

Chapter 1: Introduction

This chapter outlines the context of the research and states the research problem and questions. It also lists definitions of terms and describes the assumptions, limitations and delimitations of the research. Finally, it discusses the significance of this study.

Research setting

It is generally acknowledged that the world is becoming increasingly globalised (Prasad et al 2006) with increasing movement of people around the globe and an increasing number of multicultural teams (Hambrick et al 1998; Johnstone 1994; Laroche 2003:57; Mor-Barak 2005). Despite the promise of increased diversity providing greater creativity and better synergistic performance (Iles & Hayes 1997; Jackson et al 1995; Punnett & Clemens 1999), multicultural teams are more complex than single culture (monocultural) teams (Laroche 2003:67) and there is considerable debate about their effectiveness (Bachmann 2006; Earley & Mosakowski 2000). One of the major questions this raises is whether there is a significant difference between multicultural and monocultural team leadership. Any differences in the requisite leadership styles and needs for multicultural, in contrast to monocultural, teams would point towards specific training requirements for multicultural team leaders in contrast, or addition, to those of monocultural team leaders.

Although assimilation has been officially abandoned in Australia, it is probably still the majority view (Jupp 1997). The multicultural policies of Prime Ministers Hawke and Keating (Hage 2003:60) have been firmly abandoned by the Howard government and the Rudd and Gillard governments have made no serious attempt to revert to the multicultural policies of earlier Labor leaders. John Howard's government abolished the Office of Multicultural Affairs and the Bureau of Immigration, Multicultural and Population Research (Jupp 1997:522).

By the end of 2006 both the Howard government and the Labor opposition had replaced multiculturalism with 'integration' as the key word expressing the essence of Australia's settlement philosophy and policy for new immigrant settlers. (Collins 2007:67)

All public services are delivered to minorities through agencies over which they have limited control (Jupp 1997:516). Debates about multiculturalism are often about migrants rather than including them (Hage 2003:62). Multicultural policy focuses on prohibiting discrimination, advocating equality

and giving English tuition but does not address structural problems and unemployment (Jupp 1997:519).

In response to a suggestion by the Federal Multicultural Affairs to abandon the term 'multicultural' (National Multicultural Advisory Council 1997:13), the Ethnic Affairs Commission of New South Wales were emphatic that the term should be retained to prevent any sense that the multicultural policy was being changed and to prevent uncertainty relating to such a change. It also urged the Federal Government to support, promote and underpin multiculturalism with funding and research (Ethnic Affairs Commission of New South Wales 1998:15)

Australian multiculturalism incorporates both the humane and practical accommodation of NESB (non-English-speaking-background) migrants and a prescription for changing Australian identity (Levey 2008b:211). The former relates to a set of policies for integration and cultural pluralism, where multiculturalism is transitional (Levey 2008b:211). Australian immigration policies have been described as a form of social engineering which is designed to fill specific societal gaps but leave the white British Protestant heritage intact (Jupp 2008:228).

Anglo-Celtic dominance is still a structural fact in Australia (Hodge & O'Carroll 2006:68). Whiteness is a relatively new area of research in Australia (Durie 2000:228). In contexts where Whiteness is overwhelming, non-White minorities are at risk of losing their voice, even where multicultural rhetoric is prominent and multicultural dialogue advocated (Sleeter 2001). Australia has deliberately created a multicultural society but still conceives itself as a White majority core surrounded by minorities (Jupp 1997:514). 'Visible' (less White) ethnic groups, with poor English, face the greatest disadvantage and discrimination (Jupp 1997:519). This tendency may be countered with stereotyped descriptions of cultures which are static but which then prevent the recognition of multiculturalism as an evolving process rather than a fixed mosaic (Ladson-Billings 2004).

In keeping with its relationship with Labour politics, Australian multiculturalism has been traditionally concerned with the worker, welfare state, access and equity; however, as more non-Whites have moved into middle class professions their need for identity has become more important (Hage 2003:65,110). Apart from Whiteness being invisible (Durie 2000:235-238), the privileges of Whiteness in Australia are decreasing, which results in Whites feeling a sense of being threatened (Hage 2003:65). Discussion about the White culture in Australia has been hindered by its political incorrectness which has created a sense of absence of core identity (Hage 2003:65).

The most animated controversy surrounding multiculturalism relates to national identity (Levey 2008a:254) and forms of national belonging (Noble 2009:17). Anglo-Australians don't recognise

themselves in the narrative of multicultural Australia (Noble 2009:16). In 2007, the Howard government finally removed the word 'multiculturalism' from government use. The Rudd government reinstated 'multicultural affairs' but not multiculturalism (Levey 2008a:262).

Sydney has the highest proportion of first generation immigrants in Australia (Collins 2000:34) and 58% of residents of Sydney are first or second generation immigrants from approximately 180 different birthplaces (Collins 2007:61). Although social cohesion is the norm, the Cronulla riots in December 2005, shook Sydney's complacency concerning racial prejudice (Collins 2007:62). Racism permeates the lives of young Muslim men in Sydney, which is coupled with marginalisation. If they attempt to defend themselves, they are more likely to be targets. A police approach of targeting certain ethnic groups (especially Lebanese young men) for coercive, zero tolerance, plus the loss of community-police initiatives to centralised management, has made things worse (White 2007). Media discourse at the time of the riots reinforced the perception that traditional White space (Cronulla beach) was being invaded by aliens (people who do not belong) (Jakubowicz 2007).

However, even at the time of the Cronulla riots, a population poll demonstrated that the majority supported multiculturalism (Koutsoukis 2005). Political leaders worked together for symbolic reconciliation (Koutsoukis 2005; MacLeod 2006:196-197). Interviews with Lebanese youth after the Cronulla riots indicated that they felt as strong a sense of being Australian as the Whites, but the same interviews highlighted the privileged position of the Whites (Dunn 2009:84). This reinforces Hodge and O'Carroll's (2006:219) proposition that the tendency towards schism in all societies is balanced by the generation of new connections.

Purpose of the study

Educational problem

A search of the literature has failed to uncover a research-derived profile of competencies, or description of the characteristics, of a good multicultural team leader. Maznevski and Athanassiou (2006) highlight the inadequacy of current training for and academic research concerning the complex demands of leading or managing global teams. Organisational trainers need to be able to identify the specific knowledge, attitudes and skills required by trainees in order to assess training needs and prepare training programmes. This process of identifying and assessing training needs is variously described in the literature in a number of ways including identifying performance gaps (Rothwell 1996), preparing competency-based training (Smith 1998), job analysis for training purposes (Buckley & Caple 2000), job training analysis (Reid et al 1999) and defining performance

standards (Laird et al 2003). Without a research-derived and industry-endorsed profile of competencies describing a good multicultural team leader, organisational trainers tend to operate according to assumptions and opinions which may or may not be appropriate. This research is an initial step in the process of defining the specific knowledge, attitudes and skills needed for leadership of multicultural teams so that trainers can design and tailor their training according to the specific requirements of multicultural team leaders.

Specific illustration of the problem

WEC* International is a large, international, Christian missionary organisation with a stated commitment to working in multicultural teams ('Wec International Home Page' 2010). There are currently 2195 workers from 50 nations from among which there are 60 teams with an expected increase to 150 teams by 2010 (*Communications Directory* 2009:4-8). Despite an intentional organisational policy of internationalisation (International Office 1990:71-72; 1992b:37-39; 1994:55-56; 1998:59-61; 2002b:46; 2004:18), working in multicultural teams has proven difficult in practice, even though many team members have cross-cultural training and experience (International Office 1992a:38). Other similar organisations have reported the same experience (Bachmann 2006; Dierck 2007; Keung-Chul Jeong 2010).

In international Christian ministry contexts, teams tend to be small, focused groups of between four to twenty people which ideally have well articulated vision, goals and strategies. The members of these teams work in close geographical proximity to each other and would usually meet face-to-face at least once a week. Members may come from any part of the globe and often will not have had prior experience of the cultures of their team mates. From my experience in international training and leadership in WEC International, teams faced challenges in the areas of cross-cultural communication, different cultural expectations of leadership, conflict management and interpersonal relationships (especially in terms of defining relationships outside "team time"), difficulty in collective decision-making and theological differences relating to Christian leadership and the role of women.

Research on WEC International teams has pointed to the need for helping team leaders learn how to lead multicultural teams (Hibbert 2002). A self-assessment tool for multicultural leadership in

* WEC International is the third name change the organisation has had in the last century. "WEC" no longer acts as an acronym but simply stands as a name in its own right.

WEC International would be a helpful starting point in addressing this need, especially if it also provides directional help for further learning and development in relevant areas.

WEC International began as a British organisation in 1913. When Americans joined in the early 1920s, there was serious conflict between the British leaders and the Americans resulting in many of the Americans leaving the organisation (Boling 2003). British members (458 personnel) still significantly outnumber of the next largest national groups (South Korea – 317; USA – 293; Australia - 261) (*Communications Directory* 2009:7). The cultural proximity of the Americans and Australians to the British (House et al 2004) helped intercultural understanding within the organisation in earlier years, however the recent rapid increase in members from radically different cultural backgrounds, particularly South Korea (*Communications Directory* 2004:10), is causing major strain in intra-organisational relationships and questions as to whether multicultural teams are worth the effort. One leader states,

I began to doubt the real value of multicultural teams. It seemed like so much hard work with little pay-off... This lead to resentment, disengagement from the team ...I felt like it wasn't really worth all the work that had to go into it ... (Robyn 2009, pers. comm., 27 May)

The following table and graph show the rapid increase in Korean workers in contrast to the falling number of personnel from the UK and Australia, and minimal rise in number of personnel from the USA over the last decade. Koreans now exceed both the USA and Australians in number and the trend appears to be that they will soon outnumber the British. The number of members from Brazil is also increasing but not as rapidly as from Korea. These changes have had a dramatic effect on the composition of teams in the organisation.

Country	Number of personnel over time		
	2000	2005	2009
Brazil	91	107	139
Korea	67	184	342
UK	434	424	414
USA	243	246	262
Australia	261	223	191

Table 1: Number of WEC personnel from selected countries

(Communications Directory 2000; Communications Directory 2005; Communications Directory 2009)

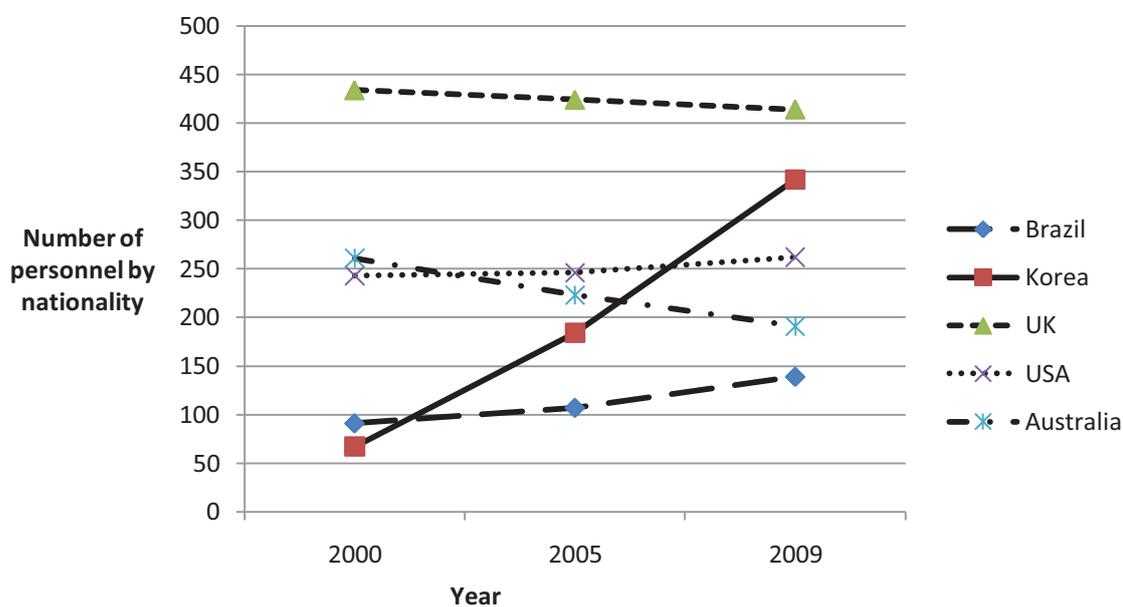


Figure 1: Number of WEC personnel from selected countries

(Communications Directory 2000; Communications Directory 2005; Communications Directory 2009)

Researcher bias and assumptions

I have been working with WEC International for twenty years. This has involved working in cross-cultural situations in four different countries. I have led two multicultural teams, been a member of two others and am now leading a monocultural team. Until 2008, my position in the organisation was as an international director for on-the-job training and I also acted as a consultant in training, adult education and cross-cultural communication. My husband was co-director with me and did his doctoral thesis on the teams in WEC International, researching their effectiveness and aspects of organisational support for teams. His research did not examine the multicultural dimension specifically (Hibbert 2002).

Based on prior experience of conducting surveys (in English) across WEC International, only native English-speakers and a small proportion of personnel from Northern Europe were likely to answer the surveys. This creates a bias towards English-speakers who, in WEC International, are predominantly from Britain, USA, Canada, Australia and New Zealand (*Communications Directory* 2009). People from these cultures are all found in House et al's (2004) single Anglo cultural cluster. It seemed therefore especially necessary to interview team members from non-native-English-speaking backgrounds in order to gain a more balanced perspective.

One of the assumptions of this research is that it is possible to have good multicultural teams. It is also assumed, in consonance with Thomas' (2005:148) assumption and Kokt's (2003) conclusion, that good leaders are essential for effective teams. In terms of knowledge construction, culture and teams are very complex human relational areas. This kind of research is qualitative and will likely raise as many questions as it answers. Preparation of a tool for developing effective multicultural team leadership is an ongoing heuristic exercise which, it is hoped, will raise issues and awareness in organisations and result in some improvement in understanding and practice in teams.

Limitations

The research was limited by three challenges relating to access to potential participants.

Geography

The geographical spread of WEC International across the world made access to research participants within the organisation difficult and potentially prohibitively expensive in terms of time and money. This was complicated by a change in the researcher's role in the organisation during the period of the research which significantly decreased opportunities for overseas travel. The same

challenge of distance existed with respect to participants from other international organisations. This meant that interviewees were limited to those who worked in or had travelled to Sydney and those who could be interviewed during conferences or visits overseas.

Ethnic proximity

As the interviewers were all from an Anglo-Saxon background, and because the research was dependent on personal contact with social networks in Australia and overseas, this meant there were more opportunities to interview people from an Anglo-Saxon cultural background. This created a bias towards Anglo-Saxon cultural background in the selection of participants.

Lack of *in* to organisations

Gaining access to personnel, especially those from non-Anglo-Saxon cultural backgrounds, in organisations other than the researcher's own proved problematic. An important intention in this research was to attempt to give the non-dominant members of organisations a voice. In practice, it was difficult to gain access to the minority workers due to the researcher being limited to methods of approach (technology and mail) and paths of access (through leadership and human resource personnel) controlled by members of the dominant Anglo-Saxon-background culture. This was not intentional blocking of access, simply a matter of how the organisations involved function.

Another challenge encountered was created by the politics of diversity. Despite government rhetoric about multiculturalism ('National Agenda for a Multicultural Australia: What Is Multiculturalism?; *White Paper 2002-2012: Cultural Harmony the Next Decade* 2004), one large government service provider, although it has designated multicultural workers mentioned on its website, gave as one of the reasons for not participating in the research the fact that its organisational policy does not allow use of the term 'multicultural', requiring the term 'valuing diversity'[†] instead. This was also an issue for a local government group, but overridden by the leader who provided *in* to the organisation.

Research questions

In view of the increasingly complex multicultural context of many organisations today, organisational trainers need to know how to train workers to work effectively in multicultural contexts and, also, how to train leaders to lead in these contexts (Matveev et al 2002). In order to

[†] The term 'valuing diversity' incorporates diversity relating to age, generation and other differences, not just cultural difference.

develop the attitudes and competencies necessary for the role, trainers need a clear understanding of what an ideal multicultural team leader looks like. The following questions were developed to help identify the qualities of a good multicultural team leader. They address the people in the immediate working context of the leader: those who follow the leader and those who oversee the leader's work.

RQ1

What do team members perceive as essential characteristics or competencies of multicultural team leaders?

RQ2

What do supervisors of multicultural teams perceive as essential characteristics or competencies of multicultural team leaders?

Delimitations

The research was delimited to teams which have at least three cultures represented within them. This is to distinguish multicultural from bicultural contexts and to allow representation of the increased complexity of interaction between team members in multicultural in contrast to bicultural environments. Respondents were limited to those who have worked in a team for at least six months to ensure sufficient exposure to team dynamics and challenges.

Definitions of terms used in the research

Team

A team is a highly specific term defined by Katzenbach and Smith (1999:45) as:

a small number of persons with complementary skills who are committed to a common purpose, performance goals and approach for which they hold themselves mutually accountable.

However, the word 'team' is used in different ways by different people and often used to refer to much more loosely organised groups (Katzenbach 1998). For this research, participating organisations and individuals used their own definitions of team as it proved logistically difficult to use a standardised understanding of the term across different organisational contexts.

Culture

In this thesis, the cultures under consideration are different ethnic cultures as opposed to organisational cultures. Culture is defined as:

a set of assumptions and deep-level values concerning relationships among humans and between humans and their environment, shared by an identifiable group of people (Maznevski & Peterson 1997:65).

Ethnicity is a complex and dynamic entity with loose boundaries and is not the sole determinant of a person's identity (Ang et al 2008:46). However, it is one of the markers used to distinguish identity and group belonging between people. This research does not seek to tightly define ethnicity or culture, but acknowledges the use research participants make of these terms.

Good

'Good' is a subjective a word in this context. One of the functions of this research is to operationalize 'good' in the context of multicultural team leadership. Each participant worked with their own concept of 'good' and a more universal understanding of what good means in this context was constructed.

'Good' was chosen over a more instrumental term such as 'effective', to allow a broader exploration of the relational or 'soft' aspects of team leadership. It is easy for 'effective' to be defined according to the organisational goals or results and for the focus then to be on measurable outcomes such as business products or organisational programmes. It is possible for a team leader to do well in terms of achieving organisational goals (such as higher sale figures) whilst the team itself is dysfunctional or the members unhappy with the leader. 'Good', being a more generic and less well defined term, allowed participants to address both 'soft' and 'hard' team outcomes which could be affected by team leadership and to give their description according to whatever emphasis they considered most important.

Multicultural

For the purposes of this research, a "multicultural" team is one that has members from three or more different ethnic cultures as identified by the interviewee. The culture is as given by the respondent (e.g. Indian and Anglo-Indian; Irish; British; Taiwanese-American). In terms of defining

the degree of cultural difference within the team, the following cultural groupings were used in the analysis:

- European
- East & South-east Asian
- Latin American
- Aboriginal, Pacific Islands and other tribal peoples
- African (sub-saharan)
- Middle Eastern and North African
- Turkic & Iranian
- South Asian

The degree of cultural difference will be assigned according to the following definitions:

1. all cultures from the same region
2. 2 different regions
3. 3 or more regions

This grouping according to region attempts to gauge the degree of diversity caused by the cultural mix. Stone et al (2008), Hambrick et al (1998) and Ilgen et al (1997) recognize that different mixtures of cultures create varying degrees of diversity. Grouping of cultures is common approach in cross-cultural research and provides a basis for inter and intra-group comparison (e.g. Eisinga et al 2010). This does not exclude difference or impose similarity but provides a predictive tool for research purposes. An obvious limitation of any classificatory tool is the implicit assumptions about homogenizing standards imposed on those classified by the researcher or readers.

Research significance and value

Hibbert's (2002:169) research unveiled seriously damaged relationships in at least two of the five teams he interviewed. In four out of the five teams, the majority of team members felt that their leader's style was hindering effectiveness (Hibbert 2002:167). In Dierck's (2007:9) research on multicultural teams in Thailand, two out of twelve teams disintegrated due to intercultural conflict. Some people in multicultural teams and organisations question the worth of the effort of multicultural teams (Chamberlain 2002). The following leader has no doubts:

I've been on ... several multicultural teams and in at least two of them, if the question was asked, "Are multicultural teams worth the effort?" I'd give an unequivocal no as the answer. (Daniel 2008, pers. comm., 25 November)

Despite these questions and doubts, organisations are continuing to recruit and build multicultural teams either intentionally (Chamberlain 2002; International Office 1998:60) or because of changing socioeconomic forces (Johnstone 1994).

In his research on WEC International teams, Hibbert (2002:214) identified training for multicultural team leaders as an urgent need. The areas of weakness particularly needing to be addressed were setting and clarifying expectations, clarifying roles and confronting problems (Hibbert 2002:214). Specific areas for team leader training identified by team members were conflict resolution and team-building (Hibbert 2002:177). A self-assessment tool for multicultural team leadership in WEC International would be a helpful starting point in addressing these needs, especially if it also provides directional help for further learning and development in relevant areas. A survey of the literature on leadership and teamwork, especially as these areas relate to multiculturalism, has failed to uncover such a tool. The purpose of this study is to identify the essential characteristics and competencies of good multicultural team leadership, which would help with the development of a tool that could be used in the future.

Sinclair (2007:23) gives an overview of the predominance of American writers in leadership literature and comments on how American 'values of individualism and universalism... have percolated into the work on leadership'. She describes the consequences of this as being 'individual-centric explanations for success, and ... universal rules for leadership that can be distilled and applied regardless of context.' In the same way, the vast majority of the literature on teams and team leadership is written from American and European perspectives. Relatively little has been written on multicultural teams (Hambrick et al 1998) and there is a need for the development of a greater

understanding of the processes and consequences of interaction between leaders and followers from different cultures in multicultural teams (Jackson 2005:1314). The experience of WEC International and other organisations is that most people, regardless of background and cross-cultural training and experience, normally adopt approaches that are congruent with their own cultural style (Garton & Wegryn 2006:113; 2002a). The focus of the tool to be developed is on the multicultural dynamic and how this affects team leadership.

Some people object to the use and development of this kind of tool as they feel the model is too simplistic. They often apply the same thinking to any description of cultures, such as that posited by Hofstede (1997) and Lanier (2000), and also to personality and team role profiles such as Myers-Briggs (Kiersey 1998) and Belbin's Team Roles (Belbin 2006; Jones & Jones 2003). In practice, in the professional and day-to-day world of work, people need keys and meanings frameworks (Mezirow 1991) as starting points to help them understand their work mates and to resolve potential and real conflict (Kummerow et al 1997). Conceptually, these frameworks can be likened to slices of a watermelon. There are many ways in which a watermelon can be sliced. Each cut provides a different perspective of the same whole. There is a need to develop such a framework to help multicultural teams and their leaders.

In order to develop specific training to help multicultural team leaders lead more effectively, it is necessary to have a better understanding of what a good multicultural team leader looks like. Conducting a training needs analysis requires that the ideal conditions, which include knowledge, behaviours and attitudes, are clear so that the gap between the current situation and the ideal can be defined and assessed for whether the appropriate remedy is training (Field 1990). Identifying the essential characteristics and competencies of good multicultural team leaders is part of this process. Once the ideal has been specifically identified, it is then also more possible to develop appropriate training strategies towards achieving it (Ferris 1995).

Organisation of chapters in the thesis

Chapter 2 reviews the literature concerning culture and cultural difference, multiculturalism, teams, conflict and leadership and develops theories of multicultural teams and multicultural team leadership. Chapter 3 presents the research methodology and Chapters 4 and 5, the questionnaire and interview data respectively. In Chapter 6, the Multicultural Team Leader Profile is presented and its implications for training are discussed. Chapter 7 concludes the thesis, providing a brief summary

of the characteristics and competencies of a good multicultural team leader and reflecting on the research process and the questions which could be researched in the future.

Chapter 2: Literature Survey

The issues relating to multicultural team leadership are informed by the literature in a number of disciplines including cross-cultural communication, multiculturalism, teams and leadership. Repeated searches of the literature were made of multiple databases over the last nine years using the single terms and varying combinations of 'team', 'culture', 'cross-cultural', 'multicultural', 'conflict', 'diversity', 'heterogeneity', 'global', 'international', 'leadership', 'multi-ethnic'. Reference lists, business and missions texts and reference 'trails' through different publications were also manually searched. This chapter explores the literature with a view to developing an integrative concept of multicultural teams and their leadership. Although much of the literature is not directly based on empirical research, it reflects the theories, practice and experience of authors and is liberally illustrated with case studies, or is based on specific cases from the authors' experience (e.g. Brett et al 2006; Elashmawi 1998; Katzenbach & Smith 1999; Terry 2007). As such, it constructs a body of knowledge particularly in the area of business and organisational practice, which is being continually discussed, examined and reflected on by academic writers.

Culture and cultural difference

There is a great deal of literature covering cross-cultural issues and, increasingly, multiculturalism. One definition of culture is:

a set of assumptions and deep-level values concerning relationships among humans and between humans and their environment, shared by an identifiable group of people
(Maznevski & Peterson 1997:65).

Culture is a dynamic, changing creation of human interaction but it also exerts a stabilizing influence on human lives (Casmir 1999). It confers identity on a social group (Gatley et al 1996:94). As ethnic cultural values are learned through socialisation from early in life, culture has a deep and usually subconscious influence on a person's values and behaviours and the evolution of self-concept (Jacobson 1996; Maznevski & Peterson 1997:66). Self is defined in relation to others, (Jacobson 1996) and we understand our own identity through dialogue with others (Baumann 1999). The concept of self and identity is constructed differently in different cultures (Hoffman 1996).

