CROSS-CULTURAL LEADERSHIP INTELLIGENCE: RECOMMENDATIONS FOR KENYA

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ABSTRACT

All leaders can improve their cultural intelligence (CQ) and every country can modify cultural norms toward advancing economically. CQ enables more effective cross-cultural leadership in the global economy. Based on analysis of the literature, experiences and survey results, our CQ recommendations start with self-assessment as key to successful cross-cultural interactions. In cross-cultural situations one must start by slowing down in order to develop more keen abilities to reflect on behaviors in order to generalize from what one discovers. Mental model development and flexibility, psychological hardness, curiosity, strategic thinking, and motivation all direct enhanced leadership across cultures. Aspiring cross-cultural leaders need guidelines for improvement. To meet these needs this paper builds on multiple-intelligence, leadership and crossing cultures research in order to propose useful global leadership models. The paper's original contributions are: 1) guidelines for enhancing and selecting cross-cultural leaders; and, 2) "starting" point-example precepts for boosting economic development in Kenya.

Keywords: Cultural intelligence, Crossing cultures, Leadership in different cultures.

1. INTRODUCTION-BACKGROUND

Putting our new form of CQ to use, starts and ends with self-awareness and effective communication. Cultural intelligence refers to recognizing and understanding such things as the beliefs, values, attitudes, and behaviors of a different people and the ability to use that knowledge in achieving specific goals. Greater cultural intelligence offers the "capability to function effectively across national, ethnic, and organizational cultures (p. xiii). . . . We're competing in a global marketplace, managing a diverse workforce, and trying to keep up with rapidly shifting trends. . . . Today's professionals may easily encounter fifteen different cultural contexts in a single day (Livermore, 2010)." Cross-cultural research represents a wide range of backgrounds and disciplines that can expand our thinking on communication, learning and percepts for leading.

Education and international experience play a strong role in developing CQ, but they do not always guarantee success. We are adding more easily definable precepts to the psychological and business theories of CQ, related international leadership concepts and the crossing-cultures

literature. Our objective is to aid the assessment and development of global business and government leaders with concepts based on a solid footing in a wide range of literature, research, experience and logic through a comprehensive Global Leadership Quotient (GLQ). We also propose that GLQ helps in leading in diverse organizational cultures as well. Moreover, we debunk the error of calling "it" cultural as one of the "most consistent errors made by people" during interactions that cross cultures (Livermore, 2010). Differing views of country or regions are usually related to: 1) time orientation (event or clock); 2) context consideration (high versus low); 3) degree of individualism; 4) power distance; and 5) uncertainty avoidance. These five superset dimensions coupled with the basic foundation of formal and informal communication are the life blood of leadership across cultures. GLQ and our comprehensive "rest-of-us" leadership principles allow all to pursue enhancements based on useable precepts as one goes about life. The GLQ model developed here gives all a needed base for developing strategic cultural mindsets, behaviors, motivations, and actions (Service and Kariuki, 2012). The fundamentals involve being in the game and paying close attention as one remains flexible and acts with integrity.

The current authors' work across the world, a beta-test survey, and detailed analysis of a wide variety of literature show the need for a GLQ as well as provide its foundations. Additionally, many hours spent by the authors discussing economics, culture, leadership, management, and more as we were immersed into cultures give this research a solid footing in experience.

2. RELEVANT PSYCHOLOGICAL LITERATURE AND RESEARCH

Anecdotal and empirical evidence reveals that cultural exposure and resulting CQ "can create a competitive advantage for a firm (Crowne, 2013)." This paper avoids most admonitions related to doing this or that in a given country or specific culture. That "culture-specific" knowledge is something that can easily be researched and learned if one truly desires to do so. Even within the U.S. one may need some cultural training when they move from New York to L.A.

In a global marketplace addressing the hunger for and need to realize the importance of learning about and preparing for cross-cultural dynamic leadership is a necessity. Coping skills of psychological adjustments and tendencies help modify motivations; and cultural variables and their range across and within cultures help all to analyze, predict, and prepare for the new and different cultures. Self-and-other awareness of mindsets held and required, shape attitudes and behaviors leading to strategies through our Models (Ng and Earley, 2006). Following Colleen Ward's example we provide meaning to theories, general skills, and implications without always going into specific country or culture adjustments (Sternberg and Grigorenko, 2006).

For those who wish to or must lead internationally "[i]t is . . . necessary to become sensitive to the feelings of appropriateness that accompanies these patterns (Bennett and Castiglioni, 2004)." However, coverage of those specifics is too broad and easily accessible to include in any work of reasonable length. Zecca and others provide an example of specific differences of key variables one needs to understand before going into a new and different culture (Zecca *et al.*, 2013). Review it if you plan on a first meaningful trip to Africa and look up similar articles for other locations for "preferences for response strategies vary across cultures (Furrer *et al.*, 2012)."

"In essence, global leaders should adapt, aligning leadership processes with cultural demands (Muczyk and Holt, 2008)." And, "Yes, cultural preferences are relative, but complementary perspectives illumine an underlying cultural intelligence (Hampden and Trompenaars, 2006)."

Jepson demonstrates recent trends of studying cross-country leadership using large comprehensive information from such mega data sets as the Global Leadership and Organizational Behavior Effectiveness Research Project (GLOBE) which is the product of an international consortium of social scientists and management scholars who study cross-cultural leadership (Jepson, 2009). The critical analysis concludes that leadership is a measurable phenomenon that has been studied extensively since the early 1900s. Yet, the author proclaims that the research leaves much open to debate because many studies are too broad without a lot of depth or too deep without a broad applicability; and most of the leadership studies are from a western perspective that ignores other cultural contexts.

> Most of the existing cross-cultural leadership research is based upon and uses adaptations of existing leadership theories . . . These theories share certain underlying assumptions that tend to be reflected in structural, functional models, and have generally been explored through quantitative research. . . . the GLOBE project defined a list of six leadership styles and national value categories—based on Implicit Leadership Theories, Value-Believe Theory, Integrative Theory, and Hofstede's work (Hofstede, 2001) on cultural value dimensions – [Results are from] a sample of 17,000 middle managers from 62 countries in 951 organizations (Jepson, 2009).

Jepson concludes the GLOBE study has been used to advance the research of culture-specific leadership attributes. But, in our view, that research does an inadequate job of showing the need for the fuzzy aspect of attention, focus, selection, and behavioral adaptability of the leaders and followers that match cross-cultural situational and timing requirements. These less-quantifiable factors are the more complex construct that are, by definition, hard to test or simplify without losing meaning. This complexity all too often results in "ignoring the dynamic, continuously changing nature of culture (Jepson, 2009)." As we will argue, because some artifact, or behavior, is cultural does not necessarily make it right or wrong, but often just makes it different. Some cultural aspects must evolve in or out. So instead of marking it down to cultural and fitting to it, we often must change "it" once we are sure what "it" is and indeed what ought "it" to be! At one time slavery was cultural, cannibalism was cultural, as were other extremes. Clearly cultures must continue to adapt to the new informed open world where time, speed, knowledge, and connectivity demand new norms.

We too often view "knowledge as an unbiased and objective view of the world. . . [but] our knowledge is] a product of culture and history (Jepson, 2009)." Any useful leadership knowledge must consider the perspectives of leaders and followers within the context of leadership and followership (Service and Arnott, 2006). That indicates culture matters and an "alternative dynamic, interactional approach to the phenomenon of leadership (p. 76)" study is required.

Many of the more informative sources can be viewed in the *Handbook of Intercultural Training* (Landis *et al.*, 2004). One of the main calls of this work of 28 authors is for the development of cross-cultural leadership theories represented in models that can be viewed and tested mentally,

practically and empirically. A "model-theoretic perspective builds on a philosophy that interprets research based on the extent to which it develops representational models that more closely fit observed conditions in the world. By identifying three ways of building useful representational models-(Allik, 2013) grafting, (Andreason, 2008) contextualizing, and (Ang and Van Dyne, 2008) repurposing—this article articulates a way to explain and categorize knowledge accumulation from existing research (Harris *et al.*, 2013)." The current article uses this *model-theoretic contextualizing repurposing* view because we simply must expand the bandwidth of models in which we consider and represent cultural impacts on leadership in ways that match the bandwidths of culture's use in leadership. Further, we seek a middle ground in believing only in the objectivity of empirical studies and more often following common sense observation. Waiting for absolute proof is as disadvantageous as assuming and acting before research results are in (Glynn and Giorgi, 2013). In all of commerce the competitors get a vote and you can bet if you do not act they will.

