Preface

INTRODUCTION

For the purposes of this book, culture will be defined as broadly as possible to encompass not only ethnic and gender difference but all the difference protected and promoted by United States law as well as professional and philosophical difference. Organizations today must somehow find ways to effectively bridge, blend and lead all to be their most productive. Years ago Nancy Erbe interviewed several practitioners working globally with development, environmental and other organizational projects. They described professionals working at odds and in silos focused only on their restrictive professional mandate and traditional style. Several displayed professional biases and framed issues accordingly. For example, engineers and scientists stressed individual achievement and failed to effectively partner with the communities they served. Economists measured development without considering lawyers’ concerns for justice. At their worst, they fought over “turf” rather than collaborating for common good (Erbe, 2006).

Several years ago as part of an international collaborative partnership editor Normore lead a team of educators to work with one of the world’s poorest countries in South Central Asia. In efforts to help develop the country’s education system, he was part of a leadership contingency of educators from various parts of North America. Among the litany of lessons learned from the experience was his understanding about how easy it is for western cultures – whether intentional or unintentional – to impose their values systems on other cultures. For example, when teaching math scales and weight balances to a group of Nepalese educators he found himself using western teaching math manipulators (which was advised from Canada) to explain how math processes work. He soon realized the meaninglessness of his teaching tools and strategy and as a result he deliberately and intentionally changed his communication approach by asking his students to share their own approaches. He subsequently asked how he could help them improve their system rather than tell/show them how they could improve it. In the end, he felt he learned far more from his students than they did from him, and while being aware of cultural differences is critical it is even more critical to honor the integrity of cultural differences (Normore, 2009). People sometimes express and communicate their particular concern that their cultural knowledge and practices are not being maintained to the extent that they would like. This concern is especially common for populations under pressure to change from forces which are seen as controlled by a dominant group.

Nancy Erbe was born into a multicultural family speaking three languages that included relatively recent immigration from Norway. Having now worked with clients, colleagues and students from about eighty countries and even more cultures, including many second and third generation immigrants, she believes that the world may be witnessing a rapidly growing critical mass of what she calls “born mediators”: those who by birth and childhood have learned how to intuitively and effectively bridge
Preface

cultural difference. The binational and multilingual; even more so multicultural, individuals, marriages and families have special gifts to share with cross cultural collaboration and leadership. Several have contributed chapters to this book. The theme emerging from many chapters is that experiential learning including living abroad is critical to cross-cultural collaboration and leadership.

Throughout this collection of chapters, collaboration will also be defined broadly as well as simply to include any time and the myriad ways organizational constituencies are able to effectively bridge difference for a shared goal. This book will introduce several proven practices for going even further: transforming prejudice; entire organizational and professional cultures, and serving traditionally underserved communities. Cross-cultural collaboration is increasingly recognized as a catalyst for organizational innovation (Erbe, 2014). This can encompass a wide range of possibilities. Engineers can embrace social justice through reflective practice of access and sustainability as just one promising instance (Erbe, 2014). Educators can do likewise as they embrace their leadership praxis through global social justice.

Although leadership has been widely studied, there is a persistent lack of agreement about what constitutes the most effective leadership styles. For example, some authors understand an effective leaders as somebody who people follow, or as someone who communicates well and guides people. Others define leadership as more collaborative and include team facilitation: the ability to organize to achieve a common goal. Recent scholars in educational leadership have paid considerable attention to practices and policies that have marginalized special populations (e.g., disabilities, race, socio-economics, ethnicity, gender, aged, sexual orientation, homelessness, etc..) and pose challenging questions to leaders, scholars, and the broader community to engage in discussions about leadership for social justice, global cultural literacy, and intercultural, multicultural, and cross-cultural proficiency (Normore & Brooks, 2014). Leadership theory and leadership practice are responding to societal changes by shifting focus from what leaders do, and how they do it, to the purpose of leadership. For our purposes, effective leadership is broadly operationalized as a process of cultural and social influence in which various people enlist the help and support of others in the accomplishment of a common task. Ef