A fairly consistent human attitude has been to deny the existence of valid human 'other' by defining other cultures and peoples as non-human or sub-human (Loewen 1975). It is normal to make negative judgments about people who are different (Gudykunst 2004) and in cross-cultural interactions, people quickly and subconsciously assume the rightness of their own worldview (Grunlan & Mayers 1979), including their own interpretation of truth (Dye 1999). The stabilizing effect of culture operates against change (Casmir 1999) and can lead to attempts to suppress change, including the inevitable changes that result from interaction with people from other cultures.

Describing culture

A number of different methods of describing culture are used in the literature, the most prevalent is Hofstede's (1997; Hofstede & Bond 1988) five groups:

- i) power distance
- ii) individualism/collectivism
- iii) masculinity/femininity
- iv) uncertainty avoidance
- v) long-term orientation.

Most writers use Hofstede's categories as a basis and add refining or extra categories. An example of this approach is that used in the GLOBE Project where they use nine cultural dimensions developed from Hofstede's:

- i) power distance
- ii) collectivism I: Societal collectivism
- iii) collectivism II: In-Group collectivism
- iv) gender egalitarianism
- v) assertiveness
- vi) uncertainty avoidance
- vii) future orientation
- viii) performance orientation
- ix) humane orientation (House et al 2001:495-496)

Schwarz (1992; Schwartz & Bilsky 1987) extends Hofstede's categories into a model based on goals and values. Whilst acknowledging the complexity of this area, he compares value priorities between countries in a quest for a universal value structure and adds the dimensions of openness

to change and self-enhancement (Schwartz 1992). Gatley et al (1996) proposes that these should be added to Hofstede's model.

Trompenaars (1993:6-10) is also widely cited. He uses seven categories to measure cultural differences:

- i) universalism/particularism
- ii) individualism/collectivism
- iii) neutral or emotional
- iv) specific versus diffuse
- v) achievement versus ascription
- vi) attitudes to time
- vii) attitudes to the environment

McSweeney (2002) critiques Hofstede's research methodology and assumptions, querying deterministic, homogeneous and static concepts of national cultures and arguing for theorizing which can cope with 'the complex and situational variability of the individual subject' (McSweeney 2002:113). The primary concern of Hofstede's critics is the essentializing or stereotyping of culture and people. In contrast, Jacob (2005:515) states that 'cultural boundaries need to be construed as permeable, rather than walls that differentiate and segregate.' Rapport (2009) advocates the rights of people, both individually and collectively, to create and develop their own identities. Ylanne-McEwen and Coupland (2000) describe Hofstede's approach as being like a new Orientalism (Said 1995), where the discourse of one group defines the alleged reality of another's. The lack of opportunity for Others to speak for themselves in intercultural studies appears to be reinforced by the 'scientific' quest for empirical research (Chuang 2003:29-31). Approaches which are based on dichotomist, simplistic or linear reasoning also inhibit the exploration of more complex realities (Chuang 2003:29-31). Miike (2003; 2010) criticizes the Eurocentrism of intercultural writing and proposes an Asiatic paradigm and the general principle of opening research to perceptions from other perspectives.

Choi et al (1993:198) propose 4 ways of perceiving groups:

- i) aggregate (self-contained individualism e.g. US and Canada)
- ii) distributive (individualism where there is a more fluid boundary between self and other; and the individual's self-image which is defined partly by the social identity of the in-group)
- iii) undifferentiated (social unit is more than the sum of the individuals in it)

- iv) relational (focuses on the relationships among members of a particular group where the members are bound by an emotional glue e.g. *amae* (Japan) and *cheong* (Korea))

Looking at examples from the two extremes of the Choi et al (1993) model illustrates the dilemma faced by different cultures working together in a team. As Choi et al (1993:200) point out, Americans are detached from their families and surrounded by strangers. Koreans place the family in the centre of their worldview and experience. In a multicultural team in a place other than Korea or the USA, Americans need to work even harder to prove their self-worth through individual achievement whilst Koreans are cut off from their primary source of self-worth.

However, Koreans will automatically seek to create social networks which protect them from the feeling of social disjunction. This is done through spending much time together and sacrificing personal goals for the sake of the group (Choi et al 1993:203; Rhie 2002). In this process the primary orientation of each culture is very different and a leader of a team with these cultures represented would need to understand the dynamics that develop between the two groups.

Lewis (1999:68) uses three categories:

- i) Linear-active cultures: which value technical competence, facts over sentiment, logic over emotion, order, agendas, planning and results;
- ii) Multi-active: which are extrovert, rely on eloquence to persuade, focus on emotional relationships;
- iii) Reactive: which are people-oriented, patient, courteous, respecting of seniority, use subtle body language more than words, focus on creating a harmonious working atmosphere and are paternalistic.

Mary Douglas' (1982) grid/group cultural theory describes how the group represents the extent to which people are driven or restricted by their commitment to a social unit larger than themselves. Grid refers to role differentiation. Strong grid cultures have explicit public definitions of role based on social classifications. Altman's (Altman 1993) model, with reference to Todd (1985), is similar to Douglas' and looks at the need for belonging versus need for independence. It focuses on how relationships are organised. This is not static and is examined on two axes: intimacy versus regulation. Todd (1985) relates culture to family type. In doing this, he stresses its inherent reproducibility in other contexts (such as organisations). He identifies eight different types corresponding to cultural differences. These family types provide a model of relationships which people carry with them wherever they go in the world and in doing work (Todd 1985).

Matsumoto (2000:477) uses different ways of making decisions to classify cultures. Americans utilise an oligarchy where decisions are made by those at the top in contrast to the Japanese 'ringi' system of broad-based consensus building. Australians favour individual thought when making decisions whereas Japanese prefer strategies that involve more interpersonal decisions.

Casimir (1999) prefers to conceive of culture as a dialogical process. The emphasis is on the development rather than an end state. This allows for ambiguity and the creation of meaning in chaos. It also prevents the artefacts of preconceived categories (Casimir 1999) and prejudicial stereotypes (Bartel-Radic 2006).

People from different cultures perceive events and 'facts' in different way, leading to their holding a different picture of the world around them and the situation or task of the team (Loewen 1975). Just about every aspect of team process, life, function and communication will be perceived and managed differently by people from different cultures. If these views cannot be successfully integrated the team will be unable to function to its full potential (Maznevski & Peterson 1997:62). Some of the areas of intercultural challenge mentioned in the literature are:

- difficulty in communication and loss of cohesiveness (Friday et al 2004a);
- different cultural groups are motivated by different things (Friday & Friday 2003; Paik & Sohn);
- different cultures will also have different views on what work and effectiveness, or outcomes and processes, are (Schwartzman 1986);
- every culture has a different ideal of integrity and how this is achieved (Trompenaars 1993);
- trust is culturally defined (Dierck 2007; Elmer 2002);
- people from different cultures experience the same incidents or actions involving others in different ways (Wright & Drewery 2006).

It is clear that there is major potential for misunderstanding and miscommunication in a multicultural team (Stone & Stone-Romero 2008:276). Cultures can differ on multiple dimensions and the challenge for leadership is to enable team members to overcome their differences and use these as strengths within the diverse environment of the team (Mai-Dalton 1993). Learning about other cultures is a social process involving entering into relationships with people from other cultures and learning new ways of making sense of the world (Jacobson 1996). Misunderstanding can be overcome by greater exposure (Elfenbein & Shirako 2006). The goal of cross-cultural interaction should not be to change strangers but to search for mutuality through a dialogical process of negotiating meaning (Casimir 1999; Gudykunst 2004:347).

Communicating across cultures

Communication is an interactive, mutual pursuit of interpretation, understanding and agreement (Habermas 2006:214-219). Participants in the communication process bring assumptions and expectations with them which may not be explicit and yet which can profoundly affect interpretation of context, words and behaviours (Kochman & Mavrelis 2009:41). Emotional reactions can result in the deterioration of rapport and negative attributions which then prevents the exploration of causes of difference (House 2000:147).

In the sender-message-receiver model, communication is conceived primarily as an exchange of information where a message flows from sender to receiver (Dubinskas 1992:205-206). In the translation model, different parties interact to construct meaning together as a dialectical process (Dubinskas 1992:205-206). Communication can also be conceived of as a process of sharing meaning through signs or as experiencing self and others through dialogue (Griffin 2004). Littlejohn and Foss (2008:323) describe cross-cultural interpretation as a hermeneutic circle cycling between observation and interpretation, experience-near (what insiders define as happening) and experience-distant (what outsiders see as happening) concepts (Littlejohn & Foss 2008:323).

The theories of pragmatics and relevance in communication propose that communication involves only as much detail as is presumed necessary to convey meaning. However, the degree of detail provided is dependent on the assumptions of the speaker concerning how much elaboration the listener needs. The essential knowledge can relate to local context, cultural knowledge (prereadings/texts) and implied meanings of abbreviated responses. Implied meanings are often not logical and are highly context-dependent, requiring a high level of communicative skills to interpret correctly. These aspects of communication can lead to major misunderstandings in intercultural contexts (Chen et al 2006; Hill 2006).

Sociosemiotics explores text or meaning and the environment in which the text is actualized (Halliday 2006:34-38). Meaning is also embedded and communicated according to the social roles of participants and the form of the communication used (Halliday 2006:34-38). The institutional context also affects the rules and meanings of language use (Fish 2006:145). Context affects meaning and those who share the context can understand the meaning (while those who do not will tend to misinterpret based on their assumed contextual understanding).

In order to send a message, a communicator must encode it in a material form, which, in turn, also alters it (Lagopoulos 2006:402). Where information is lost through the formulation,

reception or interpretation process, this is referred to as 'noise' (Lagopoulos 2006:403). Messages are not constructed in a vacuum and many texts are constructed with the help of prior texts (Lagopoulos 2006:408). Fish (2006:146-147) explains that 'sentences emerge only in situations' and refers to this as 'institutional nesting.' Miscommunication can often be a case of 'misreading' the text (Fish 2006:149).

Gudykunst (1998) frames intercultural communication in terms of managing uncertainty and anxiety. If uncertainty is too high, the ability to interpret the others' messages or accurately predict their behaviour decreases. If anxiety is too high, others' behaviour is interpreted according to the expatriate's own frame of reference or by stereotypes. If uncertainty or anxiety is too low, the expatriate attributes the others' actions to their own familiar frameworks, ignoring cultural differences and being unmotivated to explore alternative perspectives.

In Ting-Toomey and Kurogi's (1998) face-negotiation model, 'face' refers to social self-worth. Facework is performed differently in different cultures to regulate personal social identity or support or challenge the social identity of others. Individualists tend to use more self-preserving approaches, collectivists, more other-preserving. In considering facework, the dimensions of locus (self or other), valence (defence, maintenance, attack or honour) and temporality (whether to pro-actively protect or retro-actively restore) should be considered.

Speech codes are the guidelines for communication within a culture. They determine the nature of communication, its significance, forms and how the forms are to be understood and performed. Different cultures have different speech codes and each community will have multiple speech codes. These codes define the meaning and evaluation of speech acts (Littlejohn & Foss 2008:326; Philipsen et al 2005). Speech codes have to be learnt. In moving into the context of another community, the new code needs to be learnt in order to be used, rather than assumed (Philipsen et al 58).

The dominance of Euro-American cultural values in communication theory and research is being critiqued (Kim 2001). Miike (2003; 2010) proposes that other cultural perspectives need to be included in the discourse and introduces an Asiatic paradigm. Asante (1983; 2001) presents an Afrocentric view. These alternative paradigms challenge individualistic and instrumental assumptions and include more holistic, integrative and spiritual concepts. Silence in communication is also explored (Littlejohn & Foss 2008:5).

Basic cross-cultural communication theory recognises that all communication is culturally framed. Therefore there is a need to acknowledge the culture of the speaker and the listener and, for communication to occur, there needs to be an attempt to frame the message in culturally

appropriate ways for the listener (Bevans 1994; Grunlan & Mayers 1979). If the culture of the recipient is not recognised and adapted for, or the cultural orientation of the sender is not acknowledged, miscommunication is inevitable. Trompenaars (1993:167) states, 'Miscommunication is more common than dialogue'. Ivancic and Mathews (2002:52) emphasize that effective communication is not about language but about 'being on the same wavelength'. Gudykunst (2004) explains the problem of cross-cultural communication as being due not so much to difference, but to unhelpful and inaccurate interpretations of why strangers do what they do.

Effective communication requires engagement with others with the intention of being clearly understood and causing no harm to the relationship (Griffin 2008:191). However, it is very easy to inadvertently misread nonverbal cues and cause offence in cross-cultural encounters (Leigh 2000). Examples of the difficulty encountered in intercultural interactions include interpreting the emotions of others (Elfenbein & Shirako 2006), different approaches to apologizing (Guan et al 2009), different ways of perceiving discrimination (Orbe & Camara 2010), constructing meaning (Asante 1983; Miike 2010) and perceptions of disrespect, resulting in anger, due to different ways of publicly expressing or confronting others (Behfar et al 2006). To illustrate, in a study comparing people from the USA and Jordan, within culture judgments were relatively accurate but cross-cultural judgments, little better than flipping a coin (Bond et al 1990).

Willingness to listen or take notice of others is dependent on the degree of respect afforded to them (McLaughlin 2000; Rogers & Farson 1957). Different cultures view themselves and others according to different criteria and will interact and make judgments about others according to their own viewpoints (Morris et al 2008). Working on a multicultural team requires understanding these dimensions of personal identity, how others differ and not being threatened by these differing values and ways of classifying people (Earley et al 2006:151).

Intercultural discussions are also challenged by language differences and differing approaches to non-verbal communication (Adler et al 2004:117,338-342). Lingenfelter and Mayers (1986) emphasize that language is only a small part of any message communicated. They discuss Hall's (1976) proposal of ten primary message systems within any culture and propose that language only communicates one tenth of what a person might be saying. One of the major difficulties in cross-cultural situations is the inability to 'read' the communication signals (verbal and non-verbal) from the members of the other culture (Elmer 2002:44) or that people from different cultures may be 'reading' different signals (Adair & Brett 2005).

It is important to remember that using technology in a cross-cultural situation adds a communication barrier due to a compounding lack of non-verbal cues. This can only be overcome through getting to know the person and the culture very well (Pauleen 2003). Different cultures will approach technology and communicating through it in different ways. Van Toorn (2006) documents the different way Aboriginals related to written documents in Australia's past. Other researchers have documented cross-cultural differences in approach to information architecture (Degen et al 2005; Nielsen 2005), human-machine relations (Degen et al 2005; Rose 2005), symbols and data processing (Aykin 2005).

Success in the modern world is dependent on information acquisition, especially information from across cultural and other social boundaries which will require well-developed communication skills to obtain (Nykodym et al 1995). Thomas (2001:136) stressed the importance of mentors who allow their mentees access into work-related and supporting networks.

Language

Words, grammatical structures and concepts do not have a one-to-one correspondence with their counterparts in another language. Many translations can only be made by giving an ethnographic account of the sociology, culture and traditions of the speakers, as well as an explanation of the situation in which they occurred (Malinowski 2006:297-299). The study of language must be accompanied by a study of its associated culture and environment (Malinowski 2006:303). Language cannot be separated from its social collectivity. It is both constructed by a social group and forms a bond which holds them together (De Saussure 2006:8).

Language is recognised as a significant factor in communication problems in multicultural teams (Chen et al 2006; Kock 2003; Moe & Smite 2008). Lack of language skills makes socialisation more difficult (Chen et al 2006; Moe & Smite 2008). Even for fluent speakers of another language, even subtle differences in ways of speaking can result in misattribution errors and characterisation of foreign speakers as being rude (Chen et al 2006) or incompetent (Brett et al 2006). Different languages have different conceptual schemes and word associations which can also lead to inadvertent misunderstandings over the meaning of words being used in the team context and the way ideas are processed (Chen et al 2006).

In Dierck's (2007) doctoral research examining multicultural mission teams in Thailand, communication was a major factor in team success or failure. Communication efficacy was affected by familiarity with both language and culture. Hibbert (2002:190) identified lack of ease

in English as contributing to communication problems in WEC International teams despite the non-native English speakers feeling free to participate in discussions and feeling that their ideas were valued. Even where speakers of other languages are fluent in the team language, they may feel left out of informal discussions conducted among native speakers of the team language (Chen et al 2006). Hibbert (2002:190) also speculated that cultural issues may compound the language difficulties. He noted that Riechmann's (1991) survey of monocultural teams, which provided normative data for his research, did not encounter the same problem in communication between team members.

Language proficiency can have a profound effect on group interaction in a multicultural context (Hambrick et al 1998). Languages are products of and reflect worldview (Kraft 1979) and dealing with attempted English translations of concepts expressed in other languages can end up with the discussion of non-concepts (Harris 2002). Because language, culture and history are essential parts of personal identity, being forced to use English can cause shame and a feeling of being forced to destroy one's own identity (Lockard 1999; Sparks 2002). The use of English as a professional language is often exclusive, denying that professionals from other backgrounds have anything to contribute (Arthur 1998) or causing unfairness in practice due to the inability of less fluent team members to express their thoughts (Behfar et al 2006). In some cases, lack of fluency in English is attributed to lack of intelligence (Behfar et al 2006).

Multiculturalism

Although different authors use different words and expressions to describe the concept of multiculturalism, they generally seem to use a variant of a single paradigm. This paradigm describes the options for the mixing of people from different background cultures as either becoming a single culture, a mix of parallel sub-cultures or a complex interweaving of the separate but distinct entities into a distinctive pattern. The various ways this is described includes integration (Gordon 1964; Martin 1992), ethnocentric (Earley et al 2006), monolithic (Mor-Barak 2005), 'melting pot' or assimilationist (Loewen 2002) for a single group culture; differentiation (Martin 1992), polycentric (Earley et al 2006), plural (Mor-Barak 2005), cultural pluralism (Omi & Winant 1994) or 'salad bowl' for a group of sub-cultures and fragmentation (Hoffman 1996; Martin 1992), geocentric (Earley et al 2006), multicultural (Mor-Barak 2005), 'social fabric' or 'mosaic' for an intermixed group culture.

One of the major problems with the assimilation model is that the cultural group with the greatest authority or power defines the cultural norms, including the definitions of difference, and all others are forced to comply with the dominant group or be alienated (Loewen 2002). Alongside the assumption of 'rightness' residing in the dominant culture, comes the assumption of a 'universal knowledge' that is value free, in which the worldview and knowledges of other cultures are dismissed (Nkomo 1992). Where differences are acknowledged as existing, these may be made explicit but only for the purpose of managing the assimilation process (Tirmizi 2008).

Where the dominant culture retains control of power and resources, there can be a tendency to attribute negative attitudes or values to anyone who questions the rights of the power holders to retain their power or control of resources (Green & Sonn 2006). Bates (1980) comments that this is a frequent temptation in missionary situations. He believes that most cross-cultural conflicts are related to allocations of power and resources.

Hoffman (1996) describes how the white American cultural value of individual uniqueness has profoundly affected the multicultural discourse and its outcomes in the USA and reflects that, even when it may be intended for good in terms of facilitating minority empowerment, it can be unhelpful for people from cultures whose view of self stress commonality and dependence on others. She also relates the white American capitalist cultural paradigm to the pressure for a constructed static identity which can be marketed as a commodity. Earley et al (2006) observe that this mode of operating can 'backfire' when the growth of a subsidiary results in the new group having greater numbers than the founding culture. They can then demand of the organisation that things are done 'their way' instead.

Another problem with the assimilation model is that it assumes that it is both possible and beneficial for everyone to think, feel and act the same way and excludes 'the other' who is assumed to be childlike and inferior (Nkomo 1992). In assessing its success (or lack of it), it operates from a deficit model which seeks out faults in those who do not assimilate in order to remedy them, such that they will ultimately adjust or fit in (Nkomo 1992).

In a differentiation model, parts of the organisation are allowed to have different cultures but boundaries are defined and maintained between the different parts. Within each part, culture is integrated. The challenge occurs at the boundaries and in the relationships between the parts. In practice, the parts may do their own thing internally, but have to use the cultural norms of the higher authority group when relating to other groups. Mor-Barak (2005) comments that frequently in the operation of this model, minorities exist, but not in leadership, as the implicit

expectation is eventual assimilation into the dominant culture. Omi and Winant (1994) echo this view, asserting that proponents of cultural pluralism juxtapose other cultures against the majority culture, which is implicitly understood to be superior. This is inherent in the 'managing diversity' discourse in which celebrating diversity masks underlying assumptions of problems relating to schooling, language, attitude and culture. According to Nkomo (1992), this discourse questions the ability of minorities to succeed in majority culture organisations and implicitly asks why minorities are not like the majority, assuming that they should be.

The mosaic model assumes negotiated rather than coerced relationships and that the mosaic is constructed by the participants rather than outside powers. It will therefore look different according to its members and context. This model offers flexibility, adaptability and participation. It is more likely to enable members to feel like they belong to the organisation. It enhances the organisation's ability to adapt and be flexible. Mor-Barak (2005) believes this to be more an ideal than reality in practice. On the rare occasions where it can be found in organisations, those organisations foster and value cultural difference. Cox (2001a) comments that the crucial difference is between simply having diversity and leveraging it as a resource. The presence of many cultures does not make an organisation multicultural, rather multiculturalism describes a place 'where all workers feel valued, whatever their culture' (Canen & Canen 2008:6). Valuing other cultures means engaging with them on their own terms, rather than through the lens of our own values and experience (Hill 2009:282).

Personal and group identity is complex. A particular difficulty is overcoming the use of cultural stereotypes. These can be unhelpful, especially when considering the complexity of identity for individuals from minority groups (Kinefuchi 2009) or for those who have studied in a different country and language. Even bilingualism and biculturalism are not simple concepts (Hoffmann 1991). Lewin (1948) emphasizes that identifying with more than one group is both possible and healthy, particularly for racioethnic minorities. Roffey (2002) shows how Filipina managers are able to successfully manage working between their home culture and the more 'Western' cultures of their education and business contexts and Anderson (1999) describes the same ability and practice among some African-Americans.

Ethnocentrism and its outcomes

Most people are ethnocentric (Adler & Gunderson 2008; Earley et al 2006; Hiebert 1985:97-98; Northouse 2010:337; Tidwell 1998:142). It is a common feature of cross-cultural encounter that outsiders assume their ways are right and true and insiders assume outsiders are less or other

than human (Miike 2010), which is often associated with ‘feelings of dislike or contempt for other cultures’ (Katan 1999:18). Farhadian (2003:58) reports that the Dani people of Irian Jaya perceived the Western missionaries as ghosts and ancestors, whilst the Europeans considered the Dani as uncivilized. In both cases, each considered the other as less than fully human.

The perception that ‘our way is right’ leads to an unconscious assumption of a monopoly on truth (Nkomo 1992), a perception that other ways of doing things are a ‘lack’ or ‘perversion’ of the norm (Simkhovych 2009), as well as an unquestioned assumption of the right to define and control others (Hollman 1996). A classic example of the unconscious, although no less dehumanizing, operation of this tendency is described by Said (1995) with respect to the discourse of orientalism. The people who are the objects of the discourse are provided with no opportunity to speak in or contribute to the discourse. In an organisational or team context, lack of awareness of differing value orientations means that difference will be unacknowledged and orientation to the dominant group enforced (Tirmizi 2008), with resulting unconscious (or otherwise) discrimination against people from non-dominant cultures (Cox 2001b).

One of the major challenges in intercultural interaction is ‘colour blindness’ (Prasad et al 2006:8-9). Colour blindness can also be variously referred to as white privilege, white supremacy or ethnocentrism. This can result in a tendency to be unwilling to work in culturally diverse situations or to learn about other cultures (Boske 2007). Although ‘colour blindness’ is a term common in multicultural discourse, particularly from the USA where the black/white discourse is more developed, whites do not hold the monopoly on ethnocentrism, although in many contexts they may have a monopoly on privilege and power (Wildman 1996). Nkomo (1992) comments that in the study of race and diversity, the absence of difference was assumed to prove that race had no effect, thereby reflecting the unconscious assumption of the majority or powerful that they do not have racial identity. Livers and Caver (2004) describe this as working under an ‘assumption of similarity’ which operates as a hegemonic force creating a fiction of equal experience.

Gudykunst described how strangers cause anxiety which is more pronounced in intercultural interaction (Gudykunst 2004). One strategy that people use to manage this anxiety is to freeze the other’s identity into a stereotype (Imahori & Cupach 2005). A similar description of this approach in post-colonial discourse is the defining of the Other in a recognizable way—‘as a *subject of difference...almost the same, but not quite*’ (Bhabha 1984:126) or, where the difference is great and mysterious, to totally control the discourse (Said 1995).

Underlying much of the multiculturalism discourse is a rarely openly articulated, although very real fear of the other, as if allowing the other full verity will compromise social and political cohesion, undermine national or organisational unity or identity (Hoffman 1996) and ‘tear the social fabric’ (Prasad et al 2006). Arguments against multiculturalism or equal partner interaction often also mask a thinly-veiled fear of loss of status or control of power and resources for those in power (Bates 1980; Freire 1993; Niemann 1999). Fear of difference can lead to the feeling of the need to obliterate it which, in terms of interpersonal interaction, becomes the basis of oppression (1998).

People like to be with people who are similar (Byrne 1971; McGavran 1981). Byrne (1971:415) observes that in relating to others, consciously or unconsciously, people are responsive primarily to their feelings rather than cognitive factors. Sub-groups form around homogenising attributes of the in-group and in the formation of the sub-group; an out-group is defined by exclusion (Lau & Murnighan 1998). As information from in-group members is perceived to be better or more reliable than from out-group members (Abrams et al 1990), the sub-group is at high risk of isolation from surrounding people (Lau & Murnighan 1998).

Whether or not people form sub-groups, alienation is an isolating experience which is compounded when people are forced to act differently from their own cultural norms. This being forced to act differently can lead to personal identity feeling threatened (Ungerleider 2008:218).