"Researchers cannot promise to deliver unassailable theory or unequivocal empirical outcomes that can address all questions in all contexts (Ward, 2004)." Yet, we must do more to make theories and pronouncements more universally complete and useful by representing an appropriately fitting level of complexity. "Most good intercultural training programs incorporate some of the following goals: to increase self-awareness, reframe cognitions, manage emotional reactions and challenges, enhance behavioral skills, and increase other-awareness in conjunction with understanding cultural difference and similarities (Ting-Toomey, 2004)." As we build the GLQ and comprehensive leadership model, we "argue that the field cannot progress unless it becomes theory driven and develops testable models of intercultural behavioral process that are sufficiently complex to capture all of the critical variables involved in that process (Landis and Bhawuk, 2004)."

These lofty calls for more complete and complex models, though aided in the well-cited 2004 *Handbook* (about 1,000 different articles are listed in the "References" for its 19 articles) cited above, still remain glaringly open. It is no wonder since the task is complex and hard to achieve without many hundreds of thousands of words and thousands of reviews of significant pieces of the literature in many disciplines. Though we cite a limited number of sources, we are working hard to make sure that those sources in turn cite many more sources in order that our coverage will represent many thousands of the more significant inquiries.

Allik's 2013 analysis of the *Journal of Cross-Cultural Psychology* shows 528 items published in that journal from 2001 to 2010 and the fact that these articles were cited some 6,187 times during that same period (Allik, 2013). A brief view of those articles leads to an estimate of a minimum of 5,000 different and new articles cited during 10 years in just this one journal. Again, it is difficult to represent much of any stream of literature, but difficult is not impossible and we are just getting on with it. The current authors' 1,000,000+ published words and 100+ years of attention, focus, research, and work give this current article a good solid base.

Proceed from this point with the successful intelligence of a better GLQ in mind for "the best way to achieve a certain coherence in the field is to recognize that there is no one right 'model' or 'approach' and that different ones elucidate different aspects of the very complex phenomenon (p.

41). . . . One's ability to achieve success depends on capitalizing on one's strengths and correcting or compensating for one's weaknesses. . . . Balancing abilities is achieved in order to adapt to, shape, and select environments. . . Success is attained through a balance of analytical, creative, and practical abilities (Sternberg, 2003)." To be clear, not everything is totally under everyone's control and every single thing in the world is easier for some than others. Realize, not much is impossible for most! "It is likely no emotion . . . . is entirely biologically driven without cultural influence, and no emotion . . . is entirely culturally driven without biological influence (Matsumoto and Hwang, 2012)." Remember, nature or nurture, culture or in-born, does not preclude importance of CQ in leadership (Pinker, 2002). Many studies cited in this research paper and many more used in the cited sources offer much empirical evidence, theoretical studies and anecdotal examples that CQ "facilitates leadership performance in the increasingly diverse and global work environment (Groves and Feyerherm, 2011)." It seems that we can reasonably stipulate that CQ plays a key role in global leadership success. Interestingly, a solid academic source (Blasco *et al.*, 2012) called for virtually complete proof before CQ can be counted of value: that is waiting too late! What is open to question are more exact precepts involved in a useable descriptive and prescriptive model of a CQ specifically useful for leadership effectiveness enhancement. GLQ answers that call, giving starting points for action and adjusts.

Ang *et al.* (2007) provides a critical part of the literature by including a CQ questionnaire that explored more details about Earley and Ang (2003). However, the categories of the later article relating to emotions, strategy, behavior, and actions simply are too general to be of use and, therefore, we are working to get even closer to the real and useful content of CQ and leadership with a GLQ. Ang's work helps our argument and adds valuable content to our GLQ. Many aspects of the Ang *et al.* (2007) research overlap with and provide strong support for our totally separately and previously developed *LQ*© (Service and Arnott, 2006). Because *LQ*© and CQ work were developed from totally separate streams of research using differing subjects in different places at nearly the same times, it adds much credence to the findings and implications of both *LQ*© and CQ and related pronouncements. Before presenting our *LQ*© research, we will further review additional psychological and business research streams to show complementary results that reduce consequence as an answer. Ang calls for and validates the components and precepts for communications, management, situational understanding, desire and motivation, successful intelligence, experience, strategic thinking and action, realistic views, communication intellect, emotional intelligence and knowledge components that can result from nature and nurture in such a broad and complete way that we simply say this is work you must study if you wish to advance a viable CQ understanding (Ang *et al.*, 2007). Though "The primary goal of this research was to describe development and cross-validation of the 20-item cultural intelligence scale (CQS) and test substantive prediction based on the integration of the intelligence and intercultural competencies literature (p. 359);" it did more when it "provided evidence that CQ is conceptually and empirically distinct from other individual differences, such as EI and the Big Five [OCEAN of personality-look it up if you wish!], in predicting a range of intercultural effectiveness outcomes (p. 363)." So too it will be shown that *LQ*© is distinct from other measures and is extremely useful in all aspects of analyzing and improving global leadership effectiveness.

Several sources have warned of the difficulties of supporting concepts rooted in the humanities into a business context and have even supposed for illustrative purposes a perfect global executive (Blasco *et al.*, 2012). As executives and managers the current authors take a slight offence to this notion. We as managers and leaders clearly must be "bits" of psychologist since management and leadership are simply human influence matters in free and open societies and we know best what is useful and what is not. Unlike our psychologist researcher friends we must put "it" to work or ignore "it." Does that mean it is correct or perfect? Of course not. But, as we will say repeatedly, only by taking a course and acting can one continue to manage and lead. Waiting is not an option. No decision is a decision and most likely the worst decision. More business leaders fail because of inaction than any other cause (Service and Lockamy, 2008). Rules, values, norms, theories (precepts here) are being used even when they are not expressed or explicitly known even to those actually using them. Precepts are needed in order to know what to adjust when something fails (Service and Carson, 2013).

A 2013 meta-analysis adds credence to our call for considering cultural intellect as a key component of leadership in today's overly complex and flat world (Jackson *et al.*, 2013). This study shows culture has a marked influence on leadership and the commitment necessary to build followers. The authors end up determining that societal culture moderates many leader-follower commitment-oriented relationships. In this current research we feel that societal culture can be a mediator in that it is often a catalyst, a moderator in that it can change strengths and forms of relationships and independent variable because of its many causal implications (Kerlinger, 1986). View empirical studies with the same open-minded skepticism with which we often view editorial opinions. We are not saying meta-analysis is a case of torturing the data until it confesses; but we are warning that all too often empirical studies do just that. Another meta-analysis article provides something one should consider as it examines products and how they represent what is of import in a culture (Lamoreaux and Morling, 2012). Moreover, TV, movies, and so on are windows into the soul of cultures and worthy of review and understanding (Service and Carson, 2009). We should remind ourselves that empirical evidence is not necessarily truth and even if it is truth ask, is it of use? Likewise, lack of evidence is not evidence of no effect or uselessness of findings!

Regardless, of source--business, psychology, science, fads or otherwise--all literature points to CQ being a dynamic multidimensional multifactor mega-construct that is characterized by ambiguity, flux, multiplicity, equifinality, speed and inter-intra-connectivity (Moon, 2010). Thus our GLQ will contain the four factors of CQ as identified by the literature icited in this paper: 1) meta-cognitive, 2) cognitive-strategic, 3) motivational, and 4) behavioral (Earley and Ang, 2003; Earley and Peterson, 2004; Earley *et al.*, 2006).

