CQ: CULTURAL INTELLIGENCE
AND
LEADERSHIP

PATRICE PENDELL

INTRODUCTION

How we make sense of the world in someone else's shoes is the paradoxical juxtaposition which compels reflection and impacts behaviors. This ability is not function of one's Intelligent Quotient (IQ) with its self-directed metrics rooted in edifying preconceptions. Rather it is as Early and Ang (2003) define, *Cultural Intelligence* (CQ) *is a person's capacity to adapt effectively to new cultural contexts* (p. 59), as a contextual dynamic. Acting with CQ, the goal is not to loose one's culture or view diversity as some parenthetic dogma, but create a cosmopolitan compendium which cultivates collaboration, competitive opportunities and creativity. CQ is developed with leadership with considerations of culture and context. Throughout leadership styles, the theme of authenticity persists and is manifested in the clarity of one's personal narrative as well as the capacity to engage others in theirs. This is an evolving asset and is further developed by exploring cultural contexts through self-reflections to both clarify and challenge one's perspectives.

Leaders who embraces cultural differences are better able to adapt and empower others whether the head of a corporation or in a classroom. Leaders and followers move to an authentic process when they critically examine not only the questions asked, but why we ask those particular questions. New parameters in our perceptions augment authenticity as Palmer (2004) offers, *Every time we get in touch with the truth source we carry within, there is net moral gain for all concerned… even if we fail to follow its guidance fully, we are nudged a bit further in that direction* (p. 34). As our own experiences expand, this broader view empowers as Simon and Dippo (1986) suggest, *Ultimately, the goal of critical ethnography is not only to describe a particular group or organization, but also promote social justice and empowerment of all people* (p. 96). Personal growth and empowerment are clear justifications to address cultural leadership.

A rapidly growing world market and education underscores the importance of international leadership. The literature and media are filled with reports about global business and culture. Pritchard in the *Spokesman Review* (2008, p. E1, E6), sites twenty-nine new Chinese firms listed on the U.S. stock exchanges in 2007, which is more than the past three years combined. The number of Chinese executives applying for U.S. visas for transfer to U.S. posts has doubled between 2004 and 2007. In the same article, Pritchard quotes a Chinese executive, *I want to have the efficiency and execution normally shown by the American employees and the brotherhood that a Chinese company normally shows* (p. E6). Additionally, participation in foreign education and language studies has increased dramatically, *If your going to be an entrepreneur, you need to sink into the culture* (Tran, 2008, p. A5). Brad Owen, the Lieutenant Governor of Washington was recently honored with the equivalent of a knighthood (Roesler, 2008, p. A1) for his international work with Spain. There are a multitude of engaging examples.

Economically, humanitarian and personal interactions which embrace culture potentate all concerned. CQ in this context offers authentic leadership which is secure in its own culture and at the same time, ready and willing to step into the shoes of another. If leaders embrace and respect differences, we will find more in common than we suspect. Interestingly, it is often the things that we take for granted which contribute most to cultural miss-understandings and when understood, translate into effective interactions. It follows that cultural studies whether detailed ethnographic analysis or everyday etiquettes, efforts toward CQ serve authenticity and provide sharp tools in the leadership shed.

This paper will explore considerations of culture and global leadership and focus on the review of four books which contain empirical and theoretical studies on global leadership complimented by practical tools for implementation. The first book and a landmark in cultural research is the *Culture, Leadership, and Organizational, The GLOBE Study of 62 Societies,* (House, Hanges, Javidan, Dorfman & Gupta, 2004); secondly- *Global Leadership The Next Generation,* (Goldsmith, Greenberg, Robertson & Hu-Chan, 2003); thirdly *Advances in International Management. The Global Mindset* Volume 19 (Javidan, Steers & Hitt, 2007; and finally *Cultural Intelligence Individual Interactions Across Cultures,* (Earley & Ang, 2003). Other references reviewed include: *The Cultural Diversity Sourcebook Getting Real About Diversity,* (Abramms, B., & Simons, G. F., 1996); *Global Explorers: The Next Generation of Leaders,* (Black J. S., Morrison, A. J., & Gregersen, H. B., 1999); *Doing Business with the New Japan,* (Hodgson, J. D., Sano, Y., & Graham, J. L., 2000); *The Japanese Negotiator: Subtlety and Strategy Beyond Western Logic,* (March, R. M., 1988); *Riding the Waves of Culture: Understanding Diversity in Global Business,* (Trompenaars, A., 1994); and How to do Business with the Japanese, (Zimmerman, M., 1987) as well as others listed with the references.