The tendency to stereotype, or to view culture as a ‘recipes for social behaviour’ or to concretise them as highly distinctive pictures of people in multiple picture displays reinforces a view of cultures as distinct, well-defined, unchanging units that can be placed side-by-side (Hoffman 1996). Bhabha (1987) describes this process as a ‘fiction of discourse’, as if identity is frozen when written down at a specific point in history. This approach categorises otherness and assumes an ‘unspecified commonality’ (Hoffman 1996). It encourages tokenistic thinking as if the juxtaposition of the distinct units embodies equality (Laws 2004; Niemann 1999; Wright & Taylor 1998).

In contrast with this thinking, Bhabha (1990:209) questions whether it is even possible for different cultures to co-exist. He talks about the ‘incommensurability’ of cultures and the need for a liminal space in which a productive construction of otherness can occur. This contrasts with paradigms of cultural relativity that accept ‘fuzzy borders, mutual interface and interdependency’ (Hoffman 1996). Hoffman (1996) describes the real locus for intercultural understanding as lying ‘somewhere between universals and absolute difference’.

There is a need for a more dynamic or chaotic model of multiculturalism which can also address people's fears. Casmir (1999) believes that humans are innately able to deal with change and chaos. He proposes an approach, although not easy, of 're-negotiating mutually acceptable compromises in a never ending process' through engagement in a 'dynamic, ongoing process of sense-making' and an effort to co-ordinate their behaviour. Bhabha (1990) describes identity as being defined only in relation to otherness. Barth (1969) also describes how different ethnic groups define themselves as a function of their relation to others. This is an ongoing process as cultures are continually changing both in terms of their own identity and in relation to other cultures (Bhabha 1990; Bhabha 1987). A liminal space model of multiculturalism would allow for an emergent, creative, ongoing interaction which would not have to depend on prior definitions of cultural identity. It would have an uncertain outcome, focusing on the process rather than the product.

Relevance for teams

Where the leader of a multicultural team comes from the dominant culture, or where there is a majority in the team from the dominant culture, this can cause major strains in team relationships, especially when the dominant culture members consider that their ways of thinking and doing things are culturally neutral and therefore 'right'. Canen and Canen (2008) rightly raise the question of the ethics of non-multicultural approaches. Members of non-dominant groups may become angry when forced to conform and may feel excluded. This can cause them to query the cost of inclusion (Halverson 2008b:88). Unless this is dealt with at an organisational level, it is unlikely that it will be resolved at a team level. Team leadership, or the attitudes of the dominant culture members of the team, which are reinforced by general organisational attitudes and practices, will tend to work against the mutual respect and equal voice which are necessary for the development of high performance teams (Katzenbach & Smith 1999).

Any imbalance of education and access to resources, including fluency in English and the accompanying power of information access this provides, can cause problems (Roembke 1998:132). Part of the problem of dealing with the power of 'whiteness' (which encompasses Western cultural values) is the dominance it attains through being omnipresent, yet not easily definable as a single entity (Keating 1995:905). People see Westerners, not necessarily as superior, but rather as more powerful and thus able to influence smaller nations, exploit their resources, and become involved in problems they feel Westerners have no cause to interfere with (Harrison 1983:110). At the same time, Westerners in teams with non-Westerners may find it

hard to understand undercurrents in the team in relation to anti-Western prejudices, as they expect to be able to build relationships on an individualistic basis (Roembke 1998:133).

Teams

As the purpose of team leadership is to facilitate the team's functioning well and achieving its organisational objectives, understanding the characteristics of a good team is important. Most of the literature concerning teams is found in the fields of business and management, with nearly all of it arising from experience in the USA and Europe. It is predominantly based on monocultural practice and assumptions, which means that the purpose of team leadership in terms of team task, function and relationships is defined without any reference to the cultures of the team members. Stone et al (2008:270) describe the understanding of how to create effective multicultural teams as being 'still in its infancy' and Hambrick et al (1998) and Brain and Lewis (2004) also comment on the paucity of specific literature.

Characteristics of good teamwork (general)

Teams form around a specific task defined by a specific vision and goals (Katzenbach & Smith 1999). If the members of a team are not aligned to a shared vision, empowering individuals will result in chaos (Senge 1990:234). If there is a lack of congruence between individual and group goals, or distractions from internal or external forces, a team is unable to focus well enough to ensure productivity (McFadzean & Nelson 1998). Shared focus is also necessary to help build a new shared group identity and to overcome the natural in-group bias and out-group discrimination of diverse team members (Prasad et al 2006:13).

The success of a team has been shown to be related to its belief that it can achieve the given task. This quality is referred to as efficacy or potency (Campion et al 1993; Hibbert 2002). Team members need to feel a sense of achievement (Appelbaum et al 2003). Prior success increases efficacy and can enhance future performance. Conversely, failure can decrease efficacy and result in diminishing performance (Yukl 2010:365-366). Shared leadership within a team also results in greater efficacy (Solansky 2008).

A high performing team is characterised by a healthy community which includes a communal attitude of learning, shared experience, good communication, trust and an increased frequency of interaction allowing conflict to be dealt with quickly (Beech & Crane 1999; *White Paper 2002-2012: Cultural Harmony the Next Decade* 2004). People feel a strong need to be valued and

encouraged (Jackson 2000). Schneider and Barsoux (2003) stress the importance of laughing together and developing team jokes based on shared experiences.

The establishment of a good forum for communication from the beginning of a team is essential for building trust (Jackson 2000). High levels of performance are dependent on a strong foundation of trust between leaders and followers (Miller 2003). Shapiro et al (1992) suggest that there are three types of trust:

1. deterrence-based: mediated by reciprocal self-interest
2. knowledge-based: developed by building relationships and developing predictable expectations of behaviour and response
3. identification-based: created through belonging to the same group.

Low trust can exacerbate poor communication which leads to misunderstanding, resulting in a cycle of declining trust (Schneider & Barsoux 2003).

Jassawalla and Sashittal (1999) explain the need for transparency if a team is to achieve optimal effectiveness. Transparency occurs when team members become highly aware of the different orientations and perspectives that each brings to the team. Miles and Mangold (2002) believe that in order for this to occur communication must be optimal and conflict well managed by the team leader. Buelens et al (2006) stress that managers should operate with minimal secrecy.

It must be recognized that conflict is not negative but an opportunity for growth and development (Senge 1990), although unresolved conflict can be devastating to a team (Hibbert 2002). Embracing conflict and managing it well leads to better decisions and the development of new ideas and approaches (Jehn et al 1999).

In effective teams, all members have opportunity for growth and development (Appelbaum et al 2003). In empowered teams, team members take on the full responsibility for the work and function of the team, including the growth and development of each member. Empowering includes developing decision-making ability as well as acceptance of responsibility for outcomes (Claremont & Davies 2005:28). Cross-training team members allows the workload to be balanced and shifted according to demand and members can also increase their professional value (Brower 1995). Cross-training may also have a positive impact on communication within the team as it improves team members' understanding of each other's work and perspectives (Schonberger 1994). It also increases the team's flexibility (Schonberger 1994). One of the challenges of becoming a learning team is that teams have to learn how to learn together (Senge 1990:257).

The relationship of teams to the organisation

Every team is unique (Odenwald 1996; Sheard & Kakabadse 2002a). Altman and Iles (2002) discuss how the degree of friendliness within a community (sociability) and a community's ability to achieve shared goals (solidarity) can change from group to group within a single organisation according to the role of each group within that organisation. However, teams tend to reflect the organisation they belong to and to become a microcosm of it (Harris & Harris 1996; Senge 1990). People's relationships are rarely exclusive to the team. How they relate to and what they perceive about the way other groups and individuals in the organisation behave will have an impact on their involvement in team life and work.

Organisations reflect the culture of their founder (House et al 2001; Schein 1992) and leaders will tend to reflect the values and practice of the organisation (House et al 2001). Dissonance between team and organisational objectives and ethos will undermine any efforts of the leader, or team, to accomplish its goals (Sheard & Kakabadse 2002a; 2002b). Any perception by team members that team leaders put the needs of the organisation before team needs underlines the importance of consonance between team and organisation for effective teamwork (Sheard & Kakabadse 2002b). Teams can be adversely affected by organisational culture, leadership and power structures which negate the change the team is trying to accomplish (Mussnug & Hughey 1997). Hackett and Spurgeon (1998) state that understanding these three elements is essential in order to cause change to occur. French (2007:120) also stresses that leadership is strongly affected by organisational context and policies which may restrain or shape leadership style.

Individuals' perceptions of the accessibility of their team leader and information will strongly affect how much they identify with the organisation (Connaughton & Daly 2004). The more individuals identify with an organisation, the less likely they are to leave it and the more they are committed to achieving its objectives. They are also more likely to be willing to be influenced towards achieving the organisation's goals (Connaughton & Daly 2004) and to be willing to change and learn new things (Coghlan 1994).

Conflict

Conflict is an inevitable part of human existence (Abigail & Cahn 2010:6-7; House 2007:57; Kellet & Dalton 2001:9; Landau et al 2001:3; Tillett & French 2010:1) and organisational practice (Kolb & Putnam 1992) and team leaders are expected to be able to manage conflict effectively (Ayoko & Callan 2010). Although it may be beneficial in stimulating innovation, conflict can

have a detrimental effect on team relationships and performance (Jehn 1995). It can occur in relation to perceptions of appropriate behaviour, role expectations, incompatible values, conceptions of how the world functions, taking stands over principles, systemic or structural problems, habitual patterns or relating, desire to maintain or gain power, acting out frustration or distress caused by an unrelated factor, perceived threat to territory, dysfunctional personal or group processes, stress and change (Tillett & French 2010). The perceived causes and ways of managing conflict are culturally defined (Davis 1999:246-248; Dubinskas 1992; Elsayed-Elkhouly 1996; Kellet & Dalton 2001; Koc 2010; Pruitt & Kim 2004:56-62; Smith 2003:94; Tillett & French 2010:21,261; Ting-Toomey et al 2000; Ware & Greener 2006:55). The potential for conflict increases with increasing diversity (Kolb & Putnam 1992; Landau et al 2001). The literature relating to conflict is found in many disciplines including teams, sociology, communication, business and peace studies.

Conflict is exacerbated by stress. Hammer (2009:221) found that in his work with NASA that in less demanding situations cultural differences were not problematic. However, as stress increased, 'people reverted to their cultural programming rather than relying on the training protocols developed over years of effort.' Although it may be recognised that different values and value priorities may cause conflict (Mayer & Louw 2008), conflict may be the only way of making the difference explicit.

Conflicts often have multiple causes, some of which may be external to the immediate situation (Cortes & Wilkinson 2009:27). Conflicts are embedded in contexts and rarely disappear even if they appear to be solved (Kellet & Dalton 2001:14; Pruitt & Kim 2004:13; Tidwell 1998). Power dynamics in the context cannot be ignored (Fisher & Sharp 2004). Effective conflict management necessitates developing a deeper understanding of the meaning of the conflict for those engaged in it, including the underlying cultural and systemic tensions (Cortes & Wilkinson 2009:27; Kellet & Dalton 2001:vii; Ware & Greener 2006:56). Without understanding the complexities, an intervention may have unintended or unhelpful consequences (Ware & Greener 2006:56).

Rigid aspirations relating to security, identity, respect, strongly felt principles or either-or options (particularly those related to goals perceived to be legitimate or just) tend to magnify conflict and make it difficult to resolve (Pruitt & Kim 2004:19). If, however, the aspirations persistently appear to be unobtainable, such as in the case of disadvantaged groups, a sense of hopelessness, may ensue, causing aspirations to decrease and conflict to reduce either by acceptance of reality or escape from the context (Pruitt & Kim 2004:20,27).

The complexity of conflict is amplified by the emotional dimension (Cortes & Wilkinson 2009:27). Conflict is an emotional experience (Bodtker & Jameson 2001). The process of enmification involves attributing negative value associations to an opponent and is emotionally charged (Tidwell 1998:127). This can be complicated in cultural contexts where emotional expression is considered inappropriate (Fisher & Sharp 2004:175-176) and the reality or validity of emotions is denied or ignored (Lingenfelter 2008:157).

Conflict is socially constructed and is dependent on the perception of disputants (Felstiner et al 1980-81) which also explains the varying reactions of team members to different events (Ayoko & Callan 2010). Perceived understanding is based on inferences derived from others' talk and behaviour, which may or may not align with what the others 'really meant' (House 2007:42). Conflict arises out of interaction, including the process of people interpreting Others. Each group uses its own cultural standards to judge the actions of others, which is based on the false premise of everyone understanding and acting in the same way. This dialectic can be further complicated by structural dimensions and power dynamics. Resolution requires the mutual creation of understanding of the issue. Thus both conflict and its resolution is dependent on dialogue (Dubinskas 1992:189).

Conflict is created through communication (Smith 2003:94). Talk does not always create more clarity (Kellet & Dalton 2001:14). Sometimes talk ignites or fuels conflict (Tidwell 1998:86,89,84-85). Not all conflicts should be resolved (Tidwell 1998:xi). There is not always a solution (Kellet & Dalton 2001:14; Tidwell 1998:xi; Worchel 2005), nor a single 'best' solution (Cortes & Wilkinson 2009:27) and having the necessary skills may not always be effective (Ware & Greener 2006:58-59). It is not always clear whether resolution has been achieved (Cortes & Wilkinson 2009:27). Conflict management should be viewed as an ongoing, dynamic process of interpersonal interaction which is affective as well as cognitive and is generative of new shared meaning (Ramsbotham et al 2005:292). In this model, the tension between 'irreconcilable horizons' is embraced in place of the need to find closure or certainty and the project of overcoming ethnocentrism and creation of a third culture is recognised as never-ending (Ramsbotham et al 2005:292).

The values informing the literature on conflict resolution are largely Western, including non-violence, fairness, individual choice and empowerment (Tidwell 1998:17). Western instrumental approaches tend to assume that there is always a solution, separate people from issues and have an impatient concern for efficiency often at the expense of relationships (Ware & Greener 2006:62). There is a tendency to simplistic analysis and the use of behavioural steps to reach

resolution (Kellet & Dalton 2001). Tillet and French (2010:207) suggest that the problem is either in the process or the people. Abigail and Cahn (2010) propose a message-based, sequential model which seems to assume that if the message misinterpretation is solved, harmony can be established or restored. Although recognising that conflict often involves multiple parties, Pruitt and Kim (2004:8-9) excuse a dyadic model as most research focuses on dyads and theory is easier to construct on this basis. The dyadic approach can be associated with a tendency to treat problems as either/or situations in which one option must be selected and the other rejected (Cortes & Wilkinson 2009:27). Neal (1998:49-50) mentions the advantage of having more than two cultures on a team as this can help to prevent conflict being construed in bipolar terms.

Dubinskas (1992) proposes that cognition is inseparable from action and feelings, which are informed by cultural values and experiences. Ethnocentric assumptions and feelings of rightness can mitigate against openness to considering other ways of thinking and doing. Conflict can be caused by the use of different languages, different vocabularies and different goals for the task (Lovelace et al 2001). What is negotiable and how negotiation is conducted is culturally determined (Ware & Greener 2006:62).

Rahim et al (1992) stress that all methods of conflict management are appropriate in different situations. Individualists tend to use direct modes of conflict management: integrate, compromise, dominate compared with collectivists, who use indirect modes: oblige, accommodate, avoid. Westerners tend to assume that Asian and Latin American conflict styles are weak, passive or negative (Ting-Toomey et al 2000) but collectivists do not perceive obliging and avoiding as negative as they preserve face and relationships (Ting-Toomey 2005:80) and indicate a strong mutual concern for achieving each party's goals (Hammer 2009:223). People from different cultural groups will adapt their style to work with the dominant culture (Ting-Toomey et al 2000).

Cultures differ in how quickly decisions can be made, the degree of analysis required (e.g. U.S. managers make decisions quickly with relatively little analysis compared to other countries' managers) (Brett et al 2006; Dixon 1998) and the process (such as argumentation which is valued the West but not in Japan) (Nisbett 2009:141).

Most Western literature describes the following four personal responses to conflict. There is general consensus that collaboration is the preferable approach.

1. Avoid/withdraw
 - a. Yield/oblige
2. Compete/contend/dominate

3. Conciliate/negotiate/accommodate/collaborate/problem-solve/integrate
4. Compromise (Claremont & Davies 2005:18-19; Landau et al 2001; Pruitt & Kim 2004:5-6,190; Ting-Toomey et al 2000)

Ting-Toomey et al (2000) uses a classification of self-face (concern for self) and other-face (concern for others) but still refer to the above conflict styles.

Claremont and Davies (2005:20) recognise the complexity of multiple divergent concerns and stress the need to develop processes that enable those involved to identify and manage potential conflict situations in the future. These approaches may be adopted sequentially or in combination (Pruitt & Kim 2004:5-6).

Where conflict cannot be resolved interpersonally, the involvement of outside parties is necessary. This can occur using mediators (who help the parties reach mutual agreement), arbitrators (who make decisions regarding the issues but do not deal with relationship conflict) or adjudicators (which decide legal issue but may make the conflict worse) (Claremont & Davies 2005:22; Tidwell 1998:21-23).

Whilst recognising the complexity of negotiation, Adair and Brett (2005) propose a four-stage sequential model: relational positioning, identifying the problem, generating solutions, and reaching agreement; the specific interactional nature of which will be affected by the cultures of those involved.

‘Non-rational’ aspects of conflict management in organisations include gossip and other informal interactions. These allow for private expression of feelings in informal settings or in covert ways (e.g. not returning phone calls), testing of interpretations in a safe context, informal communal mediation and are often therapeutic, leading to more ‘rational’ behaviour in public (Bartunek et al 1992:216-219).

Different cultures have different styles of conflict management. Hammer (2009) provides the following integrative summary:

1. Discussion – verbally direct (logical argument valuing clarity of verbal expression), emotionally restrained (credibility/sincerity/relational trust demonstrated through emotional calm/control), fact-based
2. Engagement – verbally direct, emotionally expressive (emotion is ‘put on the table’)
3. Accommodation – verbally indirect (indirect communication – uses ambiguity, stories, metaphors, mediators to soften verbal confrontation), emotionally restrained, emphasis on interpersonal harmony

4. Dynamic – intensely emotionally expressive, verbally indirect (using associative argument style e.g. hyperbole, repetition, ambiguity, intermediaries), credibility/authenticity demonstrated through degree of emotional expression.

Where these different styles of conflict management are not understood, people from other cultures misinterpret the style of interaction and make negative attributions (e.g. ‘rude and aggressive’ or ‘deceptive and lacking in commitment’) which can cause the conflict to escalate (Hammer 2005). Hammer (2009) proposes two dimensions which help people understand cultural difference in managing conflict: verbal directness and emotional expression.

Ting-Toomey (2005:74) proposes a model based on the concept of face with five thematic clusters:

1. Concern for face of self or other
2. Pattern of movement with respect to face – defend/save, maintain or upgrade
3. Interaction strategies
4. Behavioural styles in conflict communication
5. Different types or emphases of face

It is unrealistic to assume that conflict can always be resolved. Sometimes direct intervention by leaders or others is necessary. This can involve structural reorganisation, reassignment or exit of one or more members. These strategies are effective and likely to be necessary when subgroups demarcate the team, negative attitudes cannot be adjusted, emotions are too volatile or too much face has been lost on both sides (Brett et al 2006).

Integrative framework for conflict management in multicultural contexts

The previous discussion can be distilled into the following points.

IN ORDER TO PREVENT CONFLICT

- Discuss values EARLY (Mayer & Louw 2008)
- Establish a strong shared identity which prevents/overcomes polarisation (Hinds & Mortensen 2005)
- Ensure information is freely available to all team members (Hinds & Mortensen 2005)

STEPS TO MANAGING CONFLICT

- Recognition of the mutuality of the problem (Fisher 1997:137-138)

- Time (Abigail & Cahn 2010:176-177; Smith 2003:121; Tidwell 1998:4-5)
- The desire or will to engage (Tidwell 1998:4-5)
- Dialogue with a view to improving communication and understanding (Fisher 1997:137-138)
- Open and respectful communication (Fisher 1997:137-138)
- Face-to-face communication/interaction (Moe & Smite 2008)
- Activities that promote conflict analysis (Fisher 1997:137-138)
- Focus on underlying concerns (Fisher 1997:137-138)
- Focus on emotional (as well as cognitive) aspects of contentious issues (Fisher 1997:137-138)
- Allow for ventilation and/or catharsis as this is often conducive to subsequent problem solving and reconciliation [NB leader needs to be able to cope with emotion!] (Fisher 1997:137-138)
- Develop skills and understanding for the purpose of ongoing relationship/understanding/management of future conflict rather than just resolving current problem (Smith 2003:94).

SKILLS AND PERSONAL QUALITIES NECESSARY FOR MANAGING DISCORD

- Able to get all parties to validate the concerns of the other groups (Ware & Greener 2006:58-59)
- Patience (Ware & Greener 2006:58-59)
- Humility (Ware & Greener 2006:58-59)
- Willingness to learn (Ware & Greener 2006:58-59)
- No-one should assume that what individuals say is clearly understood by the other participants. (Ware & Greener 2006:58-59)
- The ability to identify essential elements and articulate them in ways in which the other party is more able to 'hear' (Tillett & French 2010:30).
- Ability to forgive = 'letting go of feelings of revenge and desires to retaliate' (Abigail & Cahn 2010:176-177)
- Ability to reconcile = Reconciliation is a behavioural process in which we take actions to restore a relationship or create a new one following forgiveness. (Abigail & Cahn 2010:176-177)

The resolution of conflict does not mean the erasure of difference but should create a 'platform of mutual respect and shared understanding' (Dubinskas 1992:205-206).

Abigail and Cahn (2010:103) write about the importance of a 'nurturing conflict climate' which is characterised by 'a balance of power, cooperation, trust, and supportive behaviour that encourage openness, assertiveness, collaboration and mutually satisfying outcomes' in contrast to a 'harmful conflict climate' characterised by 'threats of power abuse, competition, distrust and defensiveness'. Worchel (2005) comments that cooperation is difficult to achieve if people fear for their security or identity. Willingness to interact is dependent on feeling that others will not force participants to assimilate (become like them).

There is little research on the relationship between ethnic identity and conflict styles. Most intercultural researchers tend to focus on identifying differences between Americentric styles and others rather than variability within different ethnic groups. In close relationships, relational partners are more able to adapt their conflict styles toward each other. Between acquaintances however, parties are more likely to rely on 'habituated modes of conflict' (Ting-Toomey et al 2000).

Role of the team leader

The team leader is responsible for the way in which team members interact and encouraging a team atmosphere where members feel free to disagree with each other (Lovelace et al 2001) and feel emotionally secure (Ayoko & Callan 2010). Team leader behaviour may lessen the negative effects of team conflict through establishing a positive team climate and dealing with issues that might otherwise lead to ongoing, dysfunctional conflict (Lovelace et al 2001).

Leaders need to be able to manage not only conflict events, but also the team members' emotional responses to conflict. They need to be able to manage their own emotions as well as those of team members (Humphrey 2002), especially emotions relating to frustration (McCull-Kennedy & Anderson 2002). Effective leaders are able to minimize the effect of negative events on the team climate (Pirola-Merloa et al 2002) and define boundaries for appropriate emotional expression (Ayoko & Callan 2010).

Towards a theory of multicultural teams

There has been little research done on multicultural teams (Simkhovych 2009) and theories or structures for thinking about them are sparse (Ilgen et al 1997). Much of the research has

focused on teams with members from just two cultures (Ilgen et al 1997) but, in contrast to theories and experience in cross-cultural interaction, multicultural teams involve interaction with multiple cultures simultaneously (Brandl & Neyer 2009:343; Lisak & Erez 2009).

Roembke (1998) believes that those factors which promote effective team work in a monocultural situation are also necessary for multicultural teams but that the neglect of these will have more grave consequences in a multicultural situation. However, she does not outline what the specific factors are that she is referring to. The difference between a monocultural and multicultural team is the added complexity brought to the team by the different cultures represented (Behfar et al 2006; Earley & Peterson 2004; Earley & Mosakowski 2000; Heimer & Vince 1998; Roembke 1998). The greater the number of cultures represented, the greater the diversity, complexity (Heimer & Vince 1998; Kippenberger 2000; Smith 1997) and ambiguity (Stone & Stone-Romero 2008:270).

It is difficult to work in teams with members from different cultures (Gibson & Zellmer-Bruhn 2001), especially when the concept of team can also differ from culture to culture (Brett et al 2006; Gibson & Zellmer-Bruhn 2001). It is also debatable whether the concept of team is a relevant concept cross-culturally and may be another example of Eurocentric hegemony in multicultural organisational contexts (Brett et al 2006; Proehl 1996). Cultural differences influence team performance and the variables that are predictive of effective performance in one culture do not predict effective performance in other cultures (Crowley 2000). It should be recognised that a focus on goals and changing the future (which is inherent in the definition of team) is also culturally-conditioned and some cultures are more accepting of the current state of being (Proehl 1996).

The challenge (or dilemma) of balancing consensus and diversity in heterogeneous teams (Argote 1993) is much more complex in multicultural teams (Schneider & Barsoux 2003). Hambrick et al (1998) propose that the multinational group presents a special case of heterogeneity. Whilst the diversity of culture and background may enhance the breadth of perspective (Hambrick et al 1998), the ability to build group cohesion and working style may be decreased (Earley & Mosakowski 2000; Schneider & Barsoux 2003). This can be complicated by group members considering the effort to resolve the tensions as a distraction from the main task of the team (Proudford & Nkomo 2006:335). Davison (1996:159) believes international teams need extra preparation in order to cope with the added factors influencing team dynamics.