"[C]ultural differences in the meanings ascribed to context, events, social roles, and relationships may produce different . . . rules [for thoughts and behaviors] (Matsumoto and Hwang, 2012)." And, those rules result in thoughts and behaviors, according to the same authors, as "a set of time-tested solutions for the problem of how to survive and reproduce. [And, that h]uman cultures are evolved potentials (p. 95)." The clear implications are 1) cultures determine actions and thoughts and 2) cultures will evolve to meet new needs. Additionally, one simply

must look at religion and what are labeled the big four of believing, bonding, behaving, and belonging because "72% of today's population seems" to belong to one of four major religions (Saroglou, 2011). And, "culture is the mother of all contexts" (Service and Carson, 2009; Stanford, 2011). No GLQ is complete without considering religion for religiosity offers many foundations for cultural needs:

> People need self-respect, but self-respect must be earned. . . sources of deep satisfaction: Family, vocation, community, and faith (p. 285) . . . Taking the trouble out of life strips people of major ways in which human beings look back on their lives and say, "I made a difference" (p. 287). . . . Age-old human wisdom has understood that a life well lived requires engagement with those around us (Murray, 2013).

"[A]cculturation, which occurs in any relocation to a new country entails difficulties that require the use of coping skills [and result in] feelings of acculturative stress. . . [and] culture shock. . . . Culture may affect copying in many ways. . . Throughout socialization, individuals learn the coping strategies that are legitimate and encouraged in their culture (p. 909), . . . hierarchy versus egalitarianism [and] mastery versus harmony [must be understood] (Bardi and Guerra, 2011)." This points to the correct level of emotional actions or avoidance as dictated by religion as problem solving copying occurs; and that individual personality also plays a part in coping strategies. The implications for leadership are that when leading in new cultural contexts expect coping that might not fit "your" idea of normal. Many cope by praying, many by addressing the issue head on and probably many more in ways up to and including what one may perceive simply as vicious compliance. Avoid making followers cope with your behavior by improving your CQ.

3. RELEVANT BUSINESS AND LEADERSHIP LITERATURE AND RESEARCH

Murray contends "A happy life requires that we do something we see as important, requires effort and responsibility. . . . [It requires] family, vocation, community and faith to get those three things and be happy in life (Murray, 2013)." Furthermore, "People need self-respect, but self-respect must be earned (p. 285)." Many who have succeeded in life agree that "Taking the trouble out of life strips people of major ways in which human beings look back on their lives and say, "I made a difference" (p. 287)." Avoid mimicking other more developed country models (see his chapter on "Watching the European Model Implode (Murray, 2013)." Satisfaction in life follows from being all one is capable of becoming: enhanced GLQ.

Mendenhall, Osland, Bird, Oddou and Maznevski's *Global Leadership* (*GL*) (Mendenhall *et al.*, 2008) notes the key differences between "global leaders" and "leaders" are global leaders face more uncertainty and greater contextual changes. *GL* proclaims all leaders need to be open to re-learning, and develop the capacity to handle paradox, perplexity, ambiguity and uncertainty. *GL* stresses the need for a comprehensive interdisciplinary approach to studying effective leadership. The authors note that we live in . . .

> a world where variety, complex interaction patterns among various subunits, host governments, customers, pressures for change and stability, and the need to re-assert individual identity in a complex web of organizational relationship are the norm. This world

is one beset with ambiguity and stress (p. xi). . . . The reality has long since arrived; globalization and its demands have shifted the skills set necessary to lead in the twenty-first century. Headhunters are desperately trying to find executives with the right mix of skills, but they are rare and becoming difficult to find. . . .But what are the skills that global leaders should possess in order to be successful (p. xi)? . . . The empirical findings within the leadership field are complex, paradoxical, intriguing, and, at times, problematic (p. 1).

Mendenhall, et al declares that understanding and identifying more and different constituents, interdependencies, dynamics and perspectives are required to make sense of developing successful global leaders. Leadership strengths require a propensity for risk-taking; passion for success; courage to go against the grain; keen mind; hard-driving personality; self-motivation; assertiveness; outward passion; self-confidence; adaptability; emotional stability; flexibility; low ethnocentric propensity and often the ability to find a substitute for what one enjoys in their mother country (Service and Kariuki, 2012).

GL's five-stage model of expatriate adjustment stresses the sequence of: 1) contact with another culture, 2) disintegration, 3) reintegration, 4) autonomy, and 5) independence. The current authors have found these stages exist and being prepared for them promotes successful outcomes. *GL* declares that successful expats quit comparing "things" to their home country standards and developed new standards to match experiences (Andreason, 2008). Introspective leaders realize what they do not know and make adjustments to differences in power distance and egalitarianism among other aspects of cultures.

Emotional stability, decision-maker and negotiator roles, and the ability to learn . . . [coupled with] competencies that varied depending on the cultural context: business relationships, the role of action, and the style of authority. . . . [show] critical skills for managers are learned from experience (p. 30). . . . [A key is] psychological maturity (p. 31).

Citing the GLOBE study, *GL* called for a global mindset of "contingent" leadership traits: 1) universally acceptable traits are: decisive, informed, honest, dynamic, administratively skilled, coordinator, just, team builder, effective bargainer, dependable, win-win problem solver, planner, intelligent, and excellence orientation; 2) universally unacceptable traits are: ruthless, egocentric, asocial, non-explicit, irritable, non-cooperative, loner, and dictatorial; and 3) culturally contingent traits are: enthusiastic, self-sacrificial, risk-taking, sincere, ambitious, sensitive, self-effacing, compassionate, unique, and willful (modified from p. 33).

There will be multiple paradoxes in global leadership because of the need to balance local and global tensions. The keys are to continually balance and manage these competing forces of intelligence and emotions with higher levels of cosmopolitanism though growing business and cultural judgment (this may require unlearning -- see model on p. 37).

GL labels as outstanding "four published reviews of global leadership literature (Hollenbeck, 2001; Suutari, 2002; Jokinen, 2005; Osland *et al.*, 2006): (Mendenhall *et al.*, 2008)." We add Mendenhall et al's book to the top of that list. *GL* IDs the "next generation dimensions of global leadership" (Mendenhall *et al.*, 2008) as: 1. Representing integrity. 2. Encouraging dialogue - seeking feedback, challenging status quo. 3. Creating shared visions - communicating clearly, identifying priorities. 4. Developing people - recognizing achievement. 5. Building partnerships -

discouraging destructive comments. 6. Sharing leadership - focusing on greater good. 7. Empowering people - avoiding micromanagement. 8. Thinking globally. 9. Appreciating diversity. 10. Developing technological savvy. 11. Ensuring customer satisfaction. 12. Maintaining a competitive advantage. 13. Leading change - encouraging creativity and innovation. 14. Achieving personal mastery - involving others to complement weaknesses. 15. Anticipating opportunity - meeting changing environmental needs.

Note that:

> Einstein . . . remarked that everything should be made as simple as possible, but not simpler (p. 165). . . . Your behavior is constantly being influenced from many angles (p. 191). . . .being shaped by the people around us (p. 232). . . . We believe that our worldview expresses reality (p. xvii). . . . The system may be flawed, but everybody else uses it, so I will, too (p. 222). . . . We build our worldviews through experience, intuition, schooling, books, and dialogues with people whose ideas we trust and respect (p. 253). . . . [T]he reality we experience is one that has been constructed and shaped by our minds, minds limited by our beliefs, feeling, experiences, and desires (Chopra and Mlodinow, 2011).

We need to go into situations knowing that "our" world-views and preferences are subject to change when we become open to understanding that some "things" are not right or wrong, they are just different (Elmer, 2002).

Thornton's *Orality based teaching for cross-cultural trainers* (Thornton, 2012), is an outstanding work that can guide one preparing for a cross-cultural experience into less developed areas. Thornton has worked in many countries in Asia, Africa and Latin America, and he also has taught at the university level for over 27 years. He trains people through *Global Impact Missions* to more effectively work with the four billion plus people who are not literate in the classic sense. The rich descriptions of experiences of this author in crossing cultures or helping others to cross cultures effectively are of great value. The principles given are especially meaningful to those who have just begun writing and researching how to lead across cultures; or for those about to cross cultures with a purpose of learning and helping.

