-practices-overview

Leaders influence followers in new desired directions. They use many styles and ways to accomplish this difficult influence (McIntosh, 2011; and Monarth, 2010). But, leadership wisdom only comes when one knows when to tell, sell, ask, collaborate, back off, jump in, shoot from the hip, do research, become a follower, create or enact a new situation, recruit different followers, return to the old followers, jump up and down and shout, be still and quiet, and so on. Regardless of actions the one thing leaders must avoid is inaction for as Churchill said, "I should have made nothing had I not made mistakes."

Today's pop psychology theories and secrets of leadership are simply a leadership lottery for those that do not realize that leadership development is tough, mentally challenging work. Wishing it were easy does not make it so. We often equate leadership fads to dieting fads, most work, but all

have a cost. In dieting, most help for a while and do not hurt much and some are deadly; but most of them simply delay the real needed change, and produced roller-coaster effects. Leadership development is like weight control: at some point you have to forget the fads and practice the basics. Then in both diet and leadership one must continue to practice the fundamentals in a new lifestyle. To be successful in personal leadership development, you have to learn the basics with a *balanced* perspective; and then practice and refine them. There are no simple answers. There exists only *balanced* hard work and discipline behind one becoming an effective global leader that can *fit* the *leaders*, *followers*, and *environments* facing them in order to *stand out* as an effective leader who has honor and lasting respect (Service and White, 2012).

Leadership-practices-LQ[®]:

"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 and Flanagan, 2007: p. 83)." In global organizations today for success a simple LQ[®] principle must be applied: FISO-Fit In before you Stand Out. We see FISO as a concept that is a foundational truism in all cultures and contexts. Previously, Service (2009b) proposed combining the *Leadership Quotient's* (LQ[®]) and thought experiments as a framework for leadership and management. The point was to define leadership more completely than had been done in the past in order that one would have a better benchmark. The research question in the 2009 article was; how can one understand (for application) the good and bad qualities they have, and the influence of those precepts in order to become a more effective leader? This difficult task was met with due diligence and effort through application of Einstein's thought experiment concept merged with the LQ[®] (Service, 2009a and b; and Service and Arnott, 2009). The resulting frameworks provide a comprehensive system for studying and improving leadership. That stream of research concluded that measuring one's self against precepts related to the occurrence of good and bad leadership with the mind's eye toward maximizing strengths and minimizing weaknesses can result in a thought experiment that improves leadership effectiveness.

Management-practices

Leadership is management done well and there are more than enough management primers out there so this section will be brief. Most primers start with the truism of "Knowing thyself—and being ready for reinvention (Lublin, 2010: p. D4)." Management functions center on planning, organizing, directing-leading, controlling, and most importantly staffing. Get the people right and other issues matter much less (Service and Cockerham, 2007). One issue that must be addressed is that most business writings are more descriptive than prescriptive. You need to understand the prescripts for doing the right things right. Drucker's 1973 classic *Management*, and Wren and Bedeian's 2009 *History of Management Thought* bring together what it takes to be an effective manager. These

requirements are further revealed through the words of famed management professor and writer Henry Mintzberg: 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 (2004: p. 13). . . . Managing thus means engaging based on judgment, **rooted in context** (p. 275). In global organizations management success is a prerequisite for the chance to lead (Service and Carson, 2010).

Relationship-practices

Relationships form the center of humanness and enduring ones must be based on mutual benefit and mutual trust (Covey, 1991). A successful leader, think win-win-win . . . and always ask but be willing to give before they take. Start by building as many relationships as possible and remember you are no stronger than your weakest relationships (Drucker, 2001).

Innovation-practices

The management guru of gurus, Peter F. Drucker, continually stressed “to not innovate is to die.” and, Friedman in his 2005 and 2008 books clarifies “new” competitive worlds that require an innovate or die mindset. Friedman identifies our world as flat because we are now competing against everyone in the world. He says that we should not build walls, but dig our way out by acting small if we are big and acting big if we are small. Additionally, Friedman and Mandelbaum (2011) rightly proclaim, “Continuous innovation is not a luxury anymore—it is becoming a necessity. In the hyper-connected world, wherever can be done, will be done (p. 96).”

Freakonomics and SuperFreakonomics (Levitt and Dubner, 2005 and 2009) also present entertaining, yet eminently useful, findings. Both *Freaks*’ six innovative themes are instructive for our Model: 1) Realizing that what we value, and how we value it, is not necessarily related to what others value or how they value it. 2) Recognizing that common sense has become uncommon. 3) Understanding that there are many simple explanations that are wrong. 4) Looking at what an advice giver has to gain. 5) Measuring something most often makes it improve—be sure what “it” is. 6) Knowing that unintended consequences run ramped regardless of “righteousness” of intentions.