A specific challenge of cultural diversity is that each culture has its own deeply held, and often unarticulated, set of values and beliefs concerning the nature of reality and human interaction

with that reality (Hiebert 2008; Kraft 2008). Value diversity is negatively related to performance and increases relational conflict (Knippenberg & Haslam 2003). This is compounded by the general relationship of work group heterogeneity with less positive affective and evaluative responses, including lower commitment and higher turnover (Knippenberg & Haslam 2003). Schneider and Barsoux (2003:219-220) emphasize that the greater complexity of the diversity in multicultural teams results in a greater potential for frustration and dissatisfaction which can lead to a higher turnover of personnel. Earley and Mosakowski (2000) comment that the lack of commonalities in a highly heterogeneous team make it much harder for that team to use a pre-existing identity found among or between its members.

In the ideal of a high performing teams according to Katzenbach & Smith's (1999:45) definition, shared leadership within the team becomes normative when the team reaches effectiveness. This is not possible unless there is mutual understanding, respect for and appreciation between all members of the team, including the leader. It is not a case of team leaders simply having to serially adjust their leadership style and expectations according to each culture represented on the team, but rather all members and each culture represented on the team have to compromise and adjust to some degree. This means that team leadership has to facilitate mutual understanding of cultures, and of cultural differences in leadership, not just between leader and followers, but also between members. Each member needs to develop in cultural understanding of both their own and others' culture (Sparks 2002), as well as coping with the way in which organisational culture impacts the team (Hibbert 2002).

It is important to accept that perfect agreement and harmony is unrealistic and that even the idea of achieving it is unhelpful. A problem that can develop in situations where there is a high value on multicultural and diverse teams, is that team members avoid conflict and make unnecessary compromises for fear that the team unity will be undermined (Heimer & Vince 1998). Neal (1998:56,59) stresses that it is important to recognise that cross-cultural problems are inevitable and that it is not just the leader's problem. He says that cultural differences need to be made explicit so that problems are openly aired rather than left to develop into inter-ethnic grievances.

Relationship conflict is detrimental regardless of task and regardless of the level of team performance. Even though disagreements may result in better decisions and overall task performance, relationship conflict results in dissatisfaction, discomfort and a desire to leave (Jehn 1995).

If conflicts are managed well, group norms are clarified and the group may be less susceptible to future conflict (Lau & Murnighan 1998). The ability of the team to embrace and manage

disagreements may determine its success, as well as its ability to make good decisions and develop new ideas (Jehn et al 1999). If team members recognise that past conflict resulted in an excellent decision, they may even promote conflict in future interactions (Jehn 1995).

Where there are varying levels of fluency in the chosen team language, it is important for the team to establish processes which address the imbalance such as speaking slowly, asking for clarification, allowing the use of native languages with translation, using summaries and visual records and allowing discussions outside the team meeting context (Schneider & Barsoux 2003).

The way teams talk creates the team's identity and determines its work, but also affects the identity of team members (Schneider & Barsoux 2003). It is inevitable that the choice of team language will have a para-message of the cultural orientation of the team which may subtly reinforce assumptions of superiority of a dominant culture. When prejudicial comments or behaviour are accepted as valid by the recipients, according to the discourse of the dominant group, this can result in self-invalidation, self-alienation, self-doubt and despair (Bravette 1996). It is important that team members all have the sense of being listened to and also that their contribution is acknowledged (Niemann 1999; Schneider & Barsoux 2003). Multicultural teams need to have non-threatening ways of discussing difference, developing a common vocabulary and processes which promote understanding of issues and incidents within the group (Schneider & Barsoux 2003).

Organisational context and support

Multicultural teams need strong organisational support in order to be effective (Bachmann 2006; Maloney & Zellmer-Bruhn 2006; Maznevski & DiStefano 2000). Halverson (2008a) asserts that an individual's position in an organisation, and the organisation's own culture can have a stronger influence on communication efficacy than national culture. Consistent with Shapiro's identification-based trust concept (Shapiro et al 1992), Hambrick et al (1998) propose that a strong organisational culture helps individuals to overcome ethnocentric tendencies. Wu and Laws (2003) explain that organisational conventions can 'scramble the wires of communication'. Harris (2004) stresses that individuals are not isolated in the team but also interact with the wider organisation and that organisational culture impacts team culture. Organisational leaders need to create an equitable climate and to actively promote diversity (Livers & Caver 2004). Smith et al (2003) emphasize the importance of authorities behaving fairly in order to communicate to organisational members that they are important and included. For this reason, if collaborative

leadership is important in the micro culture of the team, it should also be evident in the macro-culture of the organisation and in inter-team interactions.

If multicultural teams are to prosper, Cox (2001b:253-254) adds that the organisation needs to ensure cultural diversity at all levels and to explicitly mention its importance in mission and strategy statements. This provides an additional benefit for the organisation as in promoting flexible and tolerant climates, people from all non-traditional backgrounds are encouraged to seek out diverse approaches to problem solving. Just as cultural diversity needs to be endorsed by the organisation and practised by its top management (Ansari & Jackson 1995), so also any cross-cultural training programmes need to be provided for all staff throughout the organisation and seen to be backed by senior leadership (Ansari & Jackson 1995:93). Cox (2001b:253) states that even rudimentary training can be beneficial.

As language is so critical to communication and effective team functioning (Hambrick et al 1998), Neal (1998:61-63) also advocates the organisation doing whatever is necessary to ensure that all team members are fluent and that all discussions are conducted in the common language.

In some instances it may be necessary for the organisation to develop support networks for individual staff members from specific cultural or ethnic groups (Ansari & Jackson 1995:74). Thomas (2001) examined the difference in paths to top management between whites and minorities in organisations in the USA. He stressed the importance of mentors who invested in minority members, protected and opened up opportunities, as well as being their advocates before others. Where it is difficult to bridge the gap between theory and practice, the importance of experienced people operating as mentors is recognised (Bova & Kroth 2001; Cole 2001; Graveline 2001). Western thinking seems to assume that if information is simply made available, it will be sufficient for learning (Drucker 2000; Hase 2001) but neglects the need for active personal help in aligning information acquisition with practice in real life and work.

Maznevski and DiStefano (2000) propose that human resource professionals should make a 'strong effort' to support global teams for the sake of the teams' performance as well as the developing of global leaders. With respect to WEC International teams, Hibbert (2002) stresses the need for external team coaches to perform this function. In order to help team members evaluate, reflect, synthesize and change according to the different cultural dynamics in any team, it is very important that team coaches are aware of multicultural issues and challenges. It is particularly important that the team coach understands the different ways that different cultures use to resolve conflict and preserve face (Glinow et al 2004; Palmer 1990). Team facilitators help teams to critically reflect on their practice and can also help the whole organisation learn from

the teams' experience; both as a whole organisation and also as facilitators develop a body of experience which they can then pass on to new teams they facilitate (Dixon).

The challenge of cultural dominance

One of the major challenges to building effective multicultural teams occurs when the team exists within an organisation dominated by one ethnic culture, or when there is a majority group of one culture on the team. Sometimes teams will default to dominant culture norms because it seems easier, especially if there is only token representation in the team of non-dominant status group members (Halverson 2008b). Heimer and Vince (1998) reveal another aspect of this is that some teams develop an unhealthy dependence on individuals or groups from the more dominant cultures within the team or organisation. If the team leadership is in the hands of the majority culture group, this can be detrimental to team functioning as true equity is hard to achieve under majority-rule conditions (Asante 1983; Roembke 1998). It is often harder for team members who have not been exposed to other cultures to cope with a multicultural team context, particularly when these members represent the majority ethnic culture of the organisation or outside context (Friday et al 2004a; Friday et al 2004b). It is postulated that the inequalities inherent in such a situation more negatively affect the team than the cross-cultural differences themselves (Kippenberger 2000). In such a situation, it is imperative that the team leader's behaviour reinforces the value and full involvement of everyone in the team (Kippenberger 2000; Maloney & Zellmer-Bruhn 2006).

Communication networks tend to reflect ethnic homogeneity and workers from non-majority ethnic groups often feel excluded and therefore devalued (Jackson et al 1995; Livers & Caver 2004).

Although a larger shared goal is proposed to be sufficient for building team cohesion, biases arising out of positions of power and privilege, which discriminate against minorities and other disadvantaged groups and also become self-fulfilling prophecies of poor performance, may be insufficient to overcome the effects of unequal access to power and resources in the outside context and within the team (Prasad et al 2006:14). Organisational policies and practice, especially the attitudes and behaviour of leadership, inform people about their relationship to the group. It is one of the major ways that people assess their inclusion or exclusion or marginality (Smith et al 2003). It is also not possible to ignore the larger context in which the team is operating – outside the organisation. The geographical context is affected by histories and

tensions, and may provide experiences of alienation, which will affect relationships and interactions inside the team (Wu & Laws 2003).

Some of the most difficult areas to negotiate in the multicultural team are the power differentials. Choice of the team's language can be a way of keeping power (Schneider & Barsoux 2003) which can lead to the domination of one culture's text over those of others (Lee & Sheared 2002) and the subsequent alienation of others due to cultural discontinuity. Goto (1997) discusses this problem in the context of multicultural communities. A team acts as a small community in the context of the wider organisational multicultural community, often reflecting the power differentials of the organisation. Goto (1997:109) proposes that knowledge of other cultures is not sufficient in these situations but there is a need for a more pro-active approach which encourages perceptions of similarity and creates opportunities for positive interactions. Part of this would include constructing a safe environment in the team and organisation and allowing everyone to have a true voice regardless of degree of English fluency. An adaptation of the principles for partnership between expatriate mission agencies and national churches, offered by Harrison (1983:54-55), suggests the following guidelines for each person involved in a multicultural team effort: equal involvement, equal voice, equal influence (without control), preserved identity and mutual recognition and respect.

Triandis (1994) proposes that ethnocentrism is inevitable if a person has not been exposed to another culture and Buelens et al (2006) note that it can cause problems in heterogeneous groups. Karsten (2006:258), McIntosh (2007) and Wildman (1996) explore how privilege is denied (consciously or unconsciously) by those who have received it without having to earn it. Although they are referring to whites in the USA, the same argument can equally be applied to dominant ethnic cultures in other contexts. This position of privilege allows those from the dominant cultures to exert their norms as the way things should be. Those with unearned privilege also have a vested interest in protecting and perpetuating the myth that they have achieved their position through personal competence (Elmes & Connelley 1997:154) or another culturally acceptable explanation.

Team formation

In early team life, heterogeneity has a detrimental effect on team functioning (Earley & Mosakowski 2000). Multicultural groups consistently need more time to solve problems and make decisions than homogeneous groups (Bachmann 2006). The initial period of turmoil at the start of a new team is increased according to the degree of diversity among the new team

members (Smith 1997). Watson et al (1993) demonstrated that culturally diverse groups had greater initial process difficulties and concluded that it would be unwise to expect newly formed culturally diverse groups to be effective in problem-solving. Laroche (2003:99-100) proposes that it is relatively easy to make progress in teams where members are from similar backgrounds. In contrast, he continues, multicultural teams are initially characterised by misinterpretation, slow progress and difficulty in gauging development. With time, Watson et al's (1993) culturally diverse groups became as effective, although not more effective, than their culturally homogeneous groups. Casmir (1999) believes it is impossible to build third cultures in a short time and that circumventing the time required to build lasting relationships and value systems through an ethical, dialogic process is severely limiting.

The difficulty of multicultural team formation makes organisational investment in providing professional facilitation of initial teambuilding well worthwhile (Ochieng 2009). The establishment of trust is more difficult in a multicultural team but is critical to team function (Jarvenpaa & Leidner 2006). If trust is not established very early, it is unlikely to be developed later in team life (Jarvenpaa & Leidner 2006). High trust provides a sense of confidence, optimism and efficacy in team performance, whereas low trust is associated with scepticism (Jarvenpaa & Leidner 2006). The state of trust can then become a self-fulfilling prophecy for future team life. The very first communication event of a new team can generate patterns which persist for the rest of team life (Jarvenpaa & Leidner 2006).

Schneider and Barsoux (2003:219-220) stress the need for multicultural teams to 'start slowly and end faster' due to the greater potential for conflict in all areas of negotiating tasks and processes. They posit that if the differences are not faced early, problems are stored up and teams 'run the risk of not ending at all'. Wu and Laws (2003) demonstrated how the sense of 'otherness' undermines trust in intercultural communication, making the initial forming stage the most vulnerable. During this stage the leader must be most vigilant concerning diversity-related conflict (Hambrick et al 1998).

Moynihan et al (2006) stress the need to motivate members to invest time in the team. Halverson (2008b) also emphasizes the critical importance of taking more time in initial formation to develop relationships and commitment to a common goal. Time allows the opportunity for similarities to become evident between diverse team members, and for differences to emerge between similar group members, thus decreasing the tendency for sub-group alignment (Lau & Murnighan 1998). It is natural for native speakers of one language to form closer relationships with each other (Chen et al 2006). Hambrick et al (1998) postulate that time together enables the

multicultural group to develop trust and rapport – assuming they survive, which is consistent with Hibbert's (2002) findings of increasing effectiveness simply related to time together.

Mutual gain and achieving together helps to overcome the inclusion/exclusion dynamic by the creating of 'we'. The gain or its concrete outcome can also serve as a tangible indicator of mutual respect and the legitimating of the Other (Wu & Laws 2003). It also helps to create a team 'script' for working together which is more potent than sub-grouping based on demographic characteristics. It builds a common familiarity with the task and team members' preferred ways of working which can be applied to other similar tasks (Lau & Murnighan 1998). The achievement of working together despite diversity may result in greater morale due to the success of overcoming the challenge of diversity together (Jehn et al 1999). Moynihan et al (2006) believe that team success promotes teams staying together and overcoming difficulties and were consistent with this.

An area often neglected with respect to multicultural teams is the selection of members and team composition. Ochieng (2009) highlights the importance of this. The overall performance of a multicultural team is affected by the cultural intelligence of its members (Scholl 2009; Simkhovych 2009). Lisak and Erez (2009) add that those without cross-cultural understanding find it difficult to form a team identity with more culturally diverse team members. The implications of this for multicultural teams is that recruiting guidelines for multicultural team membership should include assessment of cultural intelligence or team members should be intentionally and specifically trained in this (Ochieng 2009; Scholl 2009).

Team formation should address expectations (Proehl 1996), aspirations (Pruitt & Kim 2004:26), ways of communicating and making decisions (Proehl 1996). Teambuilding should incorporate the development of mutual respect, trust and interpersonal skills (Ochieng 2009). This is particularly important where team members come from groups which are in tension with one another in the wider societal context (Tidwell 1998:134). There needs to be exploration of cultural differences on the team and a consensus reached about culturally sensitive group norms and practices, associated with a recognition that everyone's preferences cannot always be honoured, but team members need to be comfortable with what it chosen (Proehl 1996).

Creating synergy

Harris (2004) describes the process of synergy as being dynamic, involving adapting and learning, creating integrated outcomes that are greater than the sum of individual action and causing the personal development of the people involved. Bachmann (2006) believes that a more holistic,

complex, dynamic model is needed for multicultural teams than has been used in traditional team research. Traditional research has tended to focus on individual characteristics of the team at single points in time, rather than taking into account multiple characteristics in an 'ever-changing' environment.

Through a process of negotiation with and adaptation to other members of the team, multicultural teams need to develop a shared knowledge structure about their team and its task, as well as shared values and norms which guide their behaviour (Adair et al 2006). Adair et al (2006) posit that the 'third culture' of the team will be based on the traditional culture of one or more of its members, or become a composite which transcends them. This appears to be based on a static view of culture where different aspects of culture are taken and rearranged until a new mosaic is formed. A more dynamic view allows for a new, synergistic form of interaction that may or may not resemble individual cultures on the team. In terms of team theory, the composite third culture model is more appropriate to a working group, where members of the group retain their individual identity and work in parallel to achieve group tasks. This contrasts with the high performing team where the corporate identity and manner of working synergistically transcends the composite of the parts (Katzenbach & Smith 1999). Adair et al (2006) hint at this when they write about 'merging and melding' deeply embedded cultural values, but compromise the concept of a synergistic composite when they frame multicultural interaction as dyadic negotiation sequences and the forming of simplified strategies and behaviours. Hambrick et al (1998) argue that shared meaning systems are created over time and refer to it as an 'emergent' culture.

Cultural distance between team members can influence their perception of team processes and heterogeneity (Lau & Murnighan 1998). When team members come from more similar cultures, the 'merging and melding' is easier and results in a stronger 'hybrid culture' (Earley & Mosakowski 2000). Klimoski and Mohammed (1994) describe this as 'shared schema strength'. Any tendency of team members to form sub-groups will mitigate against the forming of a common identity and lend itself to 'us-them' dynamics (Earley & Mosakowski 2000). This is consistent with research findings that having direct contact with people from other groups leads to improved attitudes towards them (Ata et al 2009).

Stone and Stone-Romero (2008:271) attempt to build a trans-disciplinary heuristic framework for multicultural teams based on four areas: 'sensemaking, culture/global context, social identity, and teams.' Klimoski and Mohammed (1994) refer to 'shared mental models, common cause maps, shared frames, teamwork schemas, transactional memory, and sociocognition.' These shared

mental models can develop over time and relate to either the nature of the team and the way it works together or to its tasks. They allow team members to better predict the expectations, behaviour and needs of others (Klimoski & Mohammed 1994). Ilgen et al (1997:396) posit that 'shared understandings among team members are critical for effective team functioning.'

The process of forming a synergistic 'team-ness' is called many things in the literature (Earley & Mosakowski 2000) including: emergent culture (Hambrick et al 1998), hybrid culture (Earley & Mosakowski 2000; Hambrick et al 1998), third culture, 'an expression of mutuality', building something that is ours (Casmir 1999), team-based mental models, commonality (Klimoski & Mohammed 1994), 'team-ness', 'entitativity', the development of a common identity (Earley & Mosakowski 2000), 'group mind' (Klimoski & Mohammed 1994), a collective self-definition (Hogg & Martin 2003:145) and synergy (Adler & Gundersen 2008). This process is contingent on the individuals in the team - as their personal history, 'habits of relating' and characteristics affect their expectations of the team processes and how other team members should behave (Earley & Mosakowski 2000; Wu & Laws 2003). Adler and Gundersen (2008:110) specify the same with respect to just the cultures of team members. The important implication of this is that every team is unique – there is not one shape that fits all combinations of people. Another implication is that the development of a hybrid culture is dependent on a group understanding emerging from the interaction between the team members (Earley & Mosakowski 2000). Jehn et al (1999) express confidence in the ability of the group to select members for performance along multiple diversity dimensions.

Valuing difference as a dynamic process, as opposed to institutionalising (tokenising or differentiating) difference, can lead to affirmation of identity. Awareness of difference does not prevent the development of unity and cohesion. Affirming difference increases identification with the group when the group's identity is defined as diverse (Knippenberg & Haslam 2003:74). Where the conception of the diverse group is defined by similarity, this can be detrimental to identification with it (Knippenberg & Haslam 2003:74). Gaudet and Clément (2009) affirm that identity can be simultaneously in more than one group, which enhances well-being, provides ongoing social support and is beneficial to the individual's participation in the team.

Based on Hiebert's (1994) model, Frost and Hirsch (2003) talk of breaking down boundaries in churches and moving towards a 'centred-set' of core values. In this model, the organisation is identified by a set of core values and although the organisation is focused around that core, all other boundaries and definitions are fluid. All members of the 'centred-set' group are in the process of discovering how those core values impact their lives and result in their personal and

corporate growth and development. This seems to provide a good application for the multicultural team situation. In practice, the vision and goals of the team provide the concrete centre, while the core values of the team need to be negotiated and then worked out, often through conflict. Once the core values are agreed upon, their enactment and application tests the communication of the team as well as resulting in ongoing growth and development at both team and personal levels.

Chatman (1991) notes the importance of value congruence to people staying in organisations. That is, whether people stay or go is more dependent on their absolute fit with organisational values compared to anything else. It is possible that selection may be more important than socializing or induction into the team or organisation. In cases where team leaders or members have no choice in the selection process, it may be critical to invest time and effort in agreeing on shared values.

Low value diversity is associated with greater team effectiveness and morale. This is more powerful in predicting performance, willingness to work through conflict and longevity in the organisation than informational and social category difference (Jehn et al 1999). Morosini (1998) also proposes that successful intercultural business mergers are dependent on the acceptance or establishing of similar business values, as well as mutual trust. The stronger or clearer the values defining the group culture, the more individuals are able to relate to the group rather than exclusively or primarily to their own culture (1998). Successful resolution of conflict involves the clarification of group values (Lau & Murnighan 1998). Bjerke (1999:268) suggests that success is possible through concentrating on values but fails to address the complex issue of different cultures having different hierarchies of values (Lachman et al 1997:505).

Loewen (2002) believes that three processes are essential to building multicultural cohesion:

1. learning how to learn together
2. exploring the value of differences or appreciating differences (as opposed to focusing on commonality which can tend to imply that differences are problems. In this view, differences are perceived as assets.)
3. exploring cultural polarities (which means exploring specific dimensions of culture which are known to have different values in different cultures e.g. individual versus group orientation)

Greenlee, Cho and Thulare (n.d.) emphasize the need to be continually learning.

Bachmann (2006) proposes a model for multicultural teams based on social capital and networks. Social capital is based on trust and mediated by the quality of relationships. Social capital has

influence through relationship patterns (networks). Constructed on the matrix of social networks of team members, synergy is developed through 'tight couplings' based on structural entities relating to the team's task, whilst 'loose coupling' occurs in the social domain, allowing preservation of individual cultural uniqueness and identity. This model purportedly overcomes the challenge of balancing group cohesion with member diversity. With its focus on task and individuals, it has a very Western flavour to it. Its strength lies in its attempt to overcome assimilationist tendencies in team identity, but it fails to address the perspective of team members who do not come from individualistic, task-oriented cultures and who have much greater expectations of collective identity and belonging in the team; or the situation of teams where the task is more holistic (such as Christian ministry or Aid and Development work). Maznevski and DiStefano (2000) also seem to assume that building cohesion on the basis of task will enable multicultural teams to avoid the problematic dimensions of difference.

Building community

It is important for a multicultural team to have a common vision of what their ideal team looks like preferably early in the team's life and to have a compelling goal that transcends individual difference (Halverson 2008b). Team identity should include definition of rules, norms, expectations and roles and a shared understanding of how these are enacted (Hambrick et al 1998). This then provides a shared basis for team and self-evaluation, facilitation and evaluation of performance (Casmir 1999; Earley & Mosakowski 2000; Klimoski & Mohammed 1994).

Greenlee, Cho and Thulare (n.d.) state that the community is characterised by belonging, influence, need fulfilment and emotional connection which grows out of shared history. Wu and Laws (2003) discuss how critical sharing food is to this process, as well as spending time and experiences together which are not related to tasks, goals or strategy development. This can help to overcome the affective sense of other as well as build intimacy and comprehensibility. A strong sense of team identity creates an emotional bond to the team which motivates members to work for the welfare of the group and its goals (Lisak & Erez 2009).

There is a crucial need for respect for each individual and the cultures they come from. Team members from more dominating cultures may especially need to work on this (Harrison 1983). If people feel they are recognised for their perceptions and feelings, they feel empowered to express themselves honestly and deeper communication is possible (Ungerleider 2008). If they perceive that respect is not being offered or received, the normal response is anger which may lead to inflexibility and failure of communication (Wu & Laws 2003).

Team processes need to be flexible (Smith 1997). Building community involves establishing what is acceptable or unacceptable for individuals and the group and demands time, regular feedback, active listening, developing trust and integrating contributions (Iles & Hayers 1997). Trust is essential for effective collaboration (Newell et al 2007). It can be helpful for team members to attempt to take the perspective of others in analyzing the situation and then for the group to try and reconstruct a collective view taking into account all perspectives (Maznevski & Peterson 1997:85). Dierck (2007) describes how the decision-making process can be extended outside team meeting times through interpersonal consultation and time given for non-fluent language speakers to prepare their statements. Heimer and Vince (1998) stress the need to ensure that all team members have equal opportunity to be involved and that meetings are conducted in such a way that non-native speakers of the team's language have the opportunity to contribute. They emphasize that this may mean that communication is slower but that this provides the opportunity for increased reflection. If subgroup members talk among themselves in their own language, this can break the climate of trust and joint involvement in the team (Heimer & Vince 1998).

Wu and Laws (2003) describe the process of building trust as developing a perception of shared boundaries between self and Other in such a way that trust is possible. It can only be developed through direct experience and is associated with an affective reaction of feeling safe, believing that the Other is not pursuing an agenda contrary to one's wellbeing. This creates a sense of less tension and increased ease of communication. It is shaped by an ongoing assessment of whether the Other shares one's interests or diverges from them. They observe that, in relation to Others, trust is externally embodied in groups that are perceived as trustworthy due to shared culture, history, outlook or interests. Identifying with a group increases implicit trust (Shapiro et al 1992). Trust is also dynamic in that it can be created or lost. They propose that building trust between people can be helped by framing the process as a question that removes the emphasis from the trustworthiness of the Other to whether the two can construct a relationship in which trust is possible. Trust is harder to develop in cross-cultural interactions due to powerful tacit negotiations at multiple levels (Wu & Laws 2003).

Building a cohesive team requires members to be able to interact effectively and increase their perception of similarity between each other through minimizing historical conflict, learning each other's culture and language, developing common friends and colleagues and experiencing common rewards such as achieving shared goals (Schneider & Barsoux 2003:207). Earley and Mosakowski (2000) identified a lack of cross-cultural empathy and understanding as a cause of dysfunction in the teams they studied.

In a healthy community everyone feels safe to be who they truly are (Maloney & Zellmer-Bruhn 2006; Peck 1987:67). Members can risk embarrassment, share freely and the inevitability of mistakes is accepted (Loewen 2002). Loewen (2002) gives the example of a multicultural team that created a celebration ritual for mistakes, which helped the team to accept the mistakes as an essential part of the team's development. Leaders must be able to cope with differences in values and beliefs in such a way that the personal integrity of any community member is not compromised (Odenwald 1996). If people feel insecure, Ungerleider (2008:223) proposes that people escalate potential differences into aggressive behaviours in such a way that they become self-fulfilling prophecies. This makes it essential that a sense of cooperative security is built through relationship-building which includes the creation of mutual linguistic and behavioural customs as dialogue norms. Wu and Laws (2003) stress the importance of being able to interact without hurting each other or being hurt.