Thornton says that those teaching in America universities have become accustomed to teaching students that can and often do read. In American and eastern European models, highly educated professors work at getting content across to people who can use logic and analyze written materials. Moreover, students have also passed extensive testing just to be in a university. However, in many countries and cultures this is not the case for the level and method of education dictates that we can only work with language using locational culturally relevant stories. In the latter case we need to emphasize context and process over content: "60% of our world cannot hear or understand our message when communicated in literate ways. . . . [To effectively communicate with that 60%] require[s] both a paradigm shift and a new set of communications skills (Thornton, 2012)." He suggests moving beyond storytelling to a realization that one size does not fit all. Begin by understanding worldviews of those that you want to influence and consider words and stories in their light not yours. Every culture has a different color lens with which to view itself and its stories. "I am aware that such an

interdisciplinary, multifaceted approach to cross-cultural communication places a heavy load of responsibility on the communicator (p. 12)."

Knowing how they learn, communicate, practice religion, their worldviews, related values, and customs are steps in becoming effective at teaching-reaching-leading in other cultures. "No people group can live without a reasonable level of predictability of behavior. Culture guarantees that consistency. . . culture is a stern taskmaster. . . But, perhaps most importantly for the cross-cultural communicator, culture is integrated (Thornton, 2012)." Integrating forces are economic systems, political organization, mechanisms of social control, and religion. In these contexts, culture gives: meaning to individuals and social life; a sense of continuity and connecting; reinforcement to group norms; and provides moral codes, sanctions, and validation (Porter, 1990).

"Educated" learners and teachers normally use logic and outside sources to glean facts, knowledge and lessons of change for individuals and organizations. Oral learners, on the other hand, recount events as logic stressing applicable skills not concepts or principles. Many American professors generally talk all around issues without specifying answers, solutions or problems attempting to help others learn by "figuring it out." In order to communicate effectively with oral cultures, however, it requires 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 (Thornton, 2012).

Elmer (2002) has taught for 30 years and he has worked with schools, churches, missionaries, and top companies in over 75 countries to help people effectively cross cultures. His principles start with trust, openness, and acceptance. A meaningful Elmer-ism revolves around the often dichotomous views of right and wrong. He notes a continuum as follows:

<p align="center">***Wrong -------------------just different-------------------Right.***</p>

Indeed, it is a life long struggle to know where the lines are drawn on Elmer's continuum. Elmer says when we speak abroad we too often deliver our one and only "How to be more like me" speech. Knowing what is worth fighting for and what is not about culture helps relationships. We all communicate from our own frames of reference since everyone is product of a cultural heritage that surrounds worldviews.

Success requires remaining open minded and withholding judgment when in new environments (Madjar *et al.*, 2002). Do not pose questions in a condescending way and avoid having overly optimistic expectations which can cause feelings that there is something wrong when in fact it is something we have no right to expect. Being openly approachable is the best way to start anywhere. Ask and trust as you reach out, but be trustworthy as you, monitor and adjust acceptance in a reserved way. All too often "We stand in awe of the ocean, the thunderstorm, the sunset, the mountains; but we pass by a human being without notice even though the person is God's most magnificent creation [Augustine, in 28: p. 93]"

Muczyk and Holt (2008) report that 85% of *Fortune* 500 executives say they lack enough global leaders. These authors identify universal facilitators revolving around trust, honesty, foresight, planning, providing inspiration, and communication. Universal impediments were factors of self-protection, malevolence, and autocracy. Culturally contingent factors were

individualism, status consciousness, and risk taking. Further, cultural determinants which are aligned with global leadership factors are: assertiveness, gender differentiation, human orientation, and uncertainty avoidance. Related to production were performance, time and environmental orientations with incentives for performance on the individualism-collectivism versus performance orientation scale. Finally, the normal democracy-autocracy scale made up of power distance, individualism-collectivism, masculinity-femininity, uncertainty avoidance, perceived role hierarchy, environmental orientation, and the level of acceptability of bypassing the chain of command are discussed [modified from p. 282]. In sum, these authors proclaim that "not all of the leadership characteristics are a function of cultural imperatives. Some are dictated by the attributes of subordinates and the requirements of the situation (Muczyk and Holt, 2008)."

We are reminded that we must never doubt that international experience is a must for those desiring to lead or manage in today's global world (Phan, 2011; Bisoux, 2011 ; Mathis and Jackson, 2013). "The extensive integration of technologies, industries, nations, cultures, relationships, and varied interests will characterize the twenty-first century workplace (Potoker, 2011)". Researchers and practitioners agree "[t]he leader of tomorrow is someone who can jump across boundaries and disciplines and analyze cultural and global differences" (Shinn, 2011). Selection and development of capable people is a key edge. The road to leadership understanding, and improvement in a "flat" open world is merciless (Friedman, 2005; Friedman, 2008; Tracy, 2010). Top executives will not succeed without cultural and contextual skills and organizations will fail without global leaders (Service, 2006; Mintzberg, 2009).

Successfully sustainable "organizations… accumulating foreign markets… face the challenges of selection [and] management of the most appropriate individuals (Lee, 2005)" "Globalization and changing demographic patterns are making it more important for leaders to understand how to influence and manage people with different values, beliefs, and expectations (Yukl, 2013)." Classic business researchers and writers hold our assertion that **"Self-awareness is a cornerstone of developing yourself as a leader (Hersey *et al*., 2013)."**

"All of our thoughts, convictions and values exist and have meaning--whether or not we are conscious of it--within models of the world that have been developed over the course of intellectual history (Rosen, 2011)." The world we perceive influences what we do on a day-to-day basis, so "recognize the importance of what we are and how we think about things (Neck and Manz, 2013)."

As we build institutions, religions, academic disciplines, businesses, technological wonders, families, and politically divergent groups, we are forming the underpinnings of the cultural frameworks of civilizations. Researching these underpinnings in order to influence (lead) within various societies is not simple or easy. "The wisest of insights that can be gained by any man or woman is the realization that our world is not so much what it is but what we choose it to be (Neck and Manz, 2013)." Research, theory, science, history, psychology, religion, observations of others, editorial opinion, fiction, and any writings can be useful when it helps clear preconceived notions. "When perceiving the world without prejudice, . . . our minds judge the world quite differently than when accessing it in the context of belief or expectation (Chopra and Mlodinow, 2011)." "[T]he expansion of people's… worlds through literacy, mobility, education, science,

history, journalism, and mass media… can prompt people to take the perspectives of people unlike themselves and to expand their circle of sympathy to embrace them. (Pinker, 2011)."

"Everyone else probably understands us better than we do ourselves (Jung, 1933)." There are many defining theories, models, frames, metaphors, and filters that we all use to make sense of our world (Bate and Child, 1987). Leadership effectiveness with cultural awareness is about *commitment and necessity* that accomplishes. "[Fi]gure out what sort of environment [you are] in and carve mental maps that would help navigate it (Brooks, 2011)".

All cultures are characterized by distinctive attributes of (1) pervasiveness, (2) learned behavior, (3) shared behavior, (4) adaptability, (5) explicit/implicit behavior, (6) change, and (7) ethnocentricity (Klopf and McCroskey, 2007). Additionally, many major findings on how current cultural values are related to leadership beliefs, leadership behavior, and leadership development practices show the following value dimensions: (1) power distance, (2) uncertainty avoidance, (3) individualism versus collectivism, (4) gender egalitarianism, (5) performance orientation, and (6) humane orientation. Note that these are also found in the psychological literature (Klopf and McCroskey, 2007).

"Americans might be less quick to impose their values on others if they understood the cultural values of others (Sternberg, 2003)." We see that:

Cultural effectiveness comes at the cost of vigilance and sustained effort (p. 106). . . . If there's one thing nearly everyone who lives and works abroad has to get right, it is this: they must be able to get along with the local people (p. 15). . . . [T]he better you understand the local culture, the harder it is for the locals to hide behind it (Storti, 2001).