INTERNATIONAL LEADERSHIP
Leadership literati consider Burns (2003) the starting point for transformational leadership, although his paucity of women leaders is disturbing (Pendell, 2006, 2007). Similarly, Yukl (2001) is requisite

reading for organizational leadership studies even though the majority of the empirical work offers inconclusive results (Yukl, G. personal communication October 10, 2006). However, Hofstede's (1980, 1988, 1993, 2001) landmark work codifying and measuring cultural dimensions continues to provide valuable insights and has become the foundation of global leadership studies. Hofstede's research surveyed 116,000 IBM employees in over fifty nations. The cornerstones of Hofstede's research are the five major dimensions of culture: power distance, uncertainty avoidance, individualism-collectivism, masculinity-femininity, long-term/short-term orientation as well as the Confusion dimension unique to Asian cultures. Hofstede's work has been validated by other researchers and it was the inspiration of the first resource reviewed here.

THE GLOBE

The *Global Leadership and Organizational Behavior Effectiveness* (GLOBE) is a report of empirical finding from a ten-year study in which one-hundred-and-seventy investigators from sixty-two cultures provided data from 17,300 managers in 951 organizations (House, Hanges, Javidan, Dorfman & Gupya, 2004). *The goals of the GLOBE project involve determining which aspects of leadership and organizational practices are comparable across cultures, while identifying and specifying cultural-specific differences in leadership and organizational practices* (p. 55). Specific objectives of GLOBE addressed fundamental questions about cultural, leadership, organizational and societies as to the universality/specificity of leadership, effects of society and organizational culture, and the relationship between cultural variables and international competitiveness.

The GLOBE defined leadership as *the ability of an individual to influence, motivate, and enable others to contribute toward the effectiveness and success of the organizations of which they are members.*


Culture is defined as shared motives, values, beliefs, identities, and interpretations or meanings of significant events that result from common experiences of members of collectives that are transmitted across generations (p. 15). Definitions themselves are a product cultural meaning. For example the generally positive view of leaders in the U.S. is not shared in Holland where egalitarian values are held in high esteem (p. 55). Leaders in the U.S. must also consider most of the recent leadership research has been conducted in the United States, Canada, and Western Europe (Yukl, 2002). The GLOBE quotes Hofstede (1993), *U.S. management theories contain several idiosyncrasies (stress on market process, on the individual, focus on managers rather than workers) not necessarily shared by management elsewhere* (p. 81). The GLOBE provides comprehensive culture specific information which uses empirical grounded theory in its study of culture,

leadership and organizations. This serves authenticity as assumptions about leadership are exposed as contextual and others universal. The reader is persuaded to self-assess and perceptions move to a cosmopolitan or global mindset.

Information in the GLOBE is readily accessible. The GLOBE is organized such that detailed information can be readily teased out for comprehensive comparisons for summary or society specific research. The book organized into five sections. In Part I the history, conceptual models and non-technical summaries of the findings are presented. In Part II there is a review of the literature with contingencies and societal impacts. In Part III the research methodology is described including validity. In Part IV the empirical findings are discussed along with how societal culture influences organizational culture as well as cultural endorsed theories of leadership. In Part V the practical and research implications of the GLOBE study are discussed.