Smith (1997) stressed the importance of an open climate for sharing ideas. Halverson (2008a:116) adds that openness in teams is characterised by communication of needs, styles and values and the giving and receiving of feedback about the impact of behaviour on others. Jehn (1995) defines openness as a tolerance of differing viewpoints and acceptance of disagreement which encourages people to express their doubts, opinions and uncertainties. This has to be balanced with mutual respect, acceptance and forgiveness rather than as an excuse for attack (Jehn 1995).

Teams need to articulate their norms, especially with respect to communication and team processes. These may be intentionally developed or evolve through ongoing team life (Griffin 2008:186). Halverson (2008b) considers the creation of explicit norms to be more complicated in multicultural teams due to different cultural styles of decision-making, conducting meetings, communicating and managing conflict. Making norms explicit helps to overcome the destructive effect of unwritten rules (Johnson & VanVonderen 1991:67).

It is important for all team members to be aware of the values, assumptions and behaviours of their own culture and those cultures with which they interact (Harris 2004). Adair et al (2006) propose that success in forming a team culture will be more likely when all members of the team have high cultural intelligence. It is not clear whether this can be developed within the team context or whether team members should be selected for this quality.

A perception of fair treatment is dependent on feeling that leaders can be trusted, that they are unbiased in judgments and that they treat all people with the dignity and respect appropriate for full group members. When people are treated fairly, this communicates that they are important

and included in the group. Unfair treatment communicates exclusion or marginality (Smith et al 2003).

It would seem beneficial to develop reflective practice in teams. This would aid in understanding cultural dimensions of conflict and different behaviours that might be adopted in contrast to ethnocentric habits of relating (Dierck 2007; Wu & Laws 2003). Reflection is necessary to develop critical self-awareness, identify hegemonic discourses and to articulate assumptions about culture, identity and difference (Hoffman 1996). It should also help to forestall the development of other-anxiety and mistrust (Wu & Laws 2003). Steps in the process of reflection include: describing the situation from the perspective of all involved, interpreting in the light of cultural information and using an inclusive process in formulating solutions (Harris 2004).

Leadership

Descriptions of team leadership in the general (Western) literature

French and Bell (1999) propose that effective leaders motivate, inspire, act as role models, communicate and provide vision. Buelens et al (2006:415) state that the common thread in the definition of leadership is social influence. Robbins and Judge (2009:385) define leadership as the 'ability to influence a group toward the achievement of a vision or set of goals.' The GLOBE project agreed on the definition:

the ability of an individual to influence, motivate, and enable others to contribute toward the effectiveness and success of the organisations of which they are members. (House & Javidan 2004:15)

Hogg and Martin (2003:145) explain how an interdependent relationship between leaders and followers is integrated with a process of influence towards a collective achieving of goals. French (2007:107) describes leadership as a culturally-influenced attribution conferred by followers' perceptions of the leader's traits.

Leadership is often described in the literature as if it is a culture-neutral entity although much of the literature is from the USA (Brain & Lewis 2004; Sinclair 2007) and is framed according to implicit American and Northern European cultural assumptions (Adler & Gunderson 2008:100; Dorfman & House 2004:56; French 2007:105). Buelens et al (2006:413) suggest that, at least in comparison to Europeans, leadership has become a cult concept in America. Hyatt et al (2009:116-118) suggest that 'there is a need for Western schools to adopt a more eclectic view of

leadership and to cast perspectives beyond Western idiosyncrasies.’ There may be some universally accepted characteristics of leadership (Shapiro et al 1992). Dorfman et al (2004:57) found that trust, integrity, vision and the ability to build supportive teams were universally supported in the GLOBE research.

Sheard & Kakabadse (2004) describe leadership as being a personal journey. Roembke (1998:129) states:

It is a job for the spiritually mature and culturally aware, who are continually growing in their skills and awareness by continually observing, listening to, and learning from others.

Leadership is often described according to two dimensions. One dimension relates to task orientation, including envisioning and accountability for outcomes, the other relates to interpersonal skills (French 2007:120). These are called different things by different writers including: transformational and transactional leadership (Sheard & Kakabadse 2004), professional and personal leadership (Mastrangelo et al 2004), instrumental and social-emotional (House 1971), task-oriented and relations-oriented (plus change-oriented) (Yukl 2010:366) and person and production orientation (Hui 1990:194). Karsten (2006) proposes a dialogic concept of leadership that incorporates both structures and process and which involves leaders and followers in negotiated meaning construction. Good leaders are able to perform well in both areas (Hui 1990:194) and to build community within the team (Katzenbach & Smith 1999).

House (1971) proposes four generic types of leadership behaviour: directive, supportive, participative and achievement-orientation. Clegg et al (2008:137) propose that the recent work of House and others points to the addition of two other behaviours: networking (for resources and increased influence in the organisation for the benefit of the team) and values-based leadership (related to shaping and communicating vision).

Yip (2010) describes the ability to negotiate paradox as being intrinsic to good leadership, especially when dealing with cultural differences. This relates to the ability to manage complexity and not have to reduce complexity to dyadic simplifications.

A paradoxical mindset is one that accepts opposing interpretations as both plausible at the same time and does not view paradox as an uncertainty needing be removed or reduced. While a typical problem-solving mindset seeks final resolution, a paradoxical mindset views paradox as a lens for greater understanding and a catalyst for change. (Yip 2010)

Team leader characteristics and competencies

Larson and LaFasto (1989:118) and Kogler Hill (2010:243) believe that leadership quality is one of the most critical factors determining the success of a team. They even go so far as to state that the right person in leadership can spark 'the outcome with an intangible kind of magic'. Team leaders have the primary responsibility for the vision and goals of the team (Harrison 1983; LaFasto & Larson 2001; Larson & LaFasto 1989; Nykodym et al 1995). Without these, there is no team (Katzenbach & Smith 1999). They communicate the team's vision to those outside the team (Harrison 1983; Larson & LaFasto 1989; Nykodym et al 1995). They must also communicate organisational endorsement of team goals if the team is to progress healthily through the initial stage of formation ('A Group Is Not a Team: Key Factors That Determine Team Forming and Team Performance' 2003).

Horner (1997) discusses the changing nature of the world today and how leadership training and theory need to focus on developing flexibility to respond to unique challenges. She considers that this can only work if the organisation's, the team leader's and each team member's visions, values and assumptions are in accordance with one another. This leads to value-driven decision-making rather than pre-prepared prescriptions. One of the challenges of effective team leadership is empowering team members to achieve the team's goals without controlling them. Havaleschka (1999) showed that controlling leaders are much less likely to succeed than those who are willing to let go. Robbins and Finley (2000:92) and Hackett and Spurgeon (1998) stress that leadership will look different in different teams, just as every team is unique (Odenwald 1996; Sheard & Kakabadse 2002b).

Team leaders hold the team accountable for their goals (Harrison 1983; Larson & LaFasto 1989; Nykodym et al 1995). They must set priorities and manage team performance (Kogler Hill 2010:243; LaFasto & Larson 2001). They make sure that team ideas are implemented and give continuing feedback on progress in order to promote ongoing enthusiasm and prevent apathy (McFadzean & Nelson 1998). Appelbaum et al. (2003) contrast providing sufficiently for hygienic work factors (such as pay and a physically safe environment) which make workers satisfied but do not motivate. They see that motivation is necessary to achieve team goals and that team leaders must learn how to motivate team members to achieve goals.

If the members of a team are not aligned in focus according to a shared vision, empowering individuals will result in chaos (Senge 1990:234). If there is a lack of congruence between individual and group goals, or distractions from internal or external forces, a team is unable to

focus well enough to ensure productivity (McFadzean & Nelson 1998). Team leaders create a shared, team identity and protect the team from outside pressures and encroachment (Hinds & Mortensen 2005). Thus an essential function of leadership is to provide focus and congruence and minimise distractions. It is also crucial that the team leader is personally focused and committed to the vision and goals of the team and not seen to be diluting the team's efforts with too many priorities (Larson & LaFasto 1989).

The team is unavoidably affected by the social networks in which it is embedded (Dickson et al 2004). In interfacing with the world outside the team, the leader must also ensure that the team has the resources it needs to achieve its objectives (Appelbaum et al 2003). Harris and Harris (1996) believe that an effective team leader is a 'synergist', building relationships between the team and outside groups. Kur (1996) proposes that the position of leadership in a high performing team relates mainly to people outside the team. The primary purpose of this function is to manage the external environment of the team: to protect, enable and nourish it, as well as provide resources for the team. The leader should also ensure the team is rewarded for its achievements (Halverson 2008b:98). Part of this external leadership function also includes removal of external obstacles which might prevent the team from achieving its objectives (Katzenbach & Smith 1999) and monitoring the external environment particularly for change that will affect the team (Halverson 2008b; Lau & Murnighan 1998). Karsten (2006:49) describes this as the ability to connect the organisation with the community in positive ways. In order to be effective in networking Harris (2004) states that the leader needs to be able to take initiative, take risks; be assertive, autonomous, authentic and able to cope with differences, ambiguity, uncertainty and lack of closure.

Harris and Harris (1996) believe that an effective team leader builds synergistic relationships within the team. Cacioppe (1998:37) suggests that team leaders should be 'the consummate team member', especially as they must provide a model of teamwork for the team. Morris and Mountfort (1997) and Schein (1992) emphasize that a team will reflect its leader. Mujtaba (2007:220) stresses that leaders must embody and model the vision and values that they are influencing people to follow.

Leaders need to ensure a collaborative climate through developing everyone's skills in consensus decision-making, build confidence and empower team members through delegation of tasks (LaFasto & Larson 2001). Beech and Crane (1999) discuss a new paradigm of leadership in which leadership comes from within the team, as part of its process, rather than directing from the front. They propose that this is more conducive to building community. Drath and Palus

(1994) and Horner (1997) argue that leadership is not so much a person as a dynamic communal process where everyone in the team is defining meaning and then acting according to that meaning.

As teams develop, their focus shifts to the task itself rather than the roles of people within the team. This can develop into a truly collaborative style which is often accompanied by shared leadership within the team (Jackson 2000). Senge (1990:431) paraphrases Lao-Tzu as saying that great leaders are those who cause those they lead to say, 'We did it ourselves.' The success of a team has been shown to be related to its belief that it can achieve the given task (Campion et al 1993; Hibbert 2002). This collective efficacy is associated with transformational as opposed to transactional leadership, wherein leadership empowers the group rather than directing and deciding for it (Arnold et al 2001).

Jackson (2000) states that four elements are necessary for a team to function with shared leadership: 'accountability, partnership, equity and ownership'. Each of these implies a team climate where every member is valued and accountable to each other and where team tasks are commonly owned. Sheard and Kakabadse (2002a) suggest that when team leaders fully involve team members, they help the team develop a social structure which, in turn, helps the team to become more effective. Another challenge for team leadership in empowering the whole team is helping the team to understand that each member is equally responsible for the functioning of the whole team (Darling & Fischer 1998).

Effective team leadership is catalytic not directive ('A Group Is Not a Team: Key Factors That Determine Team Forming and Team Performance' 2003). Nelson and McFadzean (1998) state that the leader should focus on group process rather than its output. This process is especially concerned with enabling debate and consideration of the multiple perspectives that can be examined if everyone in the group is able to fully participate.

The team leader must be able to create a climate of trust (Miller 2003), resolve conflict and build consensus (Miles & Mangold 2002). This is facilitated by the team leader being emotionally intelligent, (which means being aware of their own and other's emotions). This is suggested as being more important for leaders than intellectual intelligence (Cacioppe 1998). This is consistent with the increasing emphasis on the importance of social intelligence in management and leadership literature (Darling & Fischer 1998). Sheard and Kakabadse (2002a) also state that effective leaders have highly developed people skills.

In order to work together to achieve a task workers must be clear about what their part is in the process. Conflict and frustration can arise when boundaries are not clear and where there is

dissonance between different team members' expectations about the task, their role and the roles of others in seeing it fulfilled. Appelbaum et al. (2003) believe that a leader must be able to clarify roles and expectations. Conflict and frustration can also surface in a team when one or more members are not perceived as doing their fair (or expected) share of the work. A team leader must have the necessary courage and ability to confront and resolve issues related to inadequate performance in relation to team goals (Hibbert 2002; Larson & LaFasto 1989).

A good leader is a change agent (Larson & LaFasto 1989:119-120) and is personally willing to change and adapt. Robbins and Finley (2000) describe this as being versatile enough to adapt to the needs of individuals on the team as well as to the context. They also argue that this is associated with developing a desire for continued improvement on the team. Larson and LaFasto (1989:126) include this concept as part of creating a value system which undergirds a supportive decision-making climate where team members are inspired to make choices and provided with opportunities for growth and development. This contrasts with most organisations which want change but reward employees for using well-proven, non-risk methods. Innovation and change can only be stimulated through allowing freedom for and rewarding experimentation and the development of new ideas (Buelens et al 2006). Schein (1992:375) stresses the emotional role of the leader especially during periods of learning and change. The leader must provide stability and emotional reassurance, absorbing the anxiety and risk that is entailed in the new venture.

In the transformation of a group of individuals to an effective team, it is asserted that highly involved leaders who give good feedback help to build the sociability of the team and cause the group to transform into a team more quickly ('A Group Is Not a Team: Key Factors That Determine Team Forming and Team Performance' 2003). Sheard and Kakabadse (2002a) state that good quality leadership has a profound effect on a team's ability to transform and the speed with which it does so. Hackman (1990:485,503) stresses that the most crucial time of need for a leader in a team's life is in the start-up period.

Sheard and Kakabadse (2002a) emphasize that different leadership behaviours are necessary for different stages of team life and that truly effective leadership works across the boundaries between stages of team development. Buelens et al (2006) also endorse the need for different styles of leadership at different stages of team life. Initially, team leaders need to be more directive, shifting to a more participative and supportive leadership style as the team develops. Buelens et al (2006) also stress that leaders cannot afford to become complacent when the team reaches the performing stage as team effectiveness can rapidly regress. Although Kur (1996) queries whether teams always progress through sequential stages, preferring a more dynamic,

shifting model of team development, Sheard and Kakabadse's (2002a) proposal of the importance of the role of leadership for transitioning between different stages (or Kur's (1996) faces) should still apply.

Free access to information is essential for empowerment (Brower 1995). A good leader must ensure that there is a free flow of information into the team and between team members. If information and power are not shared within the group, the team will struggle to survive if that leader leaves (Landrum et al 2000). Brower (1995) also emphasizes that empowered teams are learning teams and that information is essential for learning. The increasing trend towards cross-training in teams also increases learning and flexibility within teams (Schonberger 1994).

Connaughton & Daly (2004) purport that team members' perceptions of how accessible their leader is and how much they have equal access to information will strongly affect their sense of identifying with the leader and what he represents.

From a negative perspective, Manning (2003) suggests that the most significant characteristics of a leader which would contribute to failure are: hesitancy to take risks, personal arrogance and insensitivity, a need to control and a reluctance to confront problems relating to people. The GLOBE research adds self-protection, malevolence and face-saving as universal impediments to effective leadership (Dorfman & House 2004).

In the monocultural Western (or colour-blind) model, the purpose of team leadership, in terms of team task, function and relationships, is defined without any reference to the cultures of the team members. Interpersonal personality and role may be taken into account, but leadership is considered primarily in terms of the achievements of the team within a framework of one culture's perception of leadership (whether this is assessed according to the individual leader, the dominant organisational or surrounding culture or the writer/assessor).

Team leader competencies taken from the 'Team Excellence and Collaborative Team Leader Questionnaire' developed by Kogler Hill (2010:267) are:

- 'If it's necessary to adjust the team's goal, our team leader makes sure we understand why.
- Our team leader creates a safe climate for team members to openly and supportively discuss any issue related to the team's success.
- Our team leader looks for and acknowledges contributions by team members
- Our team leader understands the technical issues we must face in achieving our goal
- Our team leader does not dilute our team's effort with too many priorities

- Our team leader is willing to confront and resolve issues associated with inadequate performance by team members.

These are based on Larson and LaFasto's (2001) six factors:

1. Keeps the team focused on the goal
2. Maintains a collaborative climate
3. Builds confidence among members
4. Demonstrates technical competence
5. Sets priorities
6. Manages performance.

Both lists are task-oriented and do not address diversity explicitly although it could be argued that that intercultural skills are implied in the competencies relating to team climate, efficacy and communication.

Cross-cultural issues in leadership

The literature relating to leadership in different cultures is found in many disciplines: anthropology, intercultural relations, multiculturalism, leadership, missiology, business (particularly with respect to globalisation and multinational corporations), development and aid. This literature tends either to describe leadership in other cultures or to examine the issue from the point of view of the expatriate leader's or manager's need to adjust in order to function effectively in relation to the recipient/host culture (French 2007:113). This is the primary orientation of the GLOBE research as is evidenced in the following quotations:

A corollary of the cultural congruence proposition is that violation of cultural norms by leaders or managers will result in dissatisfaction, conflict, and resistance on the part of followers or subordinates and, at times, lower performance of leaders, their work units, and their subordinates. (Dorfman & House 2004:64)

Knowledge about particular cultural variations in leadership prototypes should help expatriate managers to more accurately anticipate potential problems in cross-cultural business interactions. More broadly speaking, knowledge of cultural and organisational norms and practices can inform meaningful prescriptions for cross-cultural strategy and policy formulation, organisational improvement interventions, human resource management practices, the design of organisational structures and incentive and control systems, and many other business and management issues (Dorfman et al 2004:714).

Discussing the relationship between emotional intelligence and transformational leadership, Manning (2003) makes the association between emotional self-regulation and recognition of others' emotions as being important for cross-cultural leaders. She says this is consistent across cultures. Manning (2003) therefore recommends that more care is taken in selecting cross-cultural leaders according to this criterion.

Yousef (1998) concludes that his study proves that a consultative leadership style is most effective in non-Western situations; however, there are some problems with his method of research. All he really establishes is that a consultative approach is used in the contexts he surveyed in the UAE. His study does not decipher the degree of consultation, especially in relation to in-groups and out-groups related to families and different cultures which might be represented. He does recognise, in conclusion, that his sample size is too small, especially as relates to the different cultures represented and that these results cannot be extrapolated to all non-Western cultures.

Cox and Beale (1997:179) state that effective intercultural leaders will increase their awareness of how they appear to others, as well as increase their personal reflection and tolerance for others' view points. They will also take the time to think strategically and analytically about how to best to approach different people whilst also being committed to careful listening (including stopping for clarification when necessary).

Different cultural expectations of leadership

Different cultures have different conceptions and expectations of leaders (Buelens et al 2006; French 2007; Hambrick et al 1998; Hibbert 2002; House et al 2001; House et al 2004; Lisak & Erez 2009; Loewen 2002:60; Proehl 1996; Robbins 2005; Stone & Stone-Romero 2008:276; Yan & Hunt 2005). Different cultures have different views of the importance and value of leadership, as well as varying in the status and influence they allow for it (House et al 2004:5). Leadership will only be recognized by followers when it matches a culturally-defined grid (Buelens et al 2006; Hartog & al n.d.). Erez & Earley (1993) write that cultural norms help shape the manager's and the employee's psychological experience of self identity and help generate the criteria that are used to assess a manager's performance.

People from different cultures perceive leadership behaviours differently and, consequently, the same behaviours can have varying effects on motivation and performance (Jung & Avolio 1999). Brain and Lewis (2004) found that different cultures prefer different amounts of transactional and transformational behaviours and that their supervisors were unaware of these differing

perceptions. Different cultures also restrict eligibility for leadership according to different criteria (Roembke 1998:131).

The two categories most commonly discussed as affecting leadership are power distance and collectivism. High power distance inclines people to be more accepting of a leader's decisions and can encourage leaders to exploit their status to coerce followers. People from low power distance cultures tend to expect more direct involvement in decision making (Leung & Chan 1999:187-188). Collectivism affects people's orientation to the group and their expectations from it (Davis 1999). In general, collectivist cultures are also associated with high power distance (Hofstede 1997:55).

Although there is some discussion in the literature about globalisation producing a universal definition of a good leader, the general consensus is towards the view that value differences, as determined by culture, mean that leadership will continue to be defined, perceived and performed differently by people from different cultures (Cray & Mallory 1998:126; Javidan & House 2001:291; Offermann & Hellmann 1997). Both transactional and transformational leadership are expressed in different ways in different cultures (Pasa et al 2001:564). The challenge for leaders of multicultural teams is that leaders will naturally use the model of leadership which is familiar to them (Gatley et al 1996:126) but this may be inappropriate or even offensive to members of the team from other cultures. The difficulty is that leaders do not deliberately choose to lead in culturally insensitive ways, simply that they act according to the unconscious value system of their upbringing (Gatley et al 1996:141).

Specific cultural differences relating to leadership

The greater the difference in concept of leadership between leaders and followers, the less influence the leader will have (Brodbeck et al 2000). Followership cannot be separated from leadership (Ismail & Ford 2010; Lisak & Erez 2009; Sinclair 2007), although Hofstede (1997:388) points out that this is often attempted by writers from individualistic cultures, and leadership style will also be affected by context (Ismail & Ford 2010).

Different cultures put different boundaries around the sphere of leadership influence.

Matsumoto (2000:473-474) discusses how Americans finish work at 5pm and the leaders are not permitted to have any say over what occurs during the workers' 'personal' time. In contrast, in Japan and India, it can be expected that leaders will be involved in workers' personal lives, even to the extent of finding their marriage partners.

Different cultures use different words and concepts in different ways. Good leaders in Kuwait, Turkey and Qatar use consultation or participation to induce feelings of belonging and to satisfy the egos of those involved (Abdalla & Al-Homoud 2001; Pasa et al 2001). In other cultures, such as Anglo-Saxon-background cultures, these words imply direct involvement in a process resulting in a common decision.

Ronen (1986) describes Turkish leadership as strong and highly personalized, utilizing centralized decision-making with little delegation or task orientation and with an emphasis on family and status. Through surveying two different groups of managers, they came to the conclusion that collectivism is the most dominant organisational value in Turkey, although it is not exactly clear how they came to this conclusion. Turkish leaders are said to be paternalistic and are remembered for who they are rather than what they do (2001).

Arabs and Iranians do not separate religion from their theories of leadership and management and expect the good leader to have supernatural power (Abdalla & Al-Homoud 2001; Dastmalchian et al 2001). Perhaps this is no different from the attribution of charisma to leaders from 'Western' cultures or to Collins and Porras (1994) attributing success to the development of cult-like cultures in Western businesses (although they downplay the need for charismatic leadership). Dastmalchian, Javidan and Alam (2001) state that the Iranian leader reflects a patriarch (Iranian culture being highly family-based) and that leadership is inseparable from its religious roots in Zoroastrianism and Shia Islam.

Abdalla and Al-Homoud (2001) describe the broad and profound influence of the extended family on Arabs associated with limited cooperation with other groups. This is balanced by people developing strong network systems to help them overcome the limitations of direct family restrictions. This is also a characteristic of Korean culture (Rhie 2002:81).

Mexican culture is also very family-oriented and paternalistic (Dorfman & Howell 1997:255). The quality of interpersonal relations is the most important defining characteristic of good leadership which is also indicated by physical expressions of touching. Mexicans relate to each person in parallel ('polychronically') which can make meetings seem chaotic to more linear relaters such as Americans (Dorfman & Howell 1997:255).

Roembke (1998:130-131) states that European and North American missionaries have been offended by African, Asian and American team leaders who are authoritarian. On the other hand, Asians and Africans and some Americans question the competence of leaders who want to involve everyone in all decisions. Roembke (1998) also reports the boredom and tedium of

meetings for Asians who are highly frustrated by Western-style participative decision-making meetings and who just want to get on with the work.

In researching teams in WEC International, Hibbert (2002:166) found that in general, Asian team members who were interviewed were much less positive about their leader's style than Western members. While some of the non-Asians in three teams also felt that their leader's style was too indecisive, Asian team members were much more forceful in emphasizing their leader's indecisiveness. They also had higher expectations concerning leaders giving a clear lead, clarifying roles on the team, and giving pastoral care.

Comparative studies between the U.S. and Russia reveal differences in expectations concerning transparency, availability of information, and accuracy of information (Matveev & Milter 2004).

In a comparison between Chinese and British culture, Tjosvold et al (2004) discuss the different perceptions of power between the West and Chinese culture. In the West, power is often viewed as a negative entity leading to corruption, control and devaluing of subjects. Tjosvold, Yu and Liu (2004) do not believe that power is used in the same way in China and therefore Westerners should not judge Chinese leaders according to their own cultural viewpoint. For Chinese, in the context of a collectivist, Confucian culture, power is a benevolent force benefiting both sides. Ogbor (2000) discusses the same issue of benevolent power and Western interpretations with respect to Nigerian culture.

Mellahi (2000) cites studies from Asian, Arab and African countries as legitimating more autocratic leadership styles. In these countries, leadership is also determined by qualities defined by the culture rather than performance and is much more concerned with social harmony. He points out that Western leadership values run counter to what is expected in these cultures and violates cultural norms.

Leadership can be said to be in the eye of the beholding followers. Studies by Popper and Druyan (2001), Popper and Sleman (2001) and Jung and Avolio (1999) demonstrated that groups of followers from different cultures had different perceptions of the same leaders and leadership styles and that the same leadership style will affect the motivation and performance of people from different cultures differently (Jung & Avolio 1999). However, followers from different cultures may make allowances for a leader from a different cultural background (Cray & Mallory 1998:124). Interestingly, Thomas and Toyne (Thomas & Toyne 1995) show that American subordinates respond best when managers from other cultures demonstrate moderate levels of adaptation to the American culture, as opposed to high or low levels of adaptation. This would

seem to confirm that people do not expect leaders from other cultures to become fully like leaders in their own culture (Matsumoto 2000).