All too often attempting to test our more Western theories on non-Western cultures results in erroneous conclusions about conditions or capabilities (Sternberg, 1996; Sternberg, 2003; Sternberg and Grigorenko, 2006; Saba, 2011). "A major issue is the extent to which leadership theories developed and tested in one culture can be generalized to different cultures (Yukl, 2013)" In Dorner's *The Logic of FAILURE* (Dorner, 1996) all are challenged to look at assumptions and measures in order to better anticipate unintended consequences. Remember that difficult is not impossible and if you look at something from differing angles or draw different frames around the same circumstances you will see new pathways coming into view. Much more is possible than one thinks on a first look. Seeking confirming evidence based on limited assumptions and frames and seldom listening closely or seeing dissenting views is an all too common problem (Zander and Zander, 2000).

In culture as nature, relationships always rule; time relates only to change; measuring something changes it; cultures evolve; cultures are more like clouds than clocks -- they cannot be broken down to understand; and finally, the complexity of a useful global leadership understanding requires that research crosses disciplines and views. These pronouncements are about our universe but as they are equated here they can be of use to global leadership in describing and prescribing (Tyson and De Grasse, 2007).

BizEd authors say management skills revolve around knowledge of globalization, leadership development, innovation and creativity, critical thinking, communication, self-understanding and presentation. Numerous academic sources (Best Practices in Curriculum Redesign, 2011; Phan,

2011; Shinn, 2011; Bisoux, 2011) suggest that when one experiences a major contextual change, start by following the natural flow, avoiding being stuck with the "I know" mindset and stop correcting others. Most of those who get sent abroad get sent because they are performing well and show potential to succeed. When one arrives remember that "you have to be able to sustain reversals, upsets, accidents (p. 21)… get beyond the temptation to withdraw from the local culture (p. 63)… [and] expectation, not… behaviour, is the real sticking point (Storti, 2001)." "As individuals we make judgments but the judgments we make are based in part on the social norms which have evolved through time. These judgments also impact the evolution of future norms (Marshall, 2011)." As long as we have studied societal customs, customs shape views and existing customs frame the evolution of newer customs (Smith, 1976). Stop using the common "it's cultural" excuse and realize that all cultures have and will continue to evolve.

3.1. Evolution of Lead Author's Research

In the mid-1970s Service and Loudon began their study and practice of leadership. The third author began his journey in the early 1990s. Service's path moved toward this current article's assembly and extrapolation of his more significant leadership research that started with his notion of a Leadership Quotient in early 2000 (Service, 2005a; Service, 2005b; Service, 2005c: are examples). Following that Service and Arnott introduced the Leadership Quotient as their copyrighted *LQ*© (Service and Arnott, 2006). *LQ*© posited an empirically derived comprehensive model and 192 related precepts for measuring and improving leadership knowledge and skills, and enhancing abilities. The *LQ*© contains 12 Quotients each with eight related strengths and eight related weaknesses. Those 12 Quotients are: DQ-Desire; RQ-Reality; EQ-Emotional, IQ-Intelligence (successful intelligence versus traditional IQ-restated below in section 3.2); CQ-Communications; PQ-People; BQ-Behavior; AQ-Appearance; XQ-Experience; KQ-Knowledge; SQ-Situation (includes strategic intellect); and MQ-Management. *LQ*© 's concepts were further developed using extensive qualitative and quantitate research (Service, 2009a; Service, 2009b; Service, 2012). The notions were clarified, tested and documented in numerous articles between 2009 and 2012. In 2012 Service and White's comprehensive rest-of-us leadership model improved leadership descriptives (Service and White, 2012). Then in 2012, Service extended *LQ*© to leading across cultures and in differing contexts with a CIQ index (Contextual Intelligence) (Service, 2012). Service and Kennedy (2012) comprehensive global leadership model modified earlier models to include more about leading across cultures. Extending the concept further, Service and Loudon (2012) introduced a global leadership quotient (GLQ-shown in Figure 1) for measuring, assessing and developing global leaders. Finally, in September of 2012 Service presented a GLQ and rest-of-us leadership model (depicted in Model 3) to a richly international group of scholars in Croatia (Service and Carson, 2013). In 2013 Service and Kariuki published a paper on cross-cultural leadership (Service and Kariuki, 2012). This work puts the composite of *LQ*©, GLQ and related leadership models from the research cited to this point and more into action by introducing specifics developed while in the heart of cross cultural immersion, training and leadership. These streams of psychological, business, cultural and experiential leadership

research have a composite of thousands of sources and *LQ*©originated from some 1,500 questionnaires (Service and Arnott, 2006).

The following will briefly lead us to an effective guide to cross cultural leadership understanding and development. It starts with a better description of intellect as Successful Intelligence versus the IQ of old.

3.2. Successful Intelligence (SQ)

The development of SQ, as a malleable and useful type of IQ, started with Howard Gardner's seminal work on IQ principally through his 1983 book *Frames of Mind*. Gardner noted seven basic types of intelligence: verbal, mathematical-logical, spatial, kinesthetic, musical, interpersonal, and intrapersonal. Gardner's work seems to explain why traditional IQ tests are poor at predicting success in many of life's endeavors such as leadership. Sternberg promoted a more useful concept of successful intelligence based on what it takes to be successful in most of life's endeavors: "the ability to think through alternative courses of action is important, but it is equally important to know when to wait and when to act (Sternberg, 1996)." In most of his works on the topic of IQ Sternberg continually asserts that IQ tests measure IQ and not intelligence (Sternberg, 1996; Sternberg, 2003; Sternberg and Grigorenko, 2006).

Most psychologists and other researchers agree that intelligence is a highly complex amalgam of a wide range of different sets of knowledge, skills, and abilities which are at best hard to measure and define (Guilford, 1967; Guilford, 1986). IQ tests are designed to measure raw or inate reasoning power. However, those who study IQ tests express that they are not altogather pinpointing true intelligence. Most report that IQ tests generally measure how well an individual can adapt to the assessment of intellect: a possibly indication of the *true* intelligence. IQ as we know it does seem to predict how well someone can perform in the American educational system, but not how successful they will be in the many other facets of life.

The leadership literature is replete with theories espousing IQ, EQ, or a combination of both as predictors of successful leadership. Most have found, as Drucker said in many of his writings that there is little correlation between a man's intelligence and effectiveness. Drucker even says that often the more brilliant people are strikingly ineffectual because they think that a brilliant insight is an achievement (Cohen, 2010). Likewise, none of the major leadership theories—behavioral, trait, situational, contextual, or contingent approaches—fully answers our need to understand leadership as definable, teachable, and improvable.

> [N]ever lose sight of the fact that what really matters most in the world is not inert intelligence but successful intelligence: that balanced combination of analytical, creative, and practical thinking skills. Successful intelligence is not an accident; it can be nurtured and developed (Sternberg, 1996).

On standardized tests such as the ACT, SAT, MCAT, LSAT, GMAT, etc. Sternberg says: "They should be referred to as measuring *academic intelligence*. Furthermore, the schooling on which they are based is Western schooling, which many children in the world do not receive (p. 68)." In all of these tests he says we seem to place more weight on the predictive measure than on whether a person can actually do a thing or not. "I have now been a psychologist for twenty-one

years, and one thing of which I am certain is that I have never—not even once—had to do in the profession what I needed to do to get an A in the introductory course, as well as in some of the other courses (Sternberg, 1996)." Successful intelligent people: 1) motivate themselves; 2) control their impulses; 3) know when to persevere; 4) make the most of abilities; 5) translate thought into action; 6) have a product orientation . . . how to use their intelligence: 7) complete tasks and follow through; 8) are initiators; 9) are not afraid to risk failure; 10) don't procrastinate; 11) accept fair blame; 12) reject self-pity; 13) are independent; 14) seek to surmount personal difficulties; 15) focus and concentrate to achieve their goals; 16) don't spread themselves too thin or too thick; 17) can delay gratification; 18) see the forest and the trees; 19) have a reasonable level of self-confidence; and 20) balance analytical, creative, and practical thinking. "Thus, the true measure of your intelligence is . . . your willingness to develop your own talents (Sternberg, 1996)."