The GLOBE presents extensive discussions, comparisons and diagrams illustrating cultural dimensions. Diagrams which compare cultural dimensions across cultures as well as diagram depicting actual and desired leadership traits are easy to decipher. The information is compelling as one can make sense of the world stepping into ten different shoes (culture clusters) and walk into in nine different rooms (culture dimensions). The GLOBE identified nine cultural dimensions: AKA rooms:
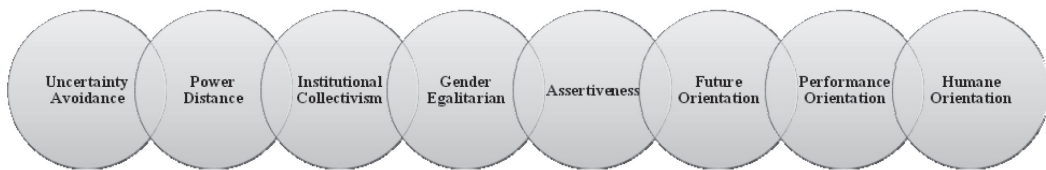
- ○ *Uncertainly Avoidance*- the degree to which a society avoids uncertainly.
- ○ *Power Distance*- is extent a society expect unequally distribution of power.
- ○ *Institutional Collectivism*- collective distribution of resources.
- ○ *In-Group Collectivism*- the individual pride/loyalty to organizations/ families.
- ○ *Gender Egalitarianism*- the degree of gender equality.
- ○ *Assertiveness*- how confrontational/ aggressive are individuals in relationships.
- ○ *Future Orientation*- the degree individuals plan and invest.
- ○ *Performance Orientation*- the extent society encourages/ rewards individual.
- ○ *Humane Orientation*- encouragement of fairness, generosity and kindness.

The first six of these dimensions originate from Hofstede (1980). The other dimensions are derivative from a variety of well known researcher (Kluckholm & Strodtbeck, 1961; Hofstede & Bond, 1988; McClelland, 1951; McClelland, 1985; Mudler, 1971; Putman, 1993). The GLOBE grouped societies into

ten cultural clusters: Anglo; Confucian Asia; Eastern Europe; Germanic Europe; Latin America; Latin Europe; Nordic Europe; Middle East; Southern Asia; Sub-Saharan Africa: AKA shoes.
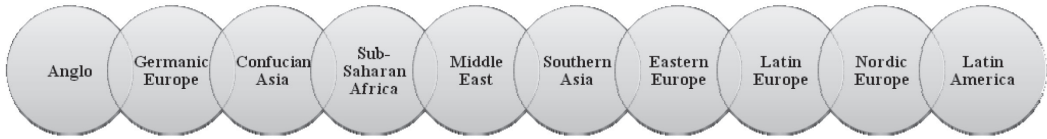
Leadership dimensions were empirically established and are characterized in six culturally endorsed implicit theories of leadership (CLT) and listed with the most universal first:


- ○ *Charismatic/Value Base*- leaders visionary, inspirational, self-sacrificing, performance oriented and universally desirable; scoring highest in Anglo and lowest Middle-East.
- ○ *Team Oriented and Participative*- leaders collaborative, team oriented, diplomatic; generally desirable; highest scores Latin American and lowest Middle East.
- ○ *Autonomous*- leaders had high scores in Eastern Europe and low in Latin America.
- ○ *Humane-Oriented*- leaders modest, compassionate; highest scores in South Asia and lowest in Nordic Europe.
- ○ *Self Protective*- leaders self-centered, status consciences, conflict inducer are generally undesirable; highest score in South Asia, Middle East and lowest Nordic Europe.

This study is an excellent resource for those preparing for international negotiations. These interactions can occur anywhere and have application in the academia. *Cultural learning and dangerous memory are two themes that cut across organizational and classroom activities. They speak to a community that seeks cultural citizenship and democratic pluralism. Like many beliefs the road to action is neither uniform nor obvious* (Tierney, 1993, p. 148). By design international students and faculty have the opportunity to work together. If we are to build realtionships, kankei in Japanese (Joynt & Warner 1996), authenticity and appreciation of cultural perspectives is part of the process. When we empower others by appreciating their narratives, not only is democratic process served, this conversation is a path to creativity and change in ourselves, our organizations and outcomes.