In our experience in WEC International, although team members from different cultures make allowances for leaders from different cultures, a number of unconscious expectations are not recognised and can lead to deterioration in team relationships. This can be the case particularly when conflict arises and different cultures use different ways of resolving conflict, not all of which are recognised by the parties involved. An example of this is Koreans leaving gifts unannounced outside the door of the British team leader and expecting him to understand that this was the Koreans' way of saying sorry for the way they had acted. The British team leader did not understand this at all and team relationships continued to deteriorate.

Cray & Mallory (1998:125) also warn that a successful leadership style in one culture may lead to failure in another. It is also important to remember that success is measured differently in different cultures. Leaders from different cultures will also exert influence in different ways (Cray & Mallory 1998:126). Although different situations also require different styles of leadership, it must also be remembered that culture will also define the perception of each situation (Cray & Mallory 1998:128).

Harris and Moran (1999:115) write about high and low synergy cultures. In high synergy cultures, such as Japan and Sweden, leadership facilitates the sharing of wealth and other advantages for the common good. In low synergy cultures (such as the Balkans and Iraq), leadership encourages individual gain. However Harris and Moran's bases for allocating different countries to these categories are not clear.

In the cross-cultural model of leadership, good leaders understand the cultures of followers well enough that they are able to get them to follow by adapting their leadership style according to each culture represented. The concentration in this literature is how to foster cross-cultural understanding in leaders so that they can better get the workers/subordinates to do the tasks required. Culture is treated as a manipulable variable within a Western management paradigm (Wong-Mingji & Mir 1997:342). Ivancic and Mathews (2002) relate two classic case studies illustrating this approach wherein a company wanted to get its Hispanic workforce to 'buy into' a particular approach and a specific educational process. They involved cultural mediators who became 'powerful messengers of the company.' The cultural mediators were used to do communication 'magic' and increase adoption of the scheme by non-English-speaking employees. There was no exploration of the Hispanic employees' views on the approach – simply an assumption of the rightness of the approach being imposed. The effect of giving

special status to the members of the special communication team in terms of ongoing relationships with their peers was not evaluated.

The concentration in the literature also tends to be from one culture to one other culture or to consider the implications for different cultures in a parallel way. The literature also does not tend to focus on how to get followers to understand the leader's culture or how to modify their expectations. Not unreasonably, the emphasis is on the leader having to adjust in order to get followers to be led in the way the leader or organisation wants. This approach is most appropriate for a work group or larger work situation (e.g. expatriate manager of a multinational branch office).

Leading in multicultural contexts

Learning to become an effective leader is like learning to play music: Besides talent, it demands persistence and the opportunity to practice. Effective monocultural leaders have learned to play one instrument; they often have proven themselves by a strong drive and quick and firm opinions. Leading in a multicultural and diverse environment is like playing several instruments. It partly calls for different attitudes and skills: restraint in passing judgment and the ability to recognize that familiar tunes may have to be played differently. The very qualities that make someone an effective monocultural leader may make her or him less qualified for a multicultural environment. (Hofstede 2005:ix)

Effective leaders are critical for team success (Dorfman et al 2004; Kock 2003). It is not sufficient to have diversity as an ideal. It requires leadership to make this a focus (Smith 1997) and to have the right attitude (Boske 2007). Kippenberger (2000) proposes that the main challenges multicultural team leaders face are not related to the task role but to the greater diversity and relational complexity within the team. There has been very little written which is specific to leadership of multicultural teams. There is much more available on managing and leading multinational or multicultural organisations, some of which is relevant to team situations.

Although it may seem obvious that a team leader's task is to facilitate the good functioning of the team, there is very little available to specifically guide the multicultural team leader in determining how to do this or the kind of person the leader needs to be in order to achieve it. In very general terms, a good leader is able to enable *all* members of the team, regardless of each member's culture, to become fully participating members of the team even to the extent of

sharing leadership within the team. In order to do this, good intercultural relationships and understandings are critical between all members of the team.

Lewis et al (Lewis et al 2000) and Mai-Dalton (1993) believe that leaders need to develop expertise in dealing with diversity. They need to be able to cope with situations and people disparate from their own background and to manage accelerating change and differences (Harris et al 2004:25). Multicultural competence includes not just the ability to work in another country and culture, but also the ability to work with others from outside that host country (Burke et al 2009).

Personal qualities

Multicultural team leaders need to be self-aware, self-reflective and honest about themselves (Schaetti et al 2009:126-127). This means being in tune with themselves as well as others (Griffin 2008:188). Thomas (2005:159-160) describes this quality as being psychologically ready through learning to be aware of their own uniqueness, willing to share that uniqueness with others, open to learn through mistakes and being 'aware of their own identity, privilege, and ethnocentrism'. Where this quality is absent, Thomas (2005) thinks that leaders assume everyone's experience is the same as their own. It is particularly important for multicultural team leaders to have a strong conception of personal identity as they are more likely to have a sense of their personal boundaries being threatened (Schneider & Barsoux 2003:208). Self-awareness needs to be coupled with self-discipline, emotional self-regulation (Manning 2003; Schaetti et al 2009:126-127), patience (Roembke 1998:131) and personal courage (Manning 2003).

Successful leaders in multicultural situations are open-minded (Bennett 2009:97; Schaetti et al 2009:126-127) and open to new experiences (Manning 2003). They have an attitude of openness to and appreciation of others' values and practices and a willingness to experiment with different customs and new ways of doing things (Harris et al 2004:25; Schaetti et al 2009:126-127). They must be committed to continuing personal development, ready to learn, willing to listen to advice and feedback, and be willing to change practice, their perceptions and attitudes (Cortes & Wilkinson 2009:28; Harris et al 2004:25; Maznevski & DiStefano 2000; Roembke 1998:129,131; Sheard & Kakabadse 2004). They create a culture of openness and exploration (Cortes & Wilkinson 2009:28) and encourage creativity (Schaetti et al 2009:126-127). They are willing to evaluate and adjust the course of the team or project continually, and to re-envision the team accordingly (Cortes & Wilkinson 2009:28). They are curious, non-judgmental, willing to take risks (Bennett 2009:97), flexible (Bennett 2009:97; Ochieng 2009) and good at thinking in new

ways (Maznevski & DiStefano 2000), including being able to challenge conventional wisdom (Canen & Canen 2008). They also display insightfulness and a commitment to success (Manning 2003). Successful leaders are willing to involve outside help when necessary (Roembke 1998:131).

Hambrick et al (1998) propose that multicultural leaders need extraordinary interpersonal and cultural understanding and skills. They must have excellent relational skills (Manning 2003; Maznevski & DiStefano 2000) and be approachable (Kokt 2003). They must be able to explain and predict how team members will behave and be emotionally intelligent (Ochieng 2009), including being able to discern others' emotions (Manning 2003). Leaders must be able to anticipate the intercultural tensions, yet have 'creativity, temperament and skills' to manage the problems without suppressing the advantages of the diversity in the group (Hambrick et al 1998; Maznevski & DiStefano 2000).

Intercultural competence

Interculturally competent leaders have extensive knowledge of other parts of the world (Maznevski & DiStefano 2000) including how cultural differences are specifically and variously expressed in different contexts (Bennett 2009:97; Mai-Dalton 1993; Simkhovych 2009; Trompenaars & Woolliams 2009:166-170). They must be proficient in a wide range of leadership styles (Plueddemann 2009:153; Proehl 1996; Yan & Hunt 2005), as well as being able to assess the cultural expectations of team members (Plueddemann 2009:153). In particular, they must be able to work with and balance both high and low context cultural expectations with their contrasting expectations regarding power distance and collectivism (Plueddemann 2009:154). They must have a high tolerance for ambiguity (Bennett 2009:97; Maznevski & DiStefano 2000; Ochieng 2009; Plueddemann 2009).

Intercultural competence is facilitated by empathy, open-mindedness, tolerance, patience, flexibility, emotional stability (Bartel-Radic 2006; Palthe 2009:82; Simkhovych 2009), respect (Bhawuk & Brislin 1992; Trompenaars & Woolliams 2009:166-170), sensitivity and curiosity (Bhawuk & Brislin 1992) and social initiative and resourcefulness (Bennett 2009:97; Simkhovych 2009). Trompenaars (1993:164) believes that leaders in multicultural situations must also examine their own and others' attitudes concerning time and the relationship between people and the surrounding environment.

Interculturally competent people have the tenacity to overcome the obstacles and misunderstandings that are inevitable in intercultural interaction, a belief in their ability to do so

and the ability to persevere with self-control in uncomfortable situations (Earley & Peterson 2004). This includes a positive emotional response to intercultural difference, a desire and commitment to learn and the ability to not judge and to cope with cultural differences which challenge core values and beliefs (Bhawuk & Sakuda 2009:258).

Bartel-Radic (2006) describes intercultural competence as the ability to understand the meaning of intercultural interaction and to adapt one's behaviour to these meanings. Adair et al (2006) believe it is measured by the ability to adapt to new cultural settings. Intercultural competence has been described as including the ability to live and work successfully in another country, identify cultural difference, relate and communicate effectively in a variety of cultural contexts and interpret unfamiliar and/or ambiguous gestures in the way that that person's compatriots would (Simkhovych 2009). Trompenaars and Woolliams (2009:166-170) describe it as the ability to reconcile cultural differences and to get people from different cultures to work together on specific tasks. Chen (2009:395-398) includes the ability to appropriately use the verbal and nonverbal behaviours, participate in conversation, behave appropriately and feel comfortable in different contexts, preserve and co-create identity, establish relationship and mutually satisfy needs in interactions with people from other cultures. Bennett (2009:97) outlines behavioural intercultural competence as encompassing the ability to empathize, gather appropriate information, listen, perceive accurately, adapt, build relationships, resolve problems and manage social interactions and anxiety.

Personal experience of other cultures helps the multicultural team leader to overcome ethnocentric tendencies (Hambrick et al 1998). Bartel-Radic (2006) believe that intercultural learning is rooted in concrete experience and without this experience it is not possible to imagine the impact that cultural difference has. Bartel-Radic (2006) describes intercultural competence as the ability to understand the meaning of intercultural interaction and to adapt one's behaviour to these meanings. It also involves the ability to understand how cultural differences are specifically and variously expressed in different contexts (Mai-Dalton 1993). It is facilitated by empathy, open-mindedness, tolerance, patience, flexibility and emotional stability and is developed through critical reflection on practical experience (Bartel-Radic 2006; Palthe 2009:82). Adair et al (2006) refer to this ability as having cultural intelligence, particularly measured by the ability to adapt to new cultural settings. Lewis et al (2000) and Mai-Dalton (1993) believe that leaders need to develop expertise in dealing with diversity. Apart from interpersonal relational issues, Trompenaars (1993:164) believes that leaders in multicultural situations must also examine their own and others' attitudes concerning time and the relationship between people and the surrounding environment.

Intercultural competence or sensitivity is developed through experiencing other cultures and intentional learning about other cultures. There is no substitute for person-to-person contact (Hyatt et al 2009:119) and resident experience among other cultures (Anderson et al 2006; Bhawuk & Sakuda 2009:266; DeJaeghere & Cao 2009; Lanier, Sarah A. 2000; Lingenfelter 2008:161; Stuart 2009:180). It is a non-static quality: a developing competence which continually increases (Schaetti et al 2009:129).

Build the team

Extraordinary leaders ensure the tasks of the organisation are accomplished (Schaetti et al 2009:126-127). Ungerleider (2008) suggests that the multicultural team leader needs to initiate structure which helps to moderate the impact of values diversity. This occurs through defining common objectives and promoting honest and open communication. Halverson (2008b) and Ochieng (2009) also stresses the importance of the leader's role in helping the team articulate clear team purpose and goals. Hibbert (2002) found that multicultural team members felt that their team leaders needed to be trained in role clarification as well as in how to confront performance problems.

The climate of the team is the leader's personal responsibility (Canen & Canen 2008). It is critical that the leader establishes a safe and inclusive team environment (Canen & Canen 2008; Halverson 2008b; Schaetti et al 2009:126-127) with an atmosphere of mutual respect and acceptance (Bachmann 2006). Failure to do this will prevent the necessary level of trust for the team to progress beyond initial formation. Good leaders will also affirm the uniqueness of each individual and the value of their contribution to the group (Canen & Canen 2008; Thomas 2005). They need to break down in-group and out-group distinctions between members of the team (Earley & Mosakowski 2000; Gudykunst 2004:76), decrease the prejudices and anxiety generated by meetings between strangers (Canen & Canen 2008; Gudykunst 2004:139; Leung & Chan 1999:178), make cultural differences explicit to the team (Maznevski & DiStefano 2000) and facilitate discussion and decision-making between all team members (Canen & Canen 2008; Halverson 2008b).

Multicultural team leaders must be able to equalise power within the team, especially between social majority and minority groups (Leung & Chan 1999:179). Thomas (2005:150) believes that multicultural team leaders are primarily responsible for pro-actively dismantling barriers to the development of aspiring leaders resulting from race, gender or sexuality. They must be fair and equitable in all their dealings with team members (Halverson 2008b). A perception of fair

treatment is dependent on feeling that leaders can be trusted, that they are unbiased in judgments and that they treat all people with the dignity and respect appropriate for full group members (Smith et al 2003).

As multicultural team members come from different cultural backgrounds, it is essential that leaders can adjust their leadership style for the different cultures (Maznevski & DiStefano 2000), as well as facilitating team members' adjustment to or acceptance of differing cultural styles and expectations of leadership. Dorfman et al (2004:671) suggest that in doing this the team develops a shared mental model of leadership. With respect to multicultural leadership theory, although there is an increasing amount of information about different cultural leadership styles, even large research projects such as GLOBE have not explored how leadership styles could possibly synthesise when leaders from different backgrounds work together (French 2007:119). Although not all team members are necessarily leaders, there still needs to be a merging of leadership concepts and function for a high performance team (which utilizes shared leadership by definition) (Katzenbach 1998) to develop. The leader also needs to be able to develop leadership capacity in others (Schaetti et al 2009:126-127).

In the developing of shared leadership on the team (Dorfman et al 2004; Katzenbach 1998) the direction of influence is not just from leader to members, but also from member to member. This stresses interdependence and connectedness in a multidirectional manner (Williams 2008:135) and requires mutual understanding of, respect and appreciation for, all members of the team, including the leader. Leaders must facilitate an ongoing process of developing relationships. It is not sufficient just for leaders to adjust their leadership style and expectations according to each culture represented on the team but everyone on the team must compromise and adjust. The essence of this concept is a complex, net-like dynamic of mutual understanding, compromise and adjustment in which leaders foster and facilitate the development of a healthy dynamic but are themselves equal participants in the net of synergistic relationships.

Manage conflict

Leaders need to be able to recognise and manage intercultural conflict (Halverson 2008a; Proehl 1996; Roembke 1998), handle tensions in a way that prevents escalation into conflict (Canen & Canen 2008) and deal with issues that might otherwise lead to ongoing, dysfunctional conflict (Lovelace et al 2001). They especially also need to accept that different cultures will view the issues relating to the conflict from different perspectives (Leung & Chan 1999:181).

They need to establish a team climate which is open, positive, builds trust and communicative capacity, as well as allowing flexibility, and thus may help to prevent conflict (Halverson 2008a; Lovelace et al 2001; Ungerleider 2008). Team leaders are responsible for the way in which team members interact and for encouraging a team atmosphere where members feel free to disagree with each other (Lovelace et al 2001) and feel emotionally secure (Ayoko & Callan 2010). They need to empower the team so that it can deal with its problems in the future (Brett et al 2006). Where strategies to resolve conflict including adapting for different cultures, changing the way the team itself or the way it approaches its tasks, or mediation have failed, it may be necessary to ask a team member to leave the team (Brett et al 2006).

Leaders need to be able to manage not only conflict events, but also the team members' emotional responses to conflict. They need to be able to manage their own emotions as well as those of team members (Humphrey 2002) especially emotions relating to frustration (McCull-Kennedy & Anderson 2002). Effective leaders are able to minimize the effect of negative events on the team climate (Pirola-Merloa et al 2002) and define boundaries for appropriate emotional expression (Ayoko & Callan 2010).

Summary

Multicultural teams are complex interpersonal environments. In order to develop a theory of multicultural teams and multicultural team leadership, it is necessary to understand the literature in the areas of teams, cross-cultural communication, multiculturalism, intercultural conflict and cross-cultural leadership. Culture affects the dynamics in a multicultural team through its influence on team members' identity, values, priorities, expectations and assumptions about what is right belief or practice. When people from different cultures interact, there is a need for mutual negotiation to create shared meaning structures. In multicultural contexts, such as a multicultural team, this negotiation is not dyadic but multi-faceted, taking into account the specific orientations of the various individuals involved in the process. Multicultural interactions are also affected by their organisational and politico-social context, which are affected by power differentials between different cultures. A high-performing team needs to create a synergistic team dynamic which is able to balance power inequities and value individual contributions.

Expectations of leaders and the way leaders practise leadership are also affected by cultural background. Leaders must be able to facilitate their teams to make decisions together, manage conflict, achieve a collective purpose in a coordinated manner and create a team climate where

team members feel safe, respected and valued. In order to do this, multicultural team leaders need to be flexible, mature and have excellent relational skills. They must be interculturally competent, preferably through personal experience gained through residing in other countries. In order to create a healthy team community they need to be able to develop a net-like dynamic of mutual, synergistic relationships between team members and be competent to manage interpersonal, including intercultural, conflict as it arises in the team.

Chapter 3: Methodology

This chapter begins with an examination of the methodology of two large leadership research projects and an assessment of appropriate research methods for determining the characteristics of good multicultural team leaders. The research process involving focus groups, interviews, data analysis and ethical issues relating to the research is then outlined.

Determining the characteristics and competencies of good multicultural team leaders

Much of the discussion in the literature is based on theory and experience rather than empirical research. Even where large studies have been conducted, the conclusions are contested on theoretical or phenomenological grounds, such as McSweeney's (2002:112) comment concerning Hofstede's research:

the on-going unquestioning acceptance of Hofstede's national culture research by his evangelized entourage suggests that in parts of the management disciplines the criteria for acceptable evidence are far too loose.

It is increasingly recognised that empirical evidence is not the only valid form of knowledge, nor is empirical evidence necessarily objective or even 'evidence'. There is increasing exploration of other forms of knowing (Subedi 2007) including personal experience and narratives (Gulev 2009) and personal reflections and interpretations (Chuang 2003:44). To some extent, personal anecdotes reported in business and other literature constitute forms of case study, which is a qualitative methodology where researchers are immersed in the context they are studying or reporting on (Canen & Canen 2008:10).

The largest exploration of leadership to date created its own definition of leadership and focused its attention on middle managers in businesses (House et al 2004:20). It is unclear how representative their findings are of leadership in general (House & Javidan 2004:20), especially as 51.4% of respondents had worked in multinational companies (House & Hanges 2004:96) and the perspective of grass roots followers and those outside the business arena is not included. Although the GLOBE (Global Leadership and Organisational Behavior Effectiveness) Research Program researchers operated on a conceptual hypothesis that effective leadership will be endorsed by followers (2007:114), it is unclear whether middle managers are followers or leaders. The GLOBE research is

also of varying quality according to different countries, in that for some nations only very small samples of respondents were surveyed (country sample sizes ranged from 27 to 1790; averaging 251; with 90% of sample sizes being greater than 75 (House & Hanges 2004:96)).

The GLOBE project used a questionnaire to ascertain leadership qualities (House & Javidan 2004:20). The questionnaire was constructed from the literature, interviews and focus groups conducted in several cultures (although the specifics of the construction process are not detailed in the report) (House & Hanges 2004:98; House & Javidan 2004:21). The large numbers of managers and countries involved in the study (17,370 from 951 organisations in 62 cultures or societies (Hanges 2004:91; House & Javidan 2004:20)) appear to be assumed to compensate for weaknesses in design or approach (House et al 2004).

The researchers seem to employ an individualistic paradigm of leadership in that the study focuses on individual leader characteristics (reflecting the culture of the dominant researchers) and, although only 25% of the respondents were female, they appear dismissive of a significant difference between genders as it 'was in regard to Gender Egalitarianism values and practices, and the importance of several leadership dimensions' (Javidan et al 2004:29). Unfortunately the power dynamics associated with the research process, which was generated from the USA, were not elucidated nor were the details of any critical reflection in this area reported. This bias is evident in a statement concerning selection of participants in a multicultural country:

we sampled the subculture in which there is the greatest amount of commercial activity (House & Javidan 2004:22).

This apparently assumes that greater commercial activity somehow reflects more effective or well-defined leadership. A feminist critique of research raises the issue of male orientation in cross-cultural studies which contrasts with recognising the importance of cultural specificity, intensive study and critical evaluation (Reinharz 1992). McSweeney's (2002:112) criticism of Hofstede's work might also be applicable to the GLOBE project,

fallacious assumptions necessarily lead to inaccurate empirical descriptions regardless of the quantity of data and statistical manipulation used.

Nevertheless, the GLOBE study endorses the use of the questionnaire as one method of determining leadership characteristics, although in this case, it is unclear how much the particular questionnaire was biased towards the culture of the dominant researchers. LaFasto and Larson (2001) also used a combination of survey and interview to research the opinions of 6000 team members about their 600 leaders, in order to determine team leader behaviours that promote team success. Combining surveys with preceding and following qualitative research can help in

understanding the respondents' perspectives, social processes and context (May 2001:112). Conducting open-ended interviews in association with a questionnaire allows respondents to pursue directions and raise issues that are important to them (Babbie 2004).

The GLOBE approach also endorses using focus groups as a method of generating questionnaire items. The use of focus groups allows a more egalitarian or inclusive approach to the research in which those participating are given an opportunity to have a voice in its conceptualisation and to raise issues the researcher may not have thought of (Babbie 2004; Reinharz 1992; Wadsworth 1997). For the investigation of a poorly known subject, a case study is proposed as an appropriate research strategy (Bartel-Radic 2006); however, a case study investigates a single situation in-depth rather than providing a broad exposure (Cohen & Manion 1994). In as much as a case study attempts to investigate the experience of the people involved, a group interview assumes that the participating individuals bring their experience with them and informs their responses.

The focus of the knowledge construction in this research is the experience of multicultural team members. Every multicultural team is a unique, dynamic, interpersonal and intercultural environment which will be affected by its context and participants. Its complexity makes it difficult to construct measuring instruments and any that are constructed will be affected by the bias and perspective of the researcher. I acknowledge my bias as a White Australian who unavoidably operates from a position of privilege and power. To some extent, each participant's sense of their own identity affects the way they interact with the questionnaire (which requires both English and literacy (cf. Cope & Kalantzis 2006)) and with the power dynamic in the interview (according to cultural background, organisational position and individual factors). Allowing people to utilize their own self-identification is an approach advocated by feminist researchers (Reinharz 1992:8) and was employed in this research with respect to cultural background.

As much of the complexity of dynamics in multicultural teams relates to intercultural communication, dialogue is helpful in making sense of experience (Casmir 1999). Interviews can also be helpful as learning experiences which encourage the participants to engage in critical reflection on their experiences. They also provide opportunities for clarification and discussion and give access to people's thoughts and ideas in their own words (Reinharz 1992). Casmir (1999) elucidates the mutual discovery aspect of the interviewing process:

sense-making communication, and specifically dialogue, are not merely efforts to be observed by an outsider, a personally uninvolved scientist, but rather ... constitute the very basis for all human understanding and the meaningful discovery of processes... much of the theory building or the construction of paradigms dealing with intercultural communication

has suffered... from a lack of theorizing carried out while we were mutually, communicatively engaged with those from other cultures.

This research is conceived as a mutual sense-making process, constructed through dialogue between interviewers and interviewees and based on both the literature (which informs the questionnaire) and reflection on the experience of all persons involved (researcher and respondents). It does not purport to be providing a definitive description of a universally recognised good multicultural team leader, but provides a summary of the recorded opinions of the participants which can be further developed (or challenged) for different contexts, team mixes and organisational needs.

Any attempt to construct a competency profile for any role, and especially for more complex interpersonal relationships such as leadership, runs the risk of being misinterpreted as being either simplistic or paternalistic. However, if trainers train people for tasks and roles without consulting research-derived competency profiles, they will inevitably draw on their own implicit or inherited profiles to shape their training. As much as all interpersonal, and especially intercultural, research is challenged by dominant or ethnocentric biases (Dillard 2000; Tyson 1998), recognising this tendency can help in reflecting on the results. Apart from the effect of the organisation in which the multicultural team is embedded, my conception of a multicultural team is that, at least when it becomes a high performing team, a unique intrateam environment is created where hegemony is diminished and mutual compromise, enhanced. One significant factor that might facilitate this is the team's leadership.

Whilst academics struggle to define effective leadership, the GLOBE researchers believe that lay people have an implicit understanding of what comprises effective leadership (2004:670). The questionnaire survey was used to help make these implicit understandings explicit. Adding interviews helps to articulate and further clarify the meaning of terms and expressions which are referred to in the questionnaire but which may be variously understood by different respondents, especially those from different cultures and language-groups. Interviewing is a recommended qualitative research method in cross-cultural research (Tillman 2002:6). Dillard (2000) emphasizes the importance of concrete experiences and Milner (2007) and Denzin and Lincoln (2008:6), that of narrative in creating alternative spaces where meaning can be articulated by and with those from differing cultural backgrounds. This is in terms of their experiences not having to be forced into the framework of those from dominant cultures. Although the questionnaire in this research could be construed as a hegemonic imposition, the focus groups and interviews were deliberately open-ended in order to encourage the relating of experience and free expression of opinion.