Wolman adds, "Creative work is a combination of great abilities combined with superb self-discipline, and mental disorder reduces and may destroy any creative effort (p. 859)." Wolman continues on this subject: "Maslow (1970) studied the lives of several prominent people, such as Einstein, Beethoven, Lincoln, and others." On the basis of this study, he prepared a list of 15 traits of individuals who reached a high level of self-actualization. Following is an abbreviation of some of these so-called traits useful in our GLQ: 1) lives very close to reality; 2) has a lot of original spontaneous behavior; 3) devoted to solving a general problem-life versus fun; 4) reach beyond observable facts and usual human experiences; 5) have a good sense of humor; 6) interested in poetry, science, music and inventions; and 7) throughout their lives they retain intellectual independence and an independent outlook on life (Wolman, 1985). Taken together, Sternberg's 20 and Wolman's 15 will be covered within any reliable GLQ. Additionally, we realized that there has been a relatively substantial amount of progress on studying the neurological basis for human intellect. Yet we must recognize how research evolves and that we are still a long way from understanding the neurological (or any other) basis of intelligence. If you are lacking in one area, don't look for excuses but realize that some types of thinking come more easily to some people than others. For example, mathematical thinking is important but so are other qualities relating to our general ability for comprehension: intuition, common-sense, judgment, and the appreciation of beauty to mention a few. As Abraham Lincoln reportedly once said: "A capacity and taste for reading gives access to whatever has already been discovered by others . . ." or as Plato said: "Learning is a matter of remembering what is important." For: "There are precious few Einsteins among us. Most brilliance arises from ordinary people working together in extraordinary ways (source of these quotes is unknown)." Model 1 represents IQ as SQ building toward our rest-of-us $LQ^©$ and GLQ Models (SQ model taken from Service, 2005b and c).

Model-1. IQ as SQ: Strengths and Weaknesses
I. Strengths - advantages that are enablers in leadership development
    A. Natural - more uncontrollable 'good' traits

      1. Memory and scholastic abilities.   2. Rationally creative.
      3. Quick and bright.   4. Analytical-inductive multi-var. methods.

B. Nurtured – more controllable 'good traits

    1. Thoughtful and reflective.   2. Education for success.

    3. Wise and witty.   4. True thirst for knowledge.

II. Weaknesses – disadvantages and derailers to leadership development

  A. Natural – more uncontrollable 'bad' traits

    1. Poor memory and or vocabulary.   2. Inability to use IQ.

    3. Unprepared and or nervous.   4. Gives poor impression of intellect.

  B. Nurtured – more controllable 'bad' traits

    1. Poor study and scholastic abilities. 2. Unfocused and inattentive.

    3. Doesn't learn from experience.   4. Poor mathematical abilities.

We will not go into detail of the precepts in our individual SQ Model since most are self-explanatory and the reader often just needs to figure them out, especially what they are going to do about them! Of course in history we have seen some such as Einstein, Newton, Faraday, Darwin, and other great innovators who have been exceptionally intelligent. This is not the "intelligence" of existing knowledge recall or simply analytical ability. It is the "intelligence" of discovering, or what's called creating new knowledge (Sternberg and Grigorenko, 2006). Realize that we often find two very different kinds of intelligence: intelligence of memorized knowledge and intelligence of problem solving and processing. And, although these two forms of intellect are distinct as concepts, they are intermixed because some level of knowledge is needed for solving problems; and initiative is always needed to apply knowledge appropriately. We ask the readers to learn to **generalize** from one situation to another, be **thoughtful and reflective and use abstracting and reframing** so that you will not have to deal with the same problems over and over. Remember as we repeat, all things are easier for some than others. Exhibiting common sense and showing you are not clueless must start with the ability to learn from experience: too many people don't learn from experience. This common sense is a learned trait that starts with an understanding of just how much we have to learn and how successful people are always looking for lessons in everyday events. SQ is not the same level of excuse as is IQ: SQ is malleable.

3.3. GLQ

Using our extensive literature review, SQ model, *LQ*'s research and a GLQ questionnaire (described more fully below) we have developed our GLQ Model which revolves around **intentionality.** Vigilant attention and sustained effort to understand the precepts represented in the model and to maximize strengths and to minimize or deflect weaknesses are required for GLQ to be of use. GLQ can be used as a developmental or measurement tool and it provides a launching point to propel dialogue on cross-cultural leadership and how one might get principles across. Mendenhall, et al. 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 leadership will not be sufficient for the future (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 (Mendenhall *et al.*, 2008).GLQ precepts shown in Model 2 are to be selected, trained, developed, studied and considered for any wishing to more successfully lead diverse or differing followers. The GLQ precepts were tested and extended by mapping the results of interpretive analysis of 50 preliminary questionnaires (Service, 2012). Using methods clearly described in solid academic research (Corbin and Strauss, 2008; Mendenhall *et al.*, 2008; Chopra and Mlodinow, 2011), the GLQ precepts shown below were developed—coded from the questionnaire narratives in light of the research and writings outlined in this paper. It proved difficult to code varied statements into meaningful concepts that could be defined and researched. We realize that the "coding" as percepts-labels is subject to normal human biases and knowledge, but that does not make them un-useful. The range of nationalities and situations represented in the completed questionnaires (Service, 2012) was broad. It included people with experiences in America that are from Germany, Vietnam, China, South Africa, Sweden, Cuba, and Spain; and Americans who have worked or lived in many countries.

Model-2. GLQ "Required Worldview" Strengths and Weaknesses
I. Strengths – advantages, enablers in contextual adaptive development
A. Natural - more uncontrollable 'good' traits-key abilities and attitude

1. Flexible-openness: equifinality   2. Dispassionate

3. Gender and gender orientations   4. Internal locus of control

5. Ability under psychological hardiness   6. Attitudes & awareness-curiosity

7. Humility   8. Empathic listening

9. Time is theirs   10. Identificational-new 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

II. Weaknesses – disadvantages, 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. Fixed 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. Timeframes vs. events

[(Caligiuri, 2006; Earley *et al*., 2006; Service and Arnott, 2006; Kim and Van Dyne, 2012; Service and Kariuki, 2012; Allik, 2013) provide more complete descriptions of key precepts].

"Whatever wisdom we manage to achieve derives from genes, nurture, mentorship, culture, and, perhaps most of all, an openness to the possibility of continual leaning and self-improvement (Hall, 2011)." Qualitative research educators, Corbin and Strauss, provide an important message regarding the Model's complexity: "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* (Corbin and Strauss, 2008)." Several other academic sources add significant empirical research attesting that indeed expatriate situations are complex and filled with dimensions and determinants that all must be considered (Shaffer *et al*., 1999; Harrison *et al*., 2004; Shen and Hall, 2009).
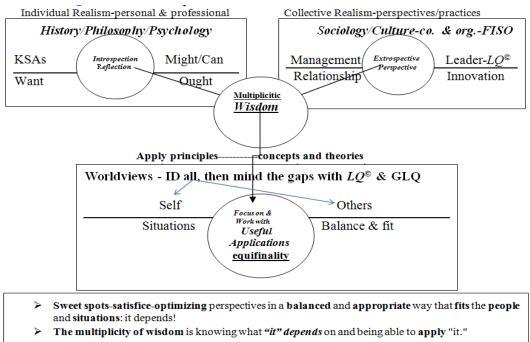
4. CROSS-CULTURAL LEADERSHIP FOR THE REST-OF-US

The Global Leadership Effectiveness Model (Model 3-adapted from Service and White, 2012) provides a comprehensive view of leading in a flat world. Drucker said becoming a more effective leader is possible if it becomes a life-long self-development activity (Cohen, 2010). The learning never ends! The rest-of-us leadership model shows the amalgamation of sweet-spots of leadership effectiveness as the "wisdom" to balance combinations and permutations of circumstances that are a timely fit for the involved people in the proper manner. Focus must be on analyzing yourself, others, and situations and applying new-found knowledge to improve leadership effectiveness in complex contexts. A complete description of this Model is limited by space and the reader is encouraged to review reference 105 for additional detail.