There is a belief by some scholars that leadership can be taught (e.g., Parks, 2005). If that is true, one of the core questions might be, “What do you teach?” One of the more common approaches used to understand leadership is the study of great leaders. Others may focus on the traits and behaviors that successful leaders represent (Northouse, 2012). We argue that emphasis placed on biographies, traits, and behaviors are not the most fruitful path for one seeking to understand leadership. Rather, the key to more effective leadership lies at the end of the path that begins with considering leadership as a way of thinking about being true to the self, acting with honesty, respect, and integrity, and not following the crowd but inspiring the crowd to move toward achieving a great vision in support of holistic and life-long learning about leadership, collaboration and cross-cultural proficiency. Effective leadership encompasses an array of personal and professional elements including ethical and moral literacy, care, critique, peace, principles, morality, values, global literacy, credibility, cultural proficiency and authenticity—to name a few.

Effective cross-cultural collaboration is closely linked to leadership. For example, Scott Page, professor at the University of Michigan, has demonstrated that diverse groups lead better decision making. Diverse groups solve problems better than very similar groups by drawing on wider range of experiences. What is also clear from research is that serving cultures across diverse communities requires a unique set of leadership skills and knowledge reflective of and responsive to the cultural and linguistic diversity of populations.
Cross-cultural collaboration and leadership is inherently and potently transformative for the individuals bridging across difference, the organizations encouraging the most innovative and effective of collaboration and leadership, and the communities served. If organizations lack even the basics of what is being advocated throughout this book, they may benefit from investigating the contemporary role of organizational ombuds and other professionals with cross cultural mediation skills. Such organizational conflict resolution experts are prepared to coach leadership in impartial inclusive process, mediate across difference and otherwise assist all members of organizations develop the skills and consciousness needed to effectively collaborate across culture and other difference.

THE STRUCTURE OF THIS BOOK

This book is comprised of 19 chapters organized into 6 sections: “Field Tested Practices,” “Promising Approaches,” “Effective Service of Underserved Communities,” "Mediating Institutions,” “Cross Cultural Crucible for Critical Transformation,” and “Pressing Challenges with Visionary Futures.”

Section 1: Field Tested Practices

This section features three chapters, one introducing pragmatic tools from the emerging interdisciplinary field of negotiation, conflict resolution and peacebuilding while another vividly demonstrates their potency in practice through a case study of cross-cultural progress and leadership in the face of great odds. The third likewise presents and recommends several field-tested practices from years of international collaboration. Such applied and case study research is essential for discerning optimal and effective cross-cultural collaboration and leadership. Unlike communications, anthropology and related cultural research, collaboration and leadership cannot be studied with an in depth focus on one culture alone. While this scholarship provides critical insight that is helpful to cross-cultural collaboration and leadership, in today’s organizations and organizational processes, collaboration and leadership is likely to involve multiple cultures. The editors, as one example, teach in one of the most diverse academic institutions in the United States. In one recent survey, the organizational employees reported speaking eighty languages.

In chapter 1, Nancy Erbe, professor of negotiation, conflict resolution and peacebuilding at California State University Dominguez Hills and Swaranjit Singh, retired lieutenant colonel from India’s Army bring together a combined fifty plus years of applied experience and reflective practice with cross-cultural collaboration and leadership. They explain their effectiveness with several concepts and tools from their emerging interdisciplinary field and invite readers to study these concepts, practice these tools and experience for themselves their effectiveness.

In chapter 2, Samuel (Muli) Peleg, professor at Rutgers University, demonstrates the effectiveness of cross-cultural dialogue and other conflict resolution and peacebuilding processes through his own work in facilitating and leading dialogue between Israelis and Palestinians. He explains the transformative potency of his work through the theory of Coordinated Management of Meaning. This theory, once understood, can guide any reader in more effectively understanding and bridging any cross-cultural communication and interaction. When applied in practice as author Peleg emulates, it is guaranteed to improve cross-cultural collaboration and leadership.
Preface

In chapter 3, Melanie and Jeffrey Brooks, professors of education and leadership at the University of Idaho, offer several practical recommendations for effective cross-cultural collaboration based on the hard earned wisdom they have gained. Both have numerous experiences engaging in cross-cultural collaborations with partners from a variety of cultures and countries.