There are a number of different research approaches that could have been employed to investigate the research questions. Action research could have included a non-research-derived profile, training of a leader and reflection; a small number of teams could have been observed in depth as case studies, discourse analysis could have been conducted on organisational documents or any combination of these or other methods could have been used. However, I wanted to gain a broad overview of what many people, who were members of multicultural teams, thought, and give voice to their opinion. The best way to do this was by group and individual interview and written survey.

Focus Groups

Rationale

As the literature from which the list of characteristics and competencies was gathered was not specifically focused on multicultural teams, it does not necessarily reflect actual experience in multicultural teams. For this reason, it was important to ask team members for their opinions based on experience, both as stakeholders in good multicultural team leadership and as valuable sources of information in their own right (Clarke 1999; Morcke et al 2006). In this way, the focus group provided a way of validating (or otherwise) the characteristics and competencies derived from the literature (Ochieng 2009). Focus groups demonstrate an inherent ability to generate opinions, stimulate discussion and spark new ideas, as well as providing accountability for real or practical descriptions rather than the ideal or unattainable (Krueger & Casey 2000). Using focus groups also helps to limit the researcher's controlling influence over the opinions gathered (Halcomb et al 2007). The GLOBE project also used literature and focus groups as a means of generating data for the construction of questionnaires to investigate the nature of leadership (House & Hanges 2004:98; House & Javidan 2004:21).

Participants and sampling

In the original conception of this research, the intent was to procure as wide a sample of team members as possible from differing work contexts – particularly business, government and non-government organisation (NGO) or charity. I wrongly assumed that multicultural teams were a sufficiently significant issue in the higher immigrant areas of Sydney (particularly western Sydney) that businesses and other organisations would be eager to participate in the research. Letters introducing the research (UNE Ethics Committee Approval Number HE07/159) and asking for participants were sent to approximately 300 organisations working in western Sydney. Positive

responses were received from only five (3 government, 1 Catholic, 1 business), of which four, on further enquiry, declined due to lack of time or, in the case of a large government organisation, declined on the basis of an objection to the term 'multicultural' rather than 'valuing diversity' which is their official chosen term. Additional positive responses were obtained from my own organisation, a community NGO which was personally referred to me by the one positive recipient above and an NGO with whom my husband was working at the time.

The only organisation which initially opened the door to the research was a Local Government organisation. The door was opened by the woman then in charge of a community services department who saw value in the research. She took the initiative to set up three focus groups and to personally refer me to another organisation which then also allowed me access to their staff. During the period of the research, this woman retired and her replacement, also a woman, was much more reticent about the research and did not allow me access to any of her workers (although she did consent to be interviewed herself). Salmon (2007) also describes how she had difficulty recruiting research participants until another woman provided access for her. Subedi (2007) did not find an advocate despite trying local community organisations and schools and had great difficulty gaining the trust of the few who were willing to participate in his research.

Because of the difficulty in recruiting participants, I could not be as restrictive of the members of focus groups as I might have liked. I had to work with the groups the organisations offered. These were all staff meetings which included participants who may or may not have been in multicultural teams. In one case I had to discount the data from one focus group as, although the group worked with clients from other cultures, they themselves were all from Anglo-Saxon backgrounds.

The local government focus group comprised about 15 people of whom approximately half were from non-Anglo-Saxon cultural backgrounds. One of the NGO groups was a large staff meeting of people (approximately 25) who provided a broad range of services for different ethnic groups in a region of western Sydney. The other group was a staff meeting of about 10 English teachers, only one of whom was of Anglo-Saxon cultural background. It was not possible, nor the purpose of the focus group, to ask detailed questions of the focus group participants concerning their team experience or their own ethnicity. Written consent to participate was given (by signing a consent form), but no individual data were collected. As the focus groups were conducted in the work place, during normal staff meetings, I was very conscious of the grace being extended by the leaders to allow the group to discuss my question, and I was anxious not to use more time than was absolutely necessary.

Conducting the focus groups

The focus groups lasted for approximately 20 minutes each. I wanted to generate a list of competencies and characteristics developed from the *experience* of multicultural team members. In the conduct of the focus groups, it was necessary to reinforce the value of their input and all groups expressed surprise and pleasure at being asked for their opinions rather than receiving dogmatic instruction from me. I simply asked each group to tell me what they thought a *good* multicultural team leader was like, or was able to do, and each group found it easy to generate a list. I wrote down their ideas as they generated them. These data were not ranked in any way. The collated list of characteristics and competencies of good multicultural team leaders generated from the focus groups is presented in Appendix A.

Data collation and analysis

The data from all the groups were then typed up, collated according to similarity of items and grouped into categories related to knowledge, personal attitudes or qualities, skills and the ability to build community. The collated data from the individual focus groups were compared with each other and a collated list of all characteristics and competencies was prepared. The comparative tables and analysis are provided in Appendix A. In preparation for the questionnaire, those items which are inherent in the research definition of team or general understanding of leadership were excluded from the final list. The excluded items are: 'is someone people want to follow'; 'focused'; 'vision'; 'strategies to achieve the vision' and 'facilitate a group to work towards the vision'. 'Passionate' was also excluded because there was no indication of what a leader needs to be passionate about.

The focus group data were also compared with a list of characteristics and competencies derived from the teams literature (Appendix B). The literature list was prepared by collecting specific items of knowledge, attitude or skill suggested by various authors, either as the result of research, experience, business theory or cross-cultural theory. Although limited to the specific number of authors (at least 32) who were studied, the aim was to produce a comprehensive list inclusive of as many items as possible. In order to do this, single suggestions were collected as well as items endorsed by a number of authors. A master list was then prepared for the questionnaire.

Interviews

Questionnaire and interview design

The content of the questionnaire was developed by synthesizing data derived from the focus groups (Appendix A) and the literature survey (Appendix B). These items were then compared with the WEC International Leadership Template (Appendix C). This template was developed through a survey of all country, regional and international leaders in WEC International at an international conference of 135 leaders in 2002. The purpose of this comparison was to triangulate the data with a further source to monitor for any other areas which might have been missed. No extra items were discovered. The comparative table of all three sources of data is included in Appendix D. The individual questionnaire items were comprised of summary points for each row of data in the combined table.

The organisation of the questionnaire items was made according to the training categories of 'knowledge of other cultures', 'character and attitudes', 'skills' and 'ability to create community' and highlighted the additional specific areas of 'cultural understanding' and 'creating a team community' which seem of particular relevance to multicultural teams. The use of training categories relates to the intention of this research to develop an understanding of the nature of good multicultural leadership for the purpose of training multicultural team leaders in the future.

The questionnaire is a 56 item written survey designed to be completed in the presence of the interviewer. The questionnaire is appended to this document as Appendix E. The items are grouped according to four areas: cross-cultural understanding, personal qualities, specific skills, ability to build team community. Interviewees were asked to rate each item on a Likert scale, add any extra items they felt were missing and then to choose the five most important items. Following the completion of the written questionnaire, the respondents were asked to explain why they chose their particular five most important items and to describe what they mean by them, preferably giving examples that illustrate their meaning from their own experience.

Demographic data were gathered about the gender of the interviewee, their position in relation to the team, the nature of the organisation their team is part of, their age, the time they had worked on the team, the cultural background of the interviewee (in their own words) and which other cultures were found on their team (again, in their own words). I wanted participants to give their own 'labels' concerning their culture, rather than having their culture defined by the researcher. Wright and Drewery (2006:47-48) also 'operationalized' culture in their research through self-reporting, by

asking participants to self-report nationality (with a follow-up process including self-reporting ethnicity). Each of these types of demographic data were included as it might be associated with a different perspective on team leadership. The list of different cultures on the team allows an assessment of the degree of cultural diversity on the team.

The questionnaire and interview were tested with five respondents (including the trainee interviewers). Feedback on the initial questionnaire and interview form and content was received and incorporated into the research instrument.

As I desired to have as many non-native-English speakers as possible included in the research process, I decided it was better to administer the questionnaire in an interview situation which would not only increase compliance but also allow the interviewer to clarify any terms or expressions which were not clear to the person filling in the questionnaire.

Participants and sampling

I assumed that if the questionnaire was sent out by mail or email, not only could I expect a poor rate of return but also those who responded would be more likely to be native English-speakers which would also bias the results (based on my previous experience of research in WEC International).

In the end, although compliance was high – in that everyone interviewed returned a completed form, I was unsuccessful in limiting the bias towards Anglo-Saxon background respondents, partly due to my inability to gain access to organisations in western Sydney and, no doubt, due to all three interviewers also coming from an Anglo-Saxon background. In view of the access problems, I chose 50 interviews as a goal, as this seemed achievable within the time frame of the degree process.

After the completion of the focus group data-gathering, with renewed approval from the UNE Ethics Approval Committee for the interviewing process (Number HE08/156), I re-approached another government organisation with a major multicultural focus, with a department led by a woman who had been initially positive about the research, and she took the initiative to arrange several interviews with workers in her organisation. As occurred in this example, I primarily used personal contact to recruit interview participants, returning to the women who originally gave me access to their organisations, the two referred organisations and my own organisation. Two additional interviewers, who have extensive cross-cultural and multicultural team experience, were trained in the interview process and they also recruited interviewees through personal contact. As the three interviewers' personal networks were primarily in international Christian organisations, this has resulted in a bias towards voluntary organisations in the results. In order to be eligible for an interview, participants were required to have worked in a multicultural team for at least six months

and the team needed to have three or more cultures represented on it. I tried to ensure there was an equal balance of gender among the interviewees.

I also intentionally interviewed supervisors of multicultural teams. In this research, all supervisors had also had prior personal experience of working in multicultural teams. While it is very helpful to gather the opinions of team members, supervisors of a number of teams have the opportunity to observe different styles of leadership and different multicultural mixes and may be able to give a broader perspective on the issues involved. Their insight can help to balance isolated examples of teams that seem to be functioning well despite leaders not performing in ways that might be considered 'good'.

Conducting the interviews

I chose for people to do the questionnaire in the presence of the researcher, not only to maximise return, but also to allow opportunity for free and informal feedback on its contents. Respondents were also strongly encouraged to give their own views rather than what might be desirable to the organisation or researcher, in order to overcome any tendency to give a socially desirable response rather than their actual opinion (Simkhovych 2009). The interviewers encouraged participants to interact as they filled in the form. The formal interview consisted of a single question: "For each of the five most essential (or important) items that you have indicated above could you please give an example from your personal experience of why you think they are so important for good leadership of multicultural teams?" However, the question was open-ended in the sense that the interviewee was allowed to talk about whatever they wanted without restraint. A few respondents gave examples, most gave descriptions and others talked about issues on their teams. The interviewers were trained to encourage free sharing in relation to the question in order to gather rich descriptive data about multicultural team leadership in general. Written consent was gained for participation in the interview and for recording. All interviews except one (because the interviewee was too embarrassed about his English) were digitally recorded on a digital recorder or a mobile phone. For the one interview that was not recorded, the interviewer took written notes of what the interviewee said. The interviews ranged from 10 minutes to more than an hour, averaging about 15 minutes of recorded interview with additional time for introduction, explanation of the interview process, filling out the questionnaire and any further discussion the interviewee wanted to have after the recorded interview.

Data analysis and interpretation

Questionnaire data

The questionnaire data were entered into SPSS. The demographic data were analysed and summarised. The data were then examined for patterns according to gender, ethnicity, age, organisational type, time on the team, role in relation to the team, cultural background and degree of cultural diversity.

In order to ascertain the frequencies of the most essential characteristics, the number of respondents who marked each item as essential was entered into Excel and sorted in order to determine the characteristics or competencies that were considered most essential by the whole group. These data were then arranged into an ordered summary list of the characteristics and competencies of a good multicultural team leader.

The characteristics and competencies that had been marked by recipients as most essential were sorted into the training categories of 'knowledge of other cultures', 'character and attitudes', 'skills' and 'ability to create community'. The distribution of the essential items into these categories were then analysed for any differences according to gender and team role.

The most essential characteristics and competencies were analysed according to their mean Likert scores for each questionnaire item and sorted into different tables allocated as "essential", "very important" and "important". Separate tables were prepared for different genders, roles, cultures and cultural regions. These tables were then compared.

Interview data

All the recorded interviews were transcribed and saved as RTF files. The interview data were entered into Ethnograph. The responses were grouped according to the questionnaire items and then coded according to questionnaire items and any additional categories, as indicated by inductive and deductive analysis. The interview data from Ethnograph were collated, transferred to Microsoft Access for querying according to the Ethnograph codes and then prepared as summary reports for each code which could then be transferred to Microsoft Word for easy overview. This re-grouping and coding according to questionnaire item was necessary as interviewees did not necessarily discuss the items they had marked or issues that related directly to the questionnaire items. As so many of the interviewees discussed conflict in their teams, this was analysed as a separate area.

Coded items which were mentioned by larger numbers of interviewees were given priority in analysis in the assumption that if they came up more frequently in the discussion of what was essential, they

must be considered significant. This was measured by the of the number of people who mentioned the coded item rather than the time it was talked about, as the time varied according to the individual respondent and as one person may have referred the same item a number of times.

As the data were analysed in preparation for the construction of a profile of a good multicultural team leader, two distinct lists of essential characteristics and competencies emerged: the essential characteristics marked on the questionnaire and the list of what was mentioned as essential in the interviews. These lists were not identical. The coded items which were marked or mentioned by more than ten people were designated 'primary' characteristics or competencies. Those that were marked or mentioned by five to ten people were designated 'secondary' characteristics or competencies. Any characteristics or competencies that were marked or referred to by less than five people were designated 'tertiary'. These marked and mentioned lists were then compared and integrated to construct a descriptive profile of a good multicultural team leader.

Data presentation

The data findings and analysis are reported in Chapters 4 (Questionnaire data), 5 (Interview data) and 6 (Construction of a profile). The findings derived from the written questionnaire are presented, along with the analysis of the data and a list of the most essential characteristics and competencies as marked on the questionnaire form by the research participants. The interview data are then presented and analysed. Analysis and integration of the data towards the construction of a profile of a good multicultural team leader is presented in Chapter 6.

Ethical issues related to the research

The research process was approved by the UNE Ethics Approval Committee (HE07/159 and HE08/156). All participants in both the focus groups and the interviews gave informed written consent. As the interviewer was present in person, it was easy to explain the purpose and process of the research and to answer any questions. In some cases, it was a little difficult to obtain the formal consent as the participant could not see the point of the form and was more than happy to participate. No personal details were collected and the specific organisational affiliation of each interviewee was not collected. The anonymity of individuals is protected in the reporting through the use of pseudonyms. The names and specific identifying details of all organisations, apart from the organisation of the researcher, which is excepted as a specific case study, are not recorded or reported. Reports of the research will be sent to those who specifically asked for a report as part of the process of obtaining consent for participation.

It would be unrealistic to assume that my own experience of working in, leading, supervising and training multicultural teams has not influenced my analyses and interpretation of the data, especially coming from a culturally dominant group both within WEC International and also in Australia. In the conduct of the focus groups and interviews, I intentionally sought to give voice to others and give their opinions prominence.

Chapter 4: Questionnaire data

This chapter presents the data gathered through the questionnaires. First the demographic data gathered are examined, then the data concerning the characteristics and competencies. The questionnaire data are presented in ranked order according to what the participants marked as the most essential characteristics and competencies and then these ordered characteristics and competencies are arranged into the training categories of *know*, *be*, *do* and *create community*. This chapter concludes with a summary of the results relating to the questionnaire data.

Demographic Data

A total number of 51 people completed the questionnaire. The demographic data were analysed according to gender, age, time on the team, role with respect to the team, type of organisation, culture, number of cultures on the team and the degree of cultural diversity on the team. The data are reported below; 24 respondents were men and 26, women. One respondent did not indicate gender. Eight respondents were less than 30 years of age. The majority, 26, were between 30 and 50 years of age; 17 respondents were over 50 years old.

The majority of respondents (33) had worked in a multicultural team, or as a supervisor of multicultural teams, for more than two years. Nine respondents had worked in their role for less than a year and 9 other respondents, for between 12 and 24 months. Twenty five respondents were team members, 13 were leaders and 13, supervisors of multicultural teams.

Among the participants in the research, more women (15) than men (9) were members of teams and proportionally more men (8 men compared with 5 women) were leaders. The supervisors of teams were similarly distributed by gender (6 men to 7 women). In this research, the probability of a woman being a team member is slightly higher than would be expected (probability of 0.577) and proportionally more men are in leadership (probability of 0.615). However it is not clear whether this is an artefact of the selection process for the research (perhaps because there were two female interviewers and one male) or a bias that is inherent in either the teams represented or teams in general. In view of the higher number of men in leadership, it is surprising to find an equal gender distribution among supervisors, however it is not possible to determine whether this is also an artefact of the research selection process.

The great majority of interviewees (35) worked in voluntary or charity organisations. Of the remaining participants, 3 worked in an unrecorded context, 3 for a community organisation (NGO), 4 for government and 6 in business. This information is displayed in the table below.

Type of organisation	Frequency
voluntary or charity organisation	35
business	6
government organisation	4
NGO (community organisation)	3
unknown	3
Total	51

Table 2: Type of organisation

Culture of interviewee

Below is a table reporting the number of participants according to their self-ascribed culture. The interviewees named and recorded their own culture on the questionnaire form. As can be seen, the majority of interviewees were from Australia (14) and the USA (9). All those who described themselves as ‘Australian’, ‘U.S.’, ‘British’, ‘New Zealander’ or ‘Canadian’ were of European cultural background. The different cultures given by the interviewees and the number of interviewees who stated they were from that culture are tabulated below.

Culture	Frequency
Australian	14
U.S.	9
British (English)	4
German	3
New Zealander	3
Korean	2
Dutch	2
Swiss	2
Canadian	2
Chinese (Hong Kong)	2
Kazakh	1
Indian	1
Anglo-Indian	1
Ukranian	1
Lebanese	1
Taiwanese American	1
Northern Irish	1
Karen	1
Total	51

Table 3: Culture of interviewee

List of all the cultures in the teams in the research

Interviewees were asked to write down all the different cultures represented on their teams. The names of the cultures are as given by the respondents. They listed a total of 75 cultures. These cultures are recorded in the table on the following page.

Afghan	Equatorial Guinean	Philipino
African (unspecified)	Fijian	Polish
Albanian	French	Puerto Rican
American	German	Romanian
Anglo-Indian	Greek	Russian
Argentinian	Guadeloupian	Scottish
Australian	Hungarian	Serbian
Azerbaijani	Indian (unspecified)	Singaporean
Bengali	Indonesian	South African (Afrikaaner)
Bosnian	Iranian	South African (coloured)
Brazilian	Iraqi	South African (English)
British	Irish	South American
Bulgarian	Italian	Spanish
Burmese	Japanese	Sudanese
Burundi	Karen (Burma)	Swedish
Canadian	Kazakh	Swiss
Chinese (unspecified)	Korean	Taiwanese
Chinese (Hong Kong)	Korean American	Taiwanese American
Colombian	Lebanese	Thai
Congolese	Liberian	Turkish
Cote D'Ivoirean	Mauritian	Ukrainian
Croatian	Mexican	Uruguay
Dutch	New Zealander	Venezuelan
Egyptian	Northern Irish	Vietnamese
English	Pakistani	Zambian

Table 4: Cultures represented in the teams of the interviewees

Number of cultures on the team

As the dynamic on the team may be affected by the number of cultures represented, which results in greater diversity and complexity (Behfar et al 2006; Earley & Mosakowski 2000; Heimer & Vince 1998; Kippenberger 2000; Smith 1997), it is relevant to analyse numbers of cultures in the teams. The range of numbers of cultures in the teams researched was from 3 to 16 cultures with a mode of 5, mean of 9.5 and median of 6 cultures per team. The number of cultures on the interviewees' teams is displayed below in graph form.

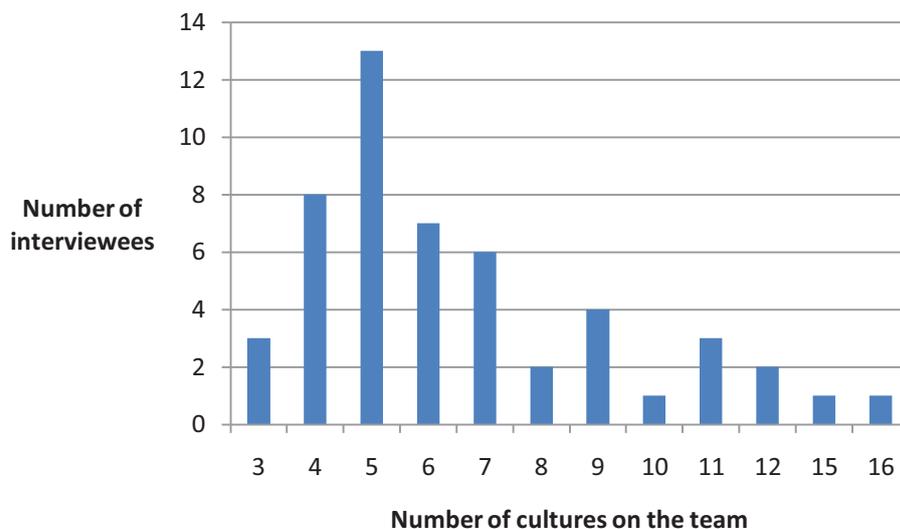


Figure 2: Number of cultures on the team

On examining the distribution of number of cultures in association with the gender of the interviewee, it seemed as if there might be more women in teams with higher numbers of cultures. However the distribution of cultures in relation to each gender was tested for normality using the Kolmogorov-Smirnov and Shapiro-Wilk tests (Greasley 2008:91) and found to be normal for both. An independent samples t-test was used to examine differences in number of cultures for each gender. The results showed that there was no significant difference: Male ($M=6.43$; $SD=3.34$) and Female ($M=6.93$; $SD=2.72$); $t=0.573$, $p = 0.569$.

Cultural region of interviewee

In view of the large number of white Australians and Americans in the culture results, it seemed good to ascertain the degree of bias towards the European cultures in the research. As can be seen in the table below, the great majority (41) of respondents came from Europe or European-background cultures so the research is highly biased towards this group.

Cultural Region	Number of interviewees
European	41
East & South-east Asian	6
South Asian	2
Middle Eastern and North African	1
Turkic & Iranian	1
Aboriginal, Pacific Islands and other tribal peoples	0
African (sub-Saharan)	0
Latin American	0

Table 5: Cultural region of interviewee

Number of regional groupings represented on the team

Due to the similarity between different related clusters of cultures, it is helpful to group cultures together in comparative studies, especially when trying to assess degrees of diversity. This approach is common in cross-cultural research (Hofstede 1997; House et al 2004; Trompenaars 1993). In this research, the cultures of team members were categorised according to the following regional cultural groups:

- European
- East & South-east Asian

- Latin American
- Aboriginal, Pacific Islands and other tribal peoples
- African (sub-saharan)
- Middle Eastern and North African
- Turkic & Iranian
- South Asian

In order to create a measure of diversity within a team, the degree of diversity was made by assigning the teams to the following categories:

1. team members all belong to cultures from same region
2. team members belong to cultures from 2 different regions
3. team members belong to cultures from 3 or more regions

As can be seen from the table below, the majority of teams had members from 3 or more cultural regions. Only two teams were comprised of members who were all from the same region. This indicates a significant degree of diversity in the team experience of the interviewees.

Number of regional cultures on the team different from the interviewee's culture	Frequency
all from the same grouping	2
2 different groupings	19
3 or more different groupings	30

Table 6: Number of regional cultures on the team different to the interviewee's culture

As noted with respect to the results concerning number of cultures and gender, it appears that more women are working in more culturally diverse teams than men. An independent samples t-test was used to examine differences in number of cultures for each gender. The results showed that there was no significant difference: Male ($M=2.43$; $SD=0.59$) and Female ($M=2.67$; $SD=0.56$); $t=1.43$, $p = 0.159$. A table comparing the degree of diversity with gender is follows.

culture groupings				Total
	male	female	unknown	
number of different regional cultures different to interviewee's represented on the team	1	1	0	2
all from the same grouping				
2 different groupings	11	7	1	19
3 or more different groupings	11	19	0	30
Total	24	26	1	51

Table 7: Relationship of gender to number of cultural regions represented on the team

In her research on attitudes concerning multiculturalism and their effect on action promoting diversity, Boske (2007) noted that women are more likely than men to translate knowledge and attitudes relating to cultural understanding into relevant action. It is possible that there is a dynamic here suggesting an avenue for further research.

Essential characteristics and competencies

Research participants were asked to mark the five most essential characteristics or competencies of multicultural team leaders from among the questionnaire items or the additional items they had added. The table below shows the frequency for each item being marked, starting from the highest. The italicized items are extra items which the respondents have added to the questionnaire list. More detailed analysis of the characteristics and competencies will be outlined in Chapter 5.

Questionnaire item	Number of participants who marked this item as essential
Committed to work through conflict to reach resolution	14
Respectful of others regardless of background	13
Respect and value each other Trust each other	11
Humble A positive attitude towards different cultures Communicate clearly	10
Approachable Courageous to confront problems	9
Always ready to learn Empower others Feel safe to be themselves and to say what they really think	8
Personal experience of other cultures Feel like they belong and care about each other	7
A broad knowledge of other cultures Forgiving of mistakes	6
Open-minded Ready to try new ways of doing things Tolerant of difference Respect for individual difference within cultural groups A commitment to continue to learn about other cultures Manage intercultural conflict on the team	5
Identify cultural differences on the team to others; Understand the interpersonal dynamics on the team; Help team members communicate with each other; Adjust his/her approach according to individual and cultural differences	4
Specific knowledge of the cultures represented on the team; Patient; Inclusive	3
Willing to take risks; Diplomatic; Fair; Self-aware; Good at networking; Respect for different religions and beliefs; Recognise others' emotions; Help team members work comfortably within the culture(s) of the country where the team is working; Feel safe to explain and articulate things that make them feel uncomfortable; Feel they have equal voice and influence on the team; Are not afraid to deal with issues; <i>Enjoys the team</i>	2
Flexible; Consultative; Confident; A good mentor; 'Down to earth'; Self-disciplined; Help team members work comfortably within the organisation's culture; Understand and appreciate each other; Celebrate difference; Can comfortably evaluate and plan work practices together; <i>Vision: Able to envision others – either communicate a vision or lead team vision; Ability to make and bold decision; Accepting; listen to individual people and not make assumptions; not have a 'limiting' definition of culture; self-disclosing, vulnerable; a deeply held conviction of the value of multicultural teams</i>	1

Table 8: Frequency that characteristics and competencies were marked as essential

Analysis according to training categories

The following graph shows a count of the essential characteristics and competencies distributed according to the training categories of ‘knowledge of other cultures’, ‘character and attitudes’, ‘skills’ and ‘ability to create community’.