4.1. Individual Realism-Personal and Professional

History: "[N]one of us exists, self-made, in isolation (Brooks, 2011)." This sub-model centers on introspection and reflection through "thought experiments" where you mentally practice leadership precepts (Service, 2009a; Service, 2009b). One's history determines their KSAs-knowledge, skills, and even abilities to a great extent (Service and Fekula, 2008).

Might-Can-Want-Ought: Leadership requires philosophical and psychological understandings. *Might* is the market for a given leader. *Can* rests on abilities and knowledge. *Want* is desire. *Ought* is the ethics and values involved. When one contemplates introspectively the variables about themselves they are being philosophical; when they help others, they use "reflective" psychological skills (Service, 2012).

Model-3. *LQ*'s Global Leadership Effectiveness Model

4.2. Collective Realism – Perspectives and Practices

The perspectives aspect of this sub-model shows collective humanistic influence that gets to the nature of leadership where leaders motivate and move "groups" of people: sociology.

Management-practices: Know yourself and be ready for reinvention to remain viable as a manager since management is characterized by ambiguity and uncertainty. "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' (Mintzberg, 2004)."

Leader-perspectives: "Leadership is a combination of strategy and character. If you must be without one, be without the strategy (Corsini, 2006)."

Follower-perspectives: All successful global leaders understand their followers' cultural orientations (Goleman, 1995; Goleman, 2000; Zander and Zander, 2000; Service and Fekula, 2008).

Situation-perspectives: Situational awareness is directed toward developing strategy that encompasses people for it is through people (leaders, followers, stakeholders, societies, cultures) that goals get accomplished (Service, 2006; Service and Kariuki, 2012; Service and Kennedy, 2012).

Contextual-perspectives: Humans are unable to understand total reality (Gladwell, 2008; Levitt and Dubner, 2009). However, one can move their perception closer to reality and manage the others involved to move them to enact the situations one wants. Solid global leadership

moves beyond solving problems to new ideas and views (Mintzberg, 2004; Mintzberg, 2009; Service, 2009a).

The **practices** part of this sub-model is where collective wisdom starts for in one situation "management" (doing things right -- efficiency) is called for; or the situation might call for "relationship building;" or it might require "innovation;" or it might require "leadership" to move people into new directions.

Leadership-practices-overview: 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. There are no simple answers. There exists only *balanced* hard work and focused discipline behind becoming an effective global leader that *fits* culture and more (Service and White, 2012).

Leadership-practices-LQ©: All leaders must have a high degree of self-awareness with keen observational skills. They also must be willing to intervene, motivate, teach, coach, serve or do whatever is necessary to build appropriately balanced organizations with competences that fit various contextual needs as they have been and as they are developing (Ng and Earley, 2006; Ng *et al.*, 2009b; Ng *et al.*, 2009b).

Relationship-practices: Enduring relationships are based on mutual benefit and trust (Covey, 1991; Covey, 2004).

Innovation-practices: Continuous innovation is not seen as a luxury in our hyper-connected world, for wherever can be done has probably already been done when one gets around to contemplating it (Friedman and Mandelbaum, 2011). Hall, an increasingly influential book, stresses the need to become and remain innovative (Hall, 2011).

4.2. How can We Apply?

In this model we see the influence of worldviews, SQ, *LQ©* and GLQ concepts coming together to foster applying all parts of the other sub-models by using relevant earned and learned relational, management and leadership "wisdoms." "Wisdoms" can NOT be reduced to principles or secrets presented by the rich and famous (Gladwell, 2008). The Global Leadership Effectiveness Model (Model 3) provides a roadmap towards becoming a cross-cultural leader capable of understanding the wisdom sweet-spots of varied reflections, perspectives, and extro- and introspections.

Lastly remember "All generalizations are false—including this one (Rumsfeld, 2013)." The point is that rules can never replace considered judgment. Each situation and all those involved are at best slightly different. Recognizing the appropriate differences and applying all principles in a balanced way is cross-cultural wisdom. Contemplate a warning from Donald Rumsfeld: "What should they know of England who only England know (Rumsfeld, 2013)?" An inside only view is seldom a fully intentionally useful reality. Consider GLQ as a bridge to success in another culture that is supported by the solid "rest-of-us" leadership paradigm.

The literature base is clear and our Models show how: 1) There is huge need to develop people with the right knowledge, skills, and abilities that are willing to work for success in global

leadership. 2) Finding and developing people with the relatively rare and correct balance of knowledge, skills and abilities are difficult. 3) Comprehensive interdisciplinary approaches to research in this area are required. 4) Globally leadership occurs in a world of varied complexity, with interactive patterns among subunits of many varied constituents with pressures for stability and change. 5) The wisdom of leadership and culturally appropriate actions requires a life-long commitment to searching and learning. Re-asserting your or your organization's competitive identity in this web of relationships is the expected norm. Power, feelings, concerns, dependences, collaborations and competition, team and individual efforts are foundational considerations (Bhaskar *et al.*, 2005; Mendenhall *et al.*, 2008).

Influence through leadership, global or otherwise, is characterized by ambiguously-complex interrelated relationships, communications, values, missions, motivations and visions (Gundling, 2003; Lee, 2005; Service, 2005a; Service, 2005b; Service, 2005c; Kupka and Cathro, 2007; Lee, 2007; Lee and Sukoco, 2008; Lee, 2009; Service and White, 2012; Service and Loudon, 2013). This complexity shows when one views the varied constituents commanding attention with their all too often mutually exclusive desires (Takeuchi *et al.*, 2002; Takeuchi, 2010). It seems "unconscious processes are better when everything is ambiguous (p. 243)… [Acquire] a set of practical skills that enable [you] to anticipate change (Brooks, 2011)."

Attentively applying the specifics earned and learned in the cross cultural experience described in this paper requires the perspectives presented here. What follows are not absolutes but the beginning recommendations that identify needed changes for leadership in order for less developed areas to be more compatible to current globally competitive forces. Although we realize we might be wrong, it is also possible that "we might be right!"

5. RECOMMENDATIONS FO RKENYA AND RELATED COUNTRIES

Self and group discipline seem to be the price of real freedom and those forms of discipline appear to be vanishing. Too many in the world seem to be unable to control how much or what they eat or drugs they take, nor can they focus because of all the attractive nuisances such as FaceBook, tweets and blogs, games and apps, email, TV, movies, sports, and so on. In America this is partly because of the lack of thrills when one has little to strive for (Dance and Service, 2013). This is in stark contrast to Kenya and about one third of the world where the basics must be met before they can suffer from America's affluence affliction. The Kenyan freedom discipline requirements seem to be where America's was 100+ years ago.

Read these prescripts realizing that all cultures evolve and what is right at one time is not right at another. Culture cannot remain an excuse for staying wrong for long! Indeed, if we open an argument about how we have gotten to where we are and attempt to lay blame we will lose the future. The rest of the world simply will not wait for Kenya or other like countries to fully awaken. We realize that America is in decline in many ways and those issues need to be addressed but this article is not about American problems. Excuses and distractions because of culture are not acceptable nor is a bait-and-switch tactic (Stidder, 2011).

5.1. Time and Punctuality

The negative time value of waiting for others and starting hours late is totally unacceptable. Show no pride in "African" time; make this un-prideful -- even shameful. Show pride in being on time.

5.2. Deferring to Elders

As admirable as is to respect elders, don't simpoly defer to them in an area within which they have no expertise. Do NOT overrule the doctor, the economist, the lawyer or crash the plane because of seniority. Instead, use and respect expertise as much as you do simply time on earth!