GLOBAL LEADERSHIP

The second book to be reviewed is the *Global Leadership The Next Generation* (Goldsmith, Greenburg, Robertson & Hu-Chan, 2003). Leadership development requires introspective examines as stated by George (2007), *We must first be willing to devote ourselves to our personal growth and development as*

leaders (p. 1). This paradoxical quest is a singular journey with an interactive nature as Palmer's (2004) wholeness suggests, *Good work is relational and its outcomes depend on what we are able to evoke from each other* (p. 107). Similarly, Goldsmith, Greenburg, Robertson and Hu-Chan (2003) view global leadership as requiring emotional awareness or wholeness; it is an interactive process. This book does provides a fresh look at leadership as the people interviewed were identified as future CEOs, i.e., two-hundred up-and-comers in 120 international companies where more than half were under 40 and a third of these in their twenties. Additionally, the book provides concept methodology designed to mentor.
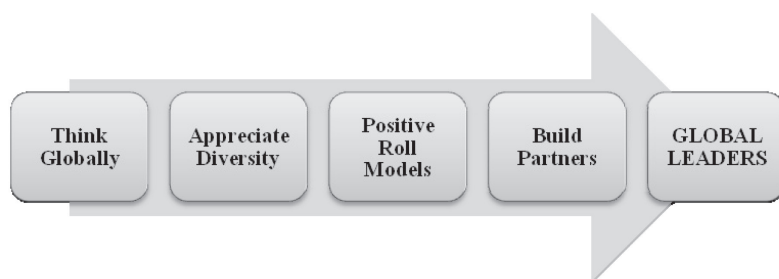
The authors summarize the emerging trends identified in their study for global leadership. First leaders need to think globally. This includes understanding economic, cultural, legal and political ramifications of global markets. E-commerce, managing global production, international sales teams are common in competitive markets and professionals can be exported around the world. Leaders who can orchestrate globalization will be more competitive. Second, future leaders need to appreciate diversity in leadership roles, industry styles, individual behaviors and values, race, and gender. *Leaders who can understand, appreciate and motivate colleagues in multiple cultures will become an increasingly valued resource* (p. 3). Third, leaders need to be a positive role model to understand how new technology can help as well as recruit and retain top technical staff. Technological innovations for planning, managing, communicating, and effective delivery of goods and services are key in global markets. Finally, global leaders need to build partners and alliances and develop the organizational and social structure that encourages successful people to work together.

The authors promote and provide mechanisms for personal awareness and growth to maximize our humanity where, *global leadership requires a new set of competencies blended with a wholeness of emotional experiences* (p. xxii). The book is beneficial as a linear or topic specific read. Sensitive to the limits of self-development, just how much of a good thing is too much, the authors skillfully arranged each chapter as stand-alone concepts. The book designates a chapter for each effective dimension (15 total) ascribed to global leaders. They are: *Think Global; Creating Shared Vision; Demonstrating Integrity; Appreciating Diversity; Developing People; Leading Change; Technological Savvy; Empowering People; Anticipating Opportunities; Building Partnerships; Achieving Personal Mastery; Customer Satisfaction; Sharing Leadership; Constructive Dialogue; Competitive Advantage.* After each chapter is a *Resource Section* providing methodology in the following process: *What to do; How to do it; How to use the Skills Further; Results you can Expect; Readings*.

Characteristic of the approach, the chapter called *Appreciating Diversity* offers a positive perspective to the much maligned and over-used word, d-i-v-e-r-s-i-t-y. The authors address the pejorative nature of diversity and attempt to re-set perspectives as new opportunities. The chapter opens with the premise that *the rich diversity of culture and thought around the world is one of our greatest resources* (p. 27). Global companies will be increasingly made up of a diverse group of professionals who will achieve increasing power and responsibility. Amidst such diverse cultural, religious, gender and personal backgrounds, it is natural that diversity tension will exist. Global leaders must not minimize this tension but rather view it as a creative force. The authors caution that although appreciation and understanding are critical, *the global leader needs to understand where people are coming from, but not go native* (p. 28). A tangible task is to listen and frame different perspectives as intriguing- not threatening. The authors explore values, training, embracing ideas, motivating people, guidelines for leading multi-generations and how to teach the value of diversity. Followed up by the Resource Section, the information provides real guidance for personal growth and global leadership development.

INTERNATIONAL MANAGEMENT

The importance of a global mindset from a theoretical and practical view is examined in the *Advances in International Management* Volume 19 (Javidan, Steers & Hitt, 2007) with the stated goals to examine this construct's content, development, and consequences. Leading scholars in the field are represented from U.S. and international universities, consulting firms, and the Thunderbird School of Global Management.