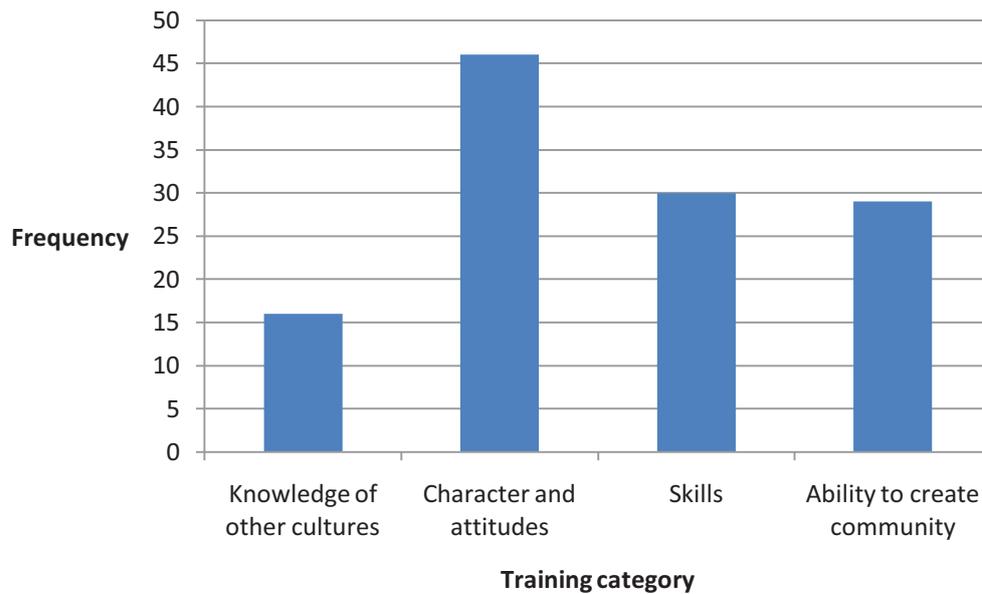


Figure 3: Frequency of essential characteristics and competencies according to training category

The higher number of ‘character and attitudes’ characteristics marked as essential by research participants probably reflects the higher proportion of these items found in the original questionnaire as is demonstrated in the comparative graph below.

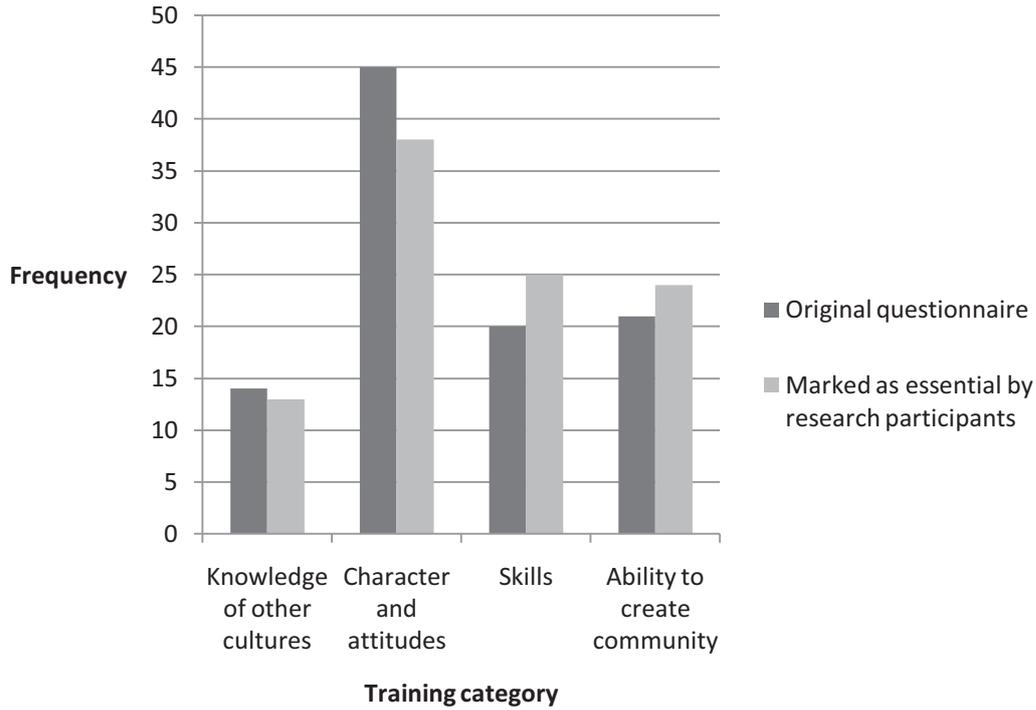


Figure 4: Comparison of frequency of essential characteristics and competencies between original questionnaire and those marked as essential

The percentage, per training category, of the characteristics and competencies marked as essential by research participants, is shown in the following graph. This indicates a significantly greater emphasis on the training category of ‘character and attitudes’ than the other training categories.

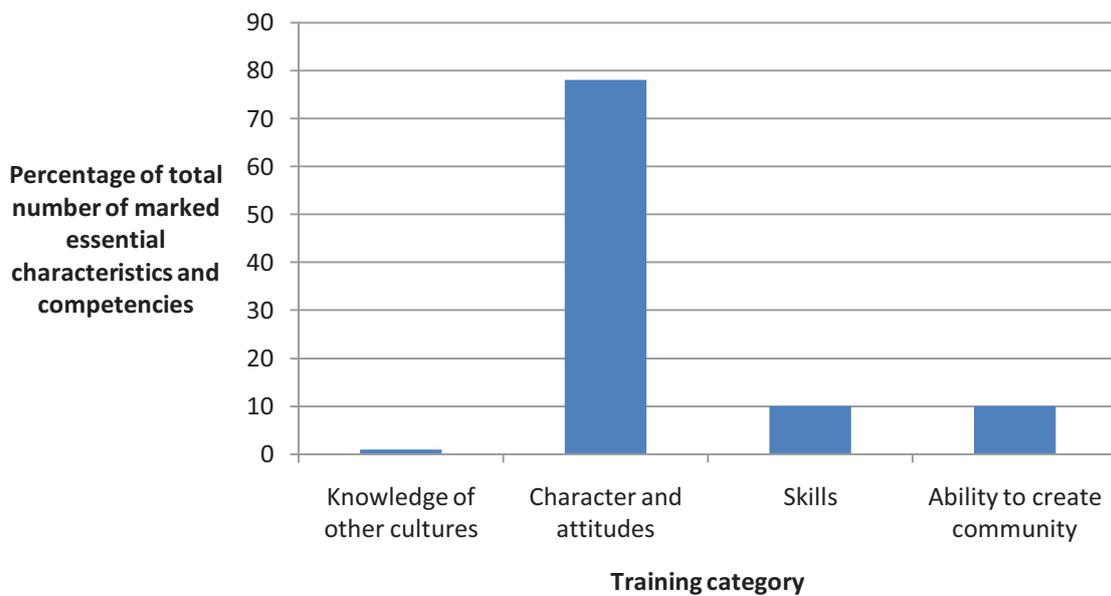


Figure 5: The percentage of characteristics and competencies marked as essential shown according to

training category

Analysis according to gender

There was no significant difference in emphasis between genders. The graph below compares the percentage, per training category, of essential characteristics and competencies as marked by male and female respondents.



Figure 6: Comparison of marked essential characteristics and competencies between men and women

Analysis according to role

Analysis for difference in response between supervisors and team members (including leaders) showed that the supervisors had an even stronger emphasis on character and attitudes than did members. The following graph shows the difference between the training category percentages of characteristics and competencies marked as essential by supervisors in comparison to team members and leaders.

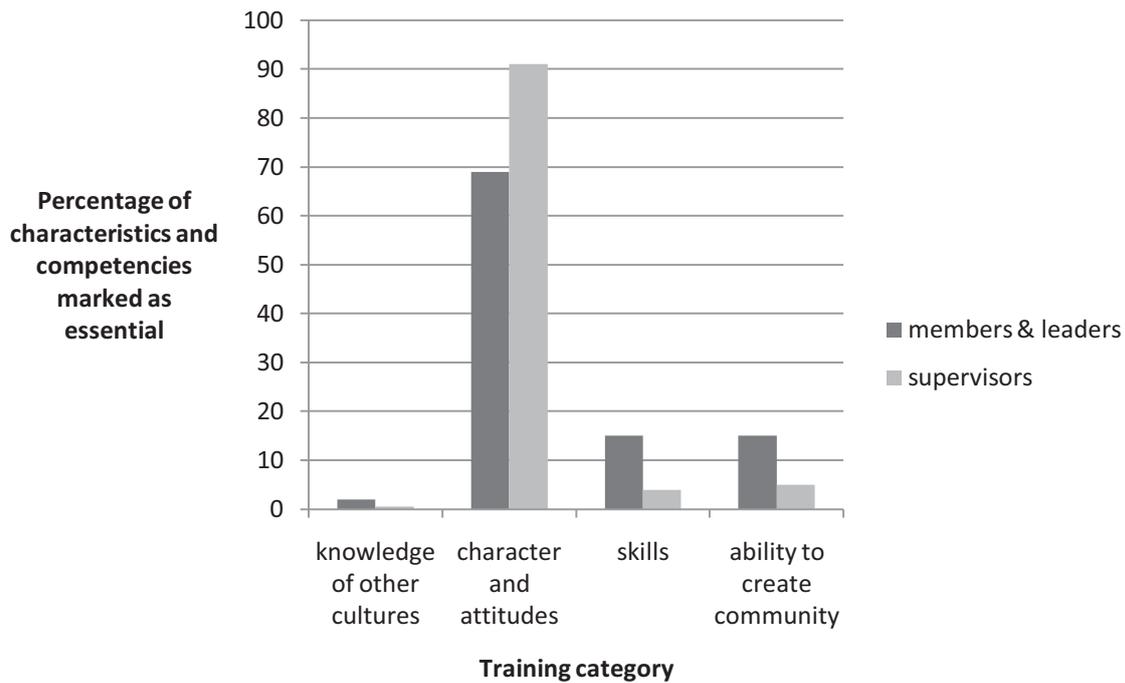


Figure 7: Essential characteristics and competencies marked by members and leaders in comparison with supervisors

The frequency of essential characteristics, organised in training categories, according to cultural distribution was analysed. There was no significant difference found according to culture, but there were not enough respondents from non-European cultures to make any intelligent comment on this area.

Collation of responses

The mean Likert score for each questionnaire item, and extra characteristics and competencies given by respondents, was calculated and the characteristics and competencies were ranked from most essential to least important. The characteristics and competencies were grouped according to the Likert score interpretive scheme given in the table below.

Internal Range	Interpretation
1.00 to 1.49	Essential
1.50 to 2.49	Very important
2.50 to 3.49	Important
3.50 to 4.59	Helpful
4.50 to 5	Not important

Table 9: Likert score interpretive scheme

The ‘essential’, ‘very important’ and ‘important’ characteristics and competencies were then sorted into the training categories of ‘know’, ‘be’, ‘do’ and ‘create community’. In the context of the profile, ‘know’ refers to the knowledge of other cultures, ‘be’ to personal characteristics and attitudes of the leader, ‘do’ to the personal skills the leader needs and ‘create community’ to the specific skills that relate to facilitating the interpersonal relationships on the team and building their corporate identity. The results for ‘essential’, ‘very important’ and ‘important’ are displayed below.

ESSENTIAL			
KNOW	BE	DO	CREATE COMMUNITY <i>where members:</i>
	<ul style="list-style-type: none"> • respectful of others regardless of background 		

VERY IMPORTANT			
KNOW	BE	DO	CREATE COMMUNITY <i>where members:</i>
<ul style="list-style-type: none"> • a broad knowledge of other cultures • specific knowledge of the cultures represented on the team 	<ul style="list-style-type: none"> • committed to work through conflict to reach resolution • a positive attitude towards different cultures • tolerant of difference • approachable • always ready to learn • open-minded • humble • forgiving of mistakes • patient • inclusive • courageous to confront problems • a commitment to continue to learn about other cultures • respect for individual difference within cultural groups • personal experience of other cultures • ready to try new ways of doing things • flexible • respect for different religions and belief • diplomatic • fair • self-aware • self-disciplined 	<ul style="list-style-type: none"> • communicate clearly • manage intercultural conflict on the team • empower others • help team members communicate with each other • identify cultural differences on the team • understand the interpersonal dynamics on the team • adjust his/her approach according to individual and cultural differences • help team members work comfortably with the culture(s) of the country where the team is working • recognise others' emotions • help team members work comfortably within the organisation's culture • articulate and explain cultural differences on the team to others 	<ul style="list-style-type: none"> • trust each other • respect and value each other • feel like they belong and care about each other • feel safe to be themselves and to say what they really think • are not afraid to deal with issues • feel safe to explain and articulate things that make them feel uncomfortable • understand the different cultures on the team • understand and appreciate each other • can comfortably evaluate and plan work practices together • feel they have equal voice and influence on the team
IMPORTANT			
KNOW	BE	DO	CREATE COMMUNITY <i>where members:</i>
	<ul style="list-style-type: none"> • consultative in approach • confident • a good mentor • insightful • willing to take risks • good at networking • respected in his/her own cultural community • good at working with the system • 'down to earth' 		<ul style="list-style-type: none"> • celebrate difference • have common experiences

Table 10: Characteristics and competencies ranked by relative importance and organised into training categories

The mean scores for each questionnaire item were compared with respect to gender, culture and region. No significant differences were demonstrated. The detailed comparative tables are presented in Appendix F.

The ranked characteristics and competencies tables for members, leaders and supervisors were compared. The comparative tables are found in Appendix G. Members and supervisors highlighted conflict management as essential and both leaders and supervisors stressed the importance of respect regardless of background. The supervisors had a much longer list of essential characteristics and competencies than leaders and members, all of which related to aspects of attitude and character.

Summary

The questionnaire was completed by 51 respondents who were closely distributed by gender. Although the results hinted at more men being leaders of teams and more women working in more diverse teams, this research does not have the empirical strength to indicate any major significance in relation to these observations. Most respondents were above 30 years of age, with 17 being older than 50. Forty two respondents had worked on teams for more than a year, 33 of those for more than 2 years. There were 13 supervisors, 13 leaders and 25 team members. Only 4 respondents worked for business organisations, all the rest were in voluntary, government or community organisations. The majority of respondents were from European-background cultures and therefore the research is biased towards this group. The respondents represented 18 different cultures and worked in teams comprised of members from 75 different cultures. Most teams represented in the research demonstrated a significant degree of diversity, with all except two teams having members from two or three different cultural regions.

All variations of analysis of the characteristics and competencies marked as essential demonstrated that respondents considered character and attitudes the most major area defining a 'good' multicultural team leader, although as the questionnaire had more items in this category, some of this result may be attributed to an artefact created by the questionnaire. Supervisors placed an even greater emphasis on character and attitudes than members and leaders. It was not possible to demonstrate any difference in patterns of distribution with respect to training categories according to culture or region, but this may largely reflect the very low numbers of respondents from non-European cultures.

Chapter 5: Interview data

In this chapter, the interview data are first analysed for differences in what is discussed between supervisors and team members, then the interview data are presented. The interview data provide a rich description of what the interviewees mean by the characteristics and competencies they marked as most essential on the questionnaire. The focus in the description is on gaining an understanding of what the terms mean in the context of the interviewees' team experience, rather than what the dictionary definition of the words may be.

Comparison of interview data according to role

The number of supervisors who mentioned a particular characteristic or competency was compared with the number of members and leaders who mentioned the same characteristic or competency. Tables showing these comparisons are found in Appendix G. There was no significant difference between the characteristics and competencies discussed by supervisors in comparison with members and leaders.

Interview Data

This section begins with some specific examples of problems in multicultural teams provided in the interviewees' own words. Following this the interviewees' responses concerning conflict are outlined. Then chapter then proceeds to the different categories used in the questionnaire: knowledge of other cultures, personal qualities and things a good multicultural team leader needs to be able to do. Within each questionnaire category, the data are ordered according to decreasing frequency of being mentioned by the interviewees. Where a later characteristic or competency's description has already been included in a more frequently-mentioned characteristic or competency, or where the interview data relating to that item did not include any information specifically relating to team leadership, it has not been presented as a separate item.

All names of interviewees and people they mention have been changed to pseudonyms in order to protect their privacy. In some of the examples given by the interviewees, the details of ethnicity and context have been changed to protect anonymity.

Specific examples of problems in multicultural teams

Following are a number of specific examples of problems experienced by interviewees. They give an overview of the range and complexity of conflict in multicultural team contexts.

MeiLin describes the conflict in her team:

“We have a team of Korean and another couple from Switzerland and Chinese...basically three culture here and when we talk about...like the woman should preaching or not...because the Korean lady ...maybe she's among us the second older or she's older ...and she felt herself...I'm older, I can be preaching but then...that is an area of her language ability may not able to truly communicate and then there's also the...team leader who is...well-experienced, have been preaching a lot... however the language ability is not capable either...so there's a Sunday who doesn't have anybody around it's just left to this Korean lady.... felt she need to take on but later we thought...well we better ask somebody from outside but her needs...was being hurt...she's lady...shouldn't preaching...in front of this...in the Muslim culture...man isn't want to listen to woman in a sense....the team leader needed to address it...in a way slightly talk about it...I guess to clarify something....that may be leaving a gap of hurting for this Korean lady....I don't know how the solution...”

Michael gives an example from his experience:

“I had a situation with a _____ who was...Portuguese...she's very forceful, very strong conversation...I reacted by sitting back, and not laughing but smiling and sort of taking the piss just because...we were having a fun conversation...it wasn't a drama...I withdrew rather than engaging, leaning in and engaging... whereas she would have seen that as a good thing, leaning in and engaging...I didn't want to lean in and engage because I didn't want it to come across like we were having an argument but having now gone away and learnt a little bit more about some cultures and that was one of them I now know that had I leant in and engaged I would have actually...it would have been better for her because she would have felt that she was getting somewhere with me...”

Derek talks about a European colleague in a team of Americans,

“...he for a long time would make a lot of noise about how he was European and you all were Americans and you did not understand him...”

Anna had a problem with how a team member was expressing herself:

“There are some cultures that are very argumentative...more so than others and...loud at the same time....and to my mind that's ...that really rubs me up the wrong way and I'm about...consulting, talking it through, be reasonable, nip things in the bud...even little things become World War 3...and I had to learn a lot about that because...to me it was conflict and I'm thinking, what the hell, it's just...what's that about...you know...ranting and raving about when we would have our team meeting you know...I've never known anything quite like it....and I was...have I really done something that wrong...”

Mary explains that they were called into

“a situation where we had to go into a team who were not really communicating with each other and they had tried as a team but were at an impasse on a certain situation ... some of that was to do with the culture, particularly we had an Asian culture involved and a western culture and ... the person felt they could only do it through an intermediary...”

Holly continues,

“there was obviously lots of issues going on which the manager had a problem with but she never directly dealt with any of the issues... she never talked with individually or confronted the people she had issues with...the only time we were ever aware that there was something going on was when she'd write it on the noticeboard and then every single person would take it to heart that something was going wrong and they'd assume it was aimed at them and presume the other people, depending on their culture, either ignored it or felt that it was ... their direct responsibility... when we were one on one with her she just pretended that everything was okay...”

Tomas admits to confusion about what was happening in his team:

“... The real reason was not recognised and they caused disruption of the team and I think that almost it would need to be like a supernatural way of knowing what is really going on in the dynamics because sometimes you never find out the truth because people are not honest about it.”

Jill outlines a conflict she had with her leader:

“It was just a crazy day...something happened and I said to our team leader...oh, can you take this girl... and thenI looked over and she wasn't doing what I'd asked her to do and "Grr!" and so I kind of took her back and at the end of the day I went up to her and

said I'm so sorry that I was abrupt with you... I know I shouldn't have acted that way and I know didn't respect you and she said, oh, that's fine...you know ... and then later on I got an email from her just expressing I was really angry at you even after you apologised to me... because we're so confrontational, we'll bring the thing right out in the air and yet she said she didn't want to hurt me even in her response to that ... “

Shoni believes conflict in multicultural teams to be inevitable because,

“We bring so many different colours and flavours to the table and ...obviously there would be some situations where ...there would be a clash of ideas.”

Kylie describes another conflict:

“We had the Afghans... had a huge one... massive... the person they respected the most ... like he was it....hit a young man... they do it physically... they're very...and ...same people group and everything like that... this man was highly regarded by the foreigners, highly regarded by... the leadership.”

Hans gives a more specific description of an intercultural dimension to conflict:

“When you approach them very straight or bold they would be frustrated and walk out or do anything or just say yes but mean no...”

Peter talks about conflict caused by language issues:

“Because the spoken language in my case is English, those who struggle in English, where English could be their second or third language - mistakes are going to be made. People are not going to understand clearly what the task may be or what the direction is and they may think they understand and they go and do a job which may not necessarily be correct and ...They're going through difficult times or their English is not so good. Their employers out there in the public and private sectors are very very unforgiving and they treat people like children because they don't understand the language. “

Kylie again,

“They had a get together within the work team ... you could feel it even... it's still there... it just didn't seem to really resolve... which was hard... it was almost like... this was within the () leadership there was a sense of still hurt... I think... we could feel the underlying... situation there.... it almost felt like we were on sides...like there was almost like two sides.... I didn't realise it... different conflicts that were happening that I came into that I wasn't aware of ... and they're good people... but I think there was also a cultural thing

too...this is a Korean culture and a Dutch culture... I think the Dutch are fairly direct and the Koreans do things a little bit... there's a respect...and I think maybe... if it had been done better... probably it wouldn't have hurt... traumas...continual traumas...”

Hans explains how he miscommunicated over the telephone:

“...like because being a relational culture... when you telephone you talk you just don't go straight to the point and me as being a westerner don't see any sense in phoning if you don't come to the point you know so I just ... phoning business she thought she's not important but she wouldn't say it and I didn't pick it up. “

Anna talks about inter-ethnic conflict which impacts multicultural teams in her work context:

“...because you havethe way some language groups have been split up is very much on country lines or divided lines, you know: Serbs, Croatians...Sri Lanka, Tamils, that sort of thing....and some people just choose ...we're going to agree to disagree...so you never get to a point of making anything work...you know....and soall you spend your time doing is arguing ...”

Peter discusses a complex interaction between culture and socioeconomic status:

“The great challenge is that even within the Chinese culture there are many different sub-cultures. So you have the Mandarin ministry and the Cantonese-speaking ministry. Up until recently, the Mandarin was pretty much with people of lower socioeconomic position whereas Cantonese is always with the higher educated and professional groups. So there was a challenge there for the Cantonese to accept the Mandarin as equal. “

PhaikSee describes conflict arising out of a difference in cultural values:

“There was this Asian girl ...she's from Beijing...she's not admitting to her mistakes...and ...in China... you're not taught to admit to your mistakes... they'll try to protect their job...it doesn't really work in Australia...if they are from China... you can't ... make them admit to their problems...for example...I was brought up here....but not taught to say sorry at home because... for me to say sorry to my parents..is like I maybe killed someone...committed a crime..if I did something wrong...I wouldn't admit it...I would ... do something to get over the things that have happened... especially like you know...female and male especially...you can't tell them they're wrong...they always have to be right..male...”

The concept of saving face makes doing performance reviews particularly challenging for Anna:

“We have people who will argue their performance reviews becauseyou never accept anything but good ...because of losing face...but the truth is that ...their performance isn't good put against the expectations of their role but they will argue and argue and argue orthe manager who is ...Chinese won't deal with an issue because the other person will lose face well I'm sorry they're not doing their job, how do we work that through and how do you understand that that's what you're expected to do as the manager and you actually have to overcome your fear of losing...which is greater... and if your fear of losing face is greater than doing your job as a manager then why did you take the job? ...they won't accept, no matter how many examples you put through ... they're documented examples of what they didn't do but the point is they don't agree, they never will agree because culturally you don't...you never admit to making a mistake or being wrong.”

Anna found it difficult to balance the different cultural requirements relating to funerals and family commitments:

“One conflict I find difficult is when ...when someone passes away and that whole notion of family...that's probably one of the hardest ones under the rules of certified agreements and how much leave you give and....somebody seems to get a lot and somebody else doesn't ...some people have family coming out their ears you know ...I mean they really do ... and then you've got to keep work ...going ...and the only thing that the ...indigenous person will have or the Italian family where you've all got to go you know...that comes first...”

Daniel describes differing expectations of team:

“We've got one Korean family that has, I think, very high fellowship expectations of us and yet we're not even sure if they have actually read the field manual in spite of repeated requests that they do so. And we love eating kimchi and we love eating the food with them...butwe're not a team if we just eat food together...we're not there just to have fellowship. ... It's yet to see if they will get into the vision. We hope they do. We feel uncertain about that.”

Josh's team works in a second language which often causes misunderstandings:

“Our group actually works all in Turkish so often there's misunderstandings that happen all the time and ... One time we had a meeting and through communication we missed ...two of us missed the meeting and one person... we realised that that caused... went silent...”

Conflict

‘Committed to