Section 2: Promising Approaches

This section offers three chapters presenting theory, research (case study and applied) and experience which look highly promising for organizational cross-cultural collaboration and leadership. In chapter 4, Amanda Byron, a lecturer of conflict resolution at Portland State University, presents integrative (or “win-win”) conflict process itself as a compass for organizations. She asserts that curiosity, compassion and creativity guide effective cross-cultural collaboration and leadership—conclusions that receive strong support in several of this book’s chapters.

Chapter 5 is presented by Yvette Durazo, Margaret Manning, Giuseppina Wright - all alumni of the Negotiation, Conflict Resolution and Peacebuilding program at California State University Dominguez. These authors discuss research-based practices for effectively teaching cross-cultural collaboration and leadership and present two real-world case studies. Author Durazo details her experience training lawyers in Mexico. Author Wright describes her home country of Sweden with both successes and challenges in cross cultural collaboration and leadership. The authors represent a rich cross-cultural collaboration themselves with author Manning born and raised in New Zealand. They readily find common ground in their wholehearted concurrence that experiential learning is necessary for enlightened cross cultural collaboration and leadership.

In chapter 6, Kirti Celly and Charles Thomas, both faculty of business at California State University Dominguez Hills, continue this modeling of innovative and effective cross-cultural collaboration. Author Celly was born and raised in India before coming to the United States to complete her higher education. Author Thomas is African American. They share a passion for the best of engaged teaching and learning and describe their co-created case study collaborative curriculum with the shared belief that myriad organizations can benefit from their practices.

Section 3: Effective Service of Underserved Communities

Innovative and effective cross-cultural collaboration and leadership may be enough for many organizations, but those most benefiting from contemporary global diversity are prioritizing the service of underserved communities. This section likewise prioritizes such service and describes several practical and recommended practices to that end.

In chapter 7, Andrés P. Santamaria, Melinda Webber and Lorri J. Santamaria describe their multicultural collaboration among Maori and non-Maori colleagues seeking to more effectively serve the needs of Maori students and communities. New Zealand, by treaty, has established this priority. The actual practices and processes of effective service, however, are complex. Several are described in the hope that others seeking to serve underserved communities as part of multicultural collaboratives will benefit. Author Lorri Santamaria of chapter 8 continues to explore her experience in the above collaborative. As an African-Chocotaw Nation American she offers insight that only scholars who have lived the experience of those they are attempting to serve can offer. Author Kenn Campa of chapter 9 describes
his experience as a member of the ethnic community that his multicultural collaborative is serving. He offers invaluable insight into the reality that diversity also exists within ethnic communities and the tools of effective cross-cultural collaboration and leadership may be needed within our own groups. As an alumni of Negotiation, Conflict Resolution and Peacebuilding at California State University Dominguez Hills, he describes several conflict resolution tools and skills that he used and observed in his successful collaboration.

**Section 4: Mediating Institutions**

This section features four chapters with a wide variety of mediating institutions, or structures and processes that bridge cultures and facilitate positive collaboration; even require inclusive leadership: law, third party professional mediators (here architects), universities and colleges (institutions of learning) and culture itself. The field of Negotiation, Conflict Resolution and Peacebuilding trains and develops third party professional mediators, ombuds, advocates and facilitators of dialogue for organizations in need of the skills described throughout this book. Organizational leaders, managers and team members aspiring to effective and optimal cross-cultural collaboration are advised to seek such education.

In chapter 10, Authors John Irwin and Anthony Normore provide a contemporary update of undercover policing around the world. Its interplay between those with power and those scrutinized, often those with less power, reminds us of the critical importance that law and legal institutions play in monitoring and prohibiting power abuse with cross-cultural interactions and leadership. Law, its institutions and servants have been tasked with the critical tasks of eradicating discrimination and other injustice against the cultural groups with least power. With this noble purpose, it plays a critical mediating and educational role, domestically and internationally.