5.3. Maintenance of Homes, Public Buildings, Businesses, Roads-Zoning

This starts with the rule of law because unless one trusts that they are going to get to keep their property they will do little to maintain or improve it. Once that is in place, people can and might begin to maintain and take pride in their homes and buildings. Nothing manmade lasts long if it is not maintained. Kenyans need to culturally take pride in their homes, businesses, public works and transportation systems.

5.4. Waiting for Others to Fund or Do

A colonial past causes people to wait to be told; and missionary experiences seem to cause people to ask and take orders rather than to figure out and act. Decide and act. Do not wait on others to provide funds or support. Gifts too often cause an unhealthy codependence that simply cannot continue without more gifts.

5.5. Rule of Law

Property and personal rights laws have to be enforced and so do other often simple and seemingly insignificant laws. In an American analogy, witness the effects of zero tolerance in New York City versus Chicago and realize that all must obey and began to stop those jaywalkers and those that throw trash about without any regard. When police, officials, and important people ignore laws, eventually all will ignore them. Make it possible to travel all over Kenya any time day or night without being fearful for your life and limb.

5.6. Collecting Taxes for the General Good

"Most of those people are employed in Africa's massive informal sector-a term describing an untaxed, unregulated part of the economy (Moore, 2012)." When Kenya's economy gets to the point that it is mostly formal, the economic level will be raised for all; and tax revenue will be adequate to support education and infrastructure.

5.7. Use of Modern Technology

Leverage human strengths with simple technology such as two wheel dollies, etc. and then go beyond to use equipment/technology that allows a few to do the work of many. The economy will progress and uniform taxation will follow.

5.8. Use of Information IS/IT

When all are connected to the internet, and management information and planning systems are used to model and implement changes, improvements will occur. Modern technology can speed education, information, planning, testing, modeling, experimenting, and so on. A dependable postal system is required. Also, be forewarned that one overlooks the social media at their own disadvantage (Li, 2010).

5.9. General and Specific Quality, Durability

Higher quality provides more fitness of use and longer usable life providing a better cost performance index. Poor roads, machines, cars, carts, books, and so on simply cost more over the long run. Asphalt less than an inch thick lasts for a few months, roads where the asphalt is 2 feet thick have lasted over 2,000 years so far. Build bridges and roads with standards and measures that insure a payoff over their expected life.

5.10. Innovation and Creativity-the Only Long Term Competitive Advantages

The only thing that lifts an economy is innovation to reduce prices, improve products and services and satisfy human desires. Unleash the potential of all and you will be amazed. All innovation is driven by investment, and investments are driven by the amount of money that the "rich" keep since innovativeness occurs because risk takers expect returns. Historically and currently, the vast majority of all populations spend all of their income on consumption (Banerjee and Duflo, 2011). Consumption spending does not lift an economy and sadly spending on food is a very poor investment for it is never ending (Gwartney and Stroup, 1993; Stanford, 2011). The payoffs of investment are mostly realized by a middle class through the ability to buy more value, more functionality, more fitness of use or more productivity with less (Conard, 2012). "Income redistribution leaves the middle class significantly worse off . . . [and] the evidence overwhelmingly demonstrates that aid in Africa has made the poor poorer, and growth slower (p. 269)."

5.11. Don't Count on Governmental Spending "Multiplier Effects"

Some say there is a multiplier effect to government payments that go toward consumption and that's true, but when you consider that the money paid has to be taken out of the economy, you see negative multiplier effects (Landsburg, 1993; Levitt and Dubner, 2009). "Net" multiplier effects over the long term occur only through innovation improving affordability, value and productivity. Governments reallocate value and do not create it—it is much harder to create than reallocate (Service and White, 2012).

5.12. Pay for Performance, Not by the Hour

Watch people work and you can tell how they are paid. We need higher levels of productivity and only people who are properly motivated and rewarded work hard enough to raise the standard of living for all. Educate and train, then pay them for performance and watch the productivity leap.

5.13. Use of Credit and Loans

Lend and use the profits to lend again. Equity Bank Group is a Kenyan bank that "has enjoyed a booming business lending to people with little collateral beyond the potential disgrace of letting friends down (p. C1) . . . In their lending decisions, executives used a hybrid approach that combines hard-nosed cultural analysis with micro-lending techniques (Moore, 2012)"

5.14. Understand More about Economics –– The Economy and Government Relationships

Gwartney and Stroup's work was rather predictive and the following principles are still true (Gwartney and Stroup, 1993)! Incentives matter, voluntary exchange promotes economic progress. Markets bring personal self-interest and general welfare into harmony. Economic progress is improved by private ownership, freedom of exchange, competitive markets, efficient capital markets, monetary stability, low tax rates and free trade. Finally, governments must not be used as corrective devices and the cost of government income transfers will be far greater than the net gain to beneficiaries.

Economic systems answer five basic questions (in parenthesis are free market answers): (1) what to produce? (what the markets want), (2) how to produce it? (most effective and efficient way), (3) who should produce it? (the most effective and efficient), (4) to whom should it be provided? (those who can afford it), and (5) who should reap the rewards? (contributors). If one does not like those answers; then who will decide based on what criteria has to be decided and that is tough and abused (Service and Loudon, 2013)?

Any tax system must not hinder or alter the free market answers to the five basic questions above. Fairness attempted with taxes begs for abuse from all.

5.15. Understand Normal Attribution Errors and the Unintended Consequences

We often attribute actions and consequences to the wrong things. Check all attributions; avoid attributing good "things" to yourself and bad "things" to others! Every single change has some consequences and attempts to manipulate behavior have consequences that are not intended. Think through consequences and act with care. A recounting of history shows the consequences of failed economies over time and that a country's greatness starts and ends with economic success (Kennedy, 1987; Hubbard and Kane, 2013).

5.16. Improve the Affordability Index

The costs of products and services, and public educational costs, needs to more closely aligned with the wages most people receive. Figure out how to do this: free markets have worked best here! (Kirwen, 2008; Kirwen, 2010; Kirwen, 2011).

5.17. Difficulties Faced when Trying to Eliminate Poverty

Poor Economics is an excellent analysis of attempts to eliminate poverty and how those attempts have all too often failed (Banerjee and Duflo, 2011). It seems clear from this thoughtful and analytical research that too often we apply what the non-poor think will help the poor in situations most simply do not or cannot understand: unintended consequences abound. "We also

have no lever guaranteed to eradicate poverty, . . . we can stop pretending that there is some solution at hand (p. 273)."

6. CONCLUSIONS

Elevating an economy and improving one's GLQ revolves around understanding and working for indeed: "Industriousness is a resource for living a fulfilling human life (Murray, 2013)"

Please do not let perceived or real errors in this research paper stop you from thinking. Our Kenyan pronouncements might contain some erroneous assertions, but each issue shown must be resolved before significant progress can be made in Kenya. The key is a change in cultural norms away from the farmer or colonist mindsets to a more modern worldly view. Again, this is true for enhancing abilities to lead or manage across cultures. Please do not get hung up on that bait-and-switch argument that goes back around and says clean up your own house first or "you forgot this issue." You can generalize from this research for even when one works only in the U.S. one must realize that there are great cultural differences in such diverse places as Alabama, Texas, Mississippi, Florida, California, Iowa, and New York. The difference between Harvard University and Samford University or Santa Fe and West Virginia are more obvious than a normal executive would feel when transacting business between Nairobi, Kenya and Birmingham, Alabama USA (experience of Kariuki and Service)!

This study contributes original models and guidelines that demonstrate that though the impact of culture on management and leadership is deep and indeed very hard to negotiate, it is not impossible. The road to cultural adjustments that supports continued progress for a leader or a country will be rough, crooked, crowded, and bumpy—not unlike most roads in rural Kenya or Alabama (Wasti and Onder, 2009). But the tough roads lead to cultures that provide freedom of choice for the opportunity of fulfillment and economic success. When one gets hung up on the errors made during a historic journey they are mortgaging the future to stay in the past. Errors made in reaching most worthwhile destinations do not make the destination bad. In developing a useful GLQ change now and never stop.

We end by caution all to remember that the only answer to the past is the future!

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