In the introductory essay in the *Global Mindset* (2007), Levy, Taylor, Boyacigiller and Beecher define global mindset as *a highly complex cognitive structure characterized by an openness to and articulation of multiple cultural and strategic realities on both global and local levels, and the cognitive ability to mediate and integrate across this multiplicity* (p. 27). The global mindset is a set of core skills that translate onto effective managerial behavior, not a foreign concept. However, new perspectives and approaches in leadership are addressed throughout the book. Common culture miss-understandings-those things we take for granted are often overlooked result with *most ordinary individuals continue to have a round minds in an increasing flat world* (p. 216). The authors present empirical and theoretical information ranging from theories of cognition, leadership as well as practical and real world recommendations.

In the *Global Mindset* (2007) Redding's essay is provocative and detailed in his examine of cultural research and application to business systems. Redding quotes Geetz, (1973), *Believing with Max Webber, that man* (woman) *is an animal suspended in webs of significance he* (she) *himself* (herself) *has spun, I take culture to be those webs, and the analysis of it to be therefore not an experimental science in search of law but an interpretive one in search of meaning* (p. 54). Redding suggests people are not necessarily

equipped to work within multiple mental frameworks and need help. Culture is a set of meanings, so it is logical to ask about the boundaries within which such meanings apply. It is important these challenges are exposed. Additionally, it is critical to differentiate a *tourist mindset* with its objectification and voyeurism from a global executive or *cosmocrat*. The distinction is made within the following challenges:

○ Does the depth of embeddedness permit escape- alternatives perceived/ fully understood?
○ Can alternative meanings lead to incorporation into a new mindset?
○ How influential are surroundings in fostering or suppressing such loosening or enriching?
○ How important is it for an outsider to understand?
○ In what sense has a new culture formed bases on a global mindset?
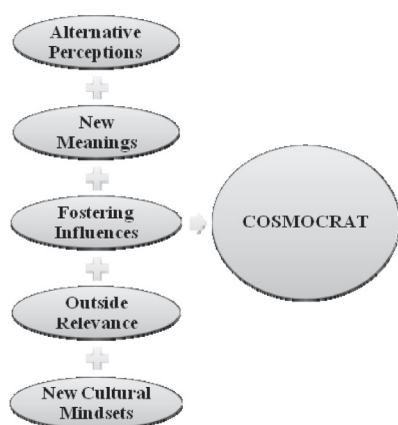
The *Global Mindset* is an innovative journal which characterizes a subtle shift of leadership studies. Understanding and acquiring a global mindset is rooted in the narrow, i.e., self awareness, intuition and our individual relationships. Perhaps when one nears paradox in meanings, truth is in the vicinity. Carey (1999) suggests everything flows, panta rei and adds Heraclitean theory- we can never stand in the same river twice. It is natural to hold on to meanings, to how we make sense of the world, but when the context and constructs are continually changing, a global mindset must acknowledge this cultural-handicap. Returning to a narrative, new meanings are illustrated. Imagine U.S. leadership studies modeled after a chess match- stategetic, planned, civilized. But what if the game is poker? Add that *Americans assume everyone is really an American at heart, or if not, it's only a matter of time until they will be* (Redding in Javidan, Steers & Hitt, 2007, p. 63). These stories while humorous shake the very foundation of how we make sense of the world and reality itself.

CQ

In Cultural Intelligence: Individual Interactions Across Cultures, Earley and Ang (2003) probe the process and concept to develop *Cultural Intelligence* (CQ). Given the complexity of culture, approach is not concerned with the particulars of culture as much as how the information is processed. *Culture is a set of imperfectly shared rules of behavior and meanings attached to such behavior* (p. 63). The center is self, and vast where, *the self concept is a conduit funneling various life experiences and assessing them for meaning* (p. 71). Earley and Ang examine cultural humanity and apply conceptual frameworks of intelligence, cognition, motivational and behavioral aspect as well as the applications to work organizations.