In chapter 11, Authors Hendrik Leendert Aalbers, Radboud University, Institute of Management Research, Nijmegen, The Netherlands, Annemarie Charlotte Kamp, Deloitte Consulting, Amsterdam, take the personal mediator rather than the abstract approach, exploring the often neglected relationships and collaboration between architects/curators and artists in responding to customer needs. While most readers may not appreciate the intricacies of creative organizations, this chapter still offers them the insight that professional cultures can differ as much, even more, than ethnic cultures. Such differences also require skillful mediation or facilitation of cross cultural collaboration and leadership for organizational effectiveness. In chapter 12, Ken Roth, professor of digital media arts at California State University Dominguez Hills, and Zack Ritter, University of Redlands, remind us that higher education, like law, has been tasked with effectively and ethically mediating between different cultural groups. In the United States and other Western societies, this includes several protected classes. If universities and colleges fail at effective and ethical cross cultural collaboration and leadership, whole societies suffer. Authors Roth and Ritter scrutinize current realities including deficits in the United States and offer several important remedial approaches.

In chapter 13, Allan Walker and Qian Haiyan show how culture can mediate and influence leadership and collaboration within the same profession. These authors share their comparative study of principal leadership in Hong Kong, Singapore and Australia. They find that each culture mediates cross-cultural collaboration and leadership practices in unique ways, indicating that such comparative analysis of cross-cultural collaboration and leadership provides rich possibilities for future research.
Section 5: Cross-Cultural Crucible for Critical Transformation

Anyone working with cross cultural-collaboration and leadership in contemporary globalized times knows the vast intricate need for change at all levels: personal, leadership and organizational to name a few. At the same time, cross-cultural contact is inherently transformational. This section, comprised of three chapters, introduces and explores how professional and organizational cultures are transformed within as a result of interplay between traditional and visionary cultures; bureaucratic and modern approaches to organizational success. It also presents research showing that individual students are transformed by the experience of moving to and living in cultures other than their own.

In chapter 14, professors Ana Martins (Zirve University) Albino Lopes (University of Lisbon) Isabel Martins (Namibia University of Science and Technology) and Orlando Petiz (University of Minho) explore in great detail the transformation of traditional organizations through embracing and learning contemporary technology and otherwise staying competitive in the global economy. Chapter 15 is presented by Anthony Normore, Brian Ellis, Kerry Clamp and Craig Paterson. These authors focus on a different but also common global challenge: effectively changing a professional culture to be more effective with cross-cultural collaboration and leadership. They study the transformation of law enforcement in four Western societies (Australia, Canada, Great Britain and the United States) from a traditional to a restorative practice approach. In contrast, Peter Finell who works in international relations at Centria University in Finland, presents chapter 16 and focuses his inquiry on evaluating the results of Europe’s Erasmus program for international education. He presents research assessing student learning outcomes with a specific look at intercultural competence including openness (tolerance). He discovers that international education alone, or living in another country and culture for an extended period of time, is transformative in ways enhancing cross-cultural collaboration and leadership. He recommends additional research specifically assessing organizational needs with employees working internationally—research that could help higher and other education prepare truly global citizens.

Section 6: Pressing Challenges with Visionary Futures

Our world now faces several dire challenges that require effective cross-cultural collaboration and leadership. This section presents three chapters to this effect: human trafficking, the development of communicative intelligence, and negotiating and meeting the challenges of climate change.

In chapter 17, Michael Pittaro at American Military University presents the alarming news that human trafficking has exponentially increased to disturbing levels for all concerned with the welfare of women, children, the poorest-least powerful members of the world, basic human dignity and principled ways of living compromised. He introduces several international initiatives to counter this crime along with recommendations for doing more. Chapter 18 is presented by Kendall Zoller and proposes a new intelligence that can facilitate effective cross cultural collaboration and leadership. He details several related traits and skills that fascinate. Future research of their effectiveness with additional cultures should illuminate and guide our global future.
Jill Sourial, an alumnus of the Negotiation, Conflict Resolution and Peacebuilding program at California State University Dominguez Hills who attended climate change negotiations as an interested observer for a non-governmental organization. She uses her education and experience to recommend several practical steps and skills for advancing future negotiations at this critical time in human history. Like other authors in this book, she emphasizes empathy along with several skilled conflict resolution and negotiation practices.

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REFERENCES