Cohen’s Drucker on Leadership: New Lessons from the Father of Modern Management (2010), does not sugar coat the fact that becoming a more effective leader is difficult and requires a lifetime of “innovation” coupled with energy and effort focused more on “doing than dash.” Likewise, Collins and Hansen’s *Great by Choice* (2011) which follows on to Collin’s 2001, *Good to Great* can help the reader in discovering management and leadership principles starting and ending with innovation of self and one’s organizations.

Wisdom: From Philosophy to Neuroscience (Hall, 2010) is an excellent book that rehashes research about neuroscience, and human success and wisdom as it has

developed over the past 20 years. It ends with the challenge for us to dare to be wise. The need to become and remain innovative is laced throughout this book. “Balance is a persistent theme in the literature of wisdom (p. 203). . . . People do have the capacity to overcome emotional responses (p. 205).”

Robert J. Sternberg has written hundreds of articles and scores of books; and his *Wisdom, Intelligence, and Creativity Synthesized* (2003) adds must to the understanding of leadership wisdom (also see: Barney, 1995; Blanchard, et al, 2002; Drucker, 1985 and 1998; Porter, all; Service, 2010; and Tichy and Bennis, 2007). The key point here is to decide when to lead, when to manage, when to form or enhance relationships and when to innovate: all informed by the central feature of our model – wisdom.

How can we apply, the so what?

In this sub-model we see applying all parts of the other two sub-models by using relevant earned and learned relational, management and leadership “wisdoms.” Years of research, application, thought and work show that these “wisdoms” can NOT be reduced to principles or secrets presented by the rich and famous (Gladwell, 2008). Additionally, wisdom indicates that limited empirical evidence of limited principles cannot enable one to improve someone else’s or their own global leadership effectiveness. Our new Model uses as much as possible from the useful but limited “principles and secrets” and combines that with solid research and experience to drive home the point that leadership effectiveness, especially at a global level, is a lifetime commitment or it is harmful. The leadership “wisdom” objective must be continuous improvement.

Effective learners can see 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 extra personal interests over the short and long terms (Sternberg, 2003: p. 188).” Our Global Leadership Effectiveness Model (Figure 2) provides a roadmap towards becoming a cross-cultural leader capable of understanding the wisdom sweet-spot of varied reflections, perspectives and extro-and-introspections.

Conclusion

Everyone wants to feel needed and appreciated and they want something to build their lives around. Leaders have to give them those things and more importantly remember: “What people want in leaders today, more than ever before, is integrity—walking their talk, (p. xvii). . . . I have come to understand the truth behind the saying ‘leaders aren’t born, they are made (first unnumbered introductory page: Despain and Converse, 2003). This book is based on a lifetime of experiences and espouses that the key is values defined with shared beliefs coupled with standards for workplace behaviors. “Leadership is about others and not about self (p. xxii). . . . I give people freedom to handle work their own way, I listen more than I talk, I work with

ever employee to create a development plan, and I say something positive to every employee in my group every day (p. 148).” Indeed, leaders must move from a control-based leadership to a values-based-leadership model.

Yes, leaders need enough intellect to handle the tasks, but they also must motivate, guide, inspire, listen, know how to gain consensus, teach and learn, innovate, anticipate and analyze. Leaders must ultimately move and act because beyond talent and principles lay all the usual words: discipline, endurance, love and luck. Life and its close subset, leadership are truly tests and they do not come with clear exact directions. The principles outlined within our Model can lead to a shift toward a more effective way of leveraging leadership in cross-cultural settings.

The long and winding road to leadership understanding and improvement has been crooked, crowded, rough, and bumpy; but the tough road unquestionably has led us to a greater understanding that allows for freedom of choice in striving for opportunity of success through fulfillment as a leader. The Models presented in this research help smooth the journey of navigating cross-cultural leadership challenges.

From Model 1 the reader should see precepts to develop and improve as well as measure leadership within cross-cultural contexts. Figure 2 reveals the three blocks of overall leadership effectiveness and their individual sweet-spots of: 1) reflection and introspection; 2) Extrospection and perspective; and 3) useful application resulting in a multiplicitic wisdom that is truly a wisdom which changes with who you are, who they are and with differing cross-cultural situations. As leaders, followers, and markets become more diverse it is imperative that effective cross-cultural leadership emerge as rule and not the exception. Without organizational investment in developing a new generation of leaders that understand the complexities of managing across cultures, success in the new global economy is virtually impossible. However, organizations that embrace the challenge of cross-cultural leadership will be poised for a bright future.

Though much work has yet to be done and there are weaknesses in this current research, please do not fail to use insights you might glean from this work.

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