CQ is base on three basic principles. First CQ has a cognitive basis, i.e., why we think the way we do. The degree of CQ relates directly to the ability to construct innovative ways of conceptualizing and operating in a new culture. *Cultural intelligence captures cognitive content and processes that have setting- specific aspects, but it is not limited* (p. 94). CQ also relates to cognitive processing to step beyond existing knowledge and map a new cultural setting to function effectively. The second basis of CQ is motivational- how do we act. Self-motives include enhancement, efficacy, and consistency where, *goals provide the guidance and intrinsic challenge needed for delving into the cultural milieu* (p. 154). Motivation by some scholars is not a consideration of intelligence however, Earley and Ang provide convincing arguments to the contrary as *adaptation requires both intelligence and motivated action* (p. 154). The third component of CQ is behavioral- do we respond appropriately, and for *a culturally intelligent individual, managing the right impressions across cultures is critical* (p. 181). Behaviors are tied to our self-presentation and identity- how we interact with others in an effective way. The book provides for a new perspective to understand intercultural interactions by combining traditional views of intelligence with the fields of motivational and behavioral analysis. Strategies to implement and increase CQ are helpful.

In summary, Earley and Ang's discussion provides an in-depth analysis empowering those wishing to extend information found in work edited by Javidan, M., Steers, R. M., & Hitt, M. A. (2007). Methodology and mentorship is clear and convincing the book by Goldsmith, M., Greenberg, C, Robertson, A, & Hu-Cahn, M. (2003) and specific cultural dimensions available from the GLOBE. This quartet of books are indeed four-of-a-kind- a winning combination each a different suit and useful balance of theory, method, application and detail; all apt tools in the leadership shed.

CONCLUSION

Global leaders maximize their humanity and a paradox emerges: to understand others, develop self-awareness, and as Yoda suggests, *you must unlearn what you have learned.* (Kershner, The Empire Strikes Back. 1980). Intercultural interactions involve negotiating identity, meanings, rules, and behaviors. *To fully understand and promote empowerment, collaboration, and dialogue within organizations, the leader must not see them and separate activities…* (Carey, 1999). The individual ability to integrate and transform new information into innovative theories of action is available only as authenticity has been cultivated and investments made to CQ.

Americans are CQ generally challenged both by success and trying to make meaning even as peripatetic paradoxes permeate. This creates confusion and conflict which confounds both leaders and followers as, *we need to understand why the habit of fixing, saving, advising, and setting each other straight has such a powerful grip on our lives* (Palmer, 2004, p. 116). Understanding culture or the development of a CQ is not necessarily tangible. In making sense of the world, *it is your personal narrative that matters…Your life narrative is like a permanent recording playing in your head* (George, 2007, p. 132). Confidence in one's self-awareness allows personal narratives to be set aside so new and shared humanity can emerge, this is high CQ. So it seems vision my require covering your eyes.

International narratives can provide a platform for inductive imagination and understanding. A relevant story comes from Lente-Louise Louw's essay on *Ubuntu in Cultural Diversity Source Book* (Abramms & Simmons, 1996). *Ubuntu* might be translated as humanity and is a word well known in Africa, but like so many cultural concepts, when defined, meanings are lost. *Ubuntu has various meanings, the concept honors trust, interdependency, reciprocal relationships delicately balanced with individual he needs for autonomy and self-expression* (p. 393). Archbishop Desmond Tutu offered another definition in his 1999 book, *A person with ubuntu is open and available to others, affirming of others, does not feel threatened that others are able and good, for he or she has a proper self-assurance that comes from knowing that he or she belongs in a greater whole and is diminished when others are humiliated or diminished, when others are tortured or oppressed.*

The Japanese might say *dō* or the way of. Again translations can only approximate concepts of respect, purity, harmony to achieve tranquility as in the *dō* of *chadō*, Japanese tea ceremony. In the life-long study of *chadō* there is a saying, hitosu hitosu, ipu, ipu or step by step, bit by bit.

Whether ubuntu, kankei, *dō* it is the dynamic nature of CQ from which empowered people emerge. An adventurous and generous spirit provides enduring inspiration and opens the door to the leadership shed, and our shared humanity prospers. Shed or room, best said by Ogden Nash-

The Reward

In my mind's reception room
Which is what, and who is whom?
I notice when the candle's lighted
Half the guests are uninvited,
And oddest fancies, merriest jests.
Come from these unbidden guests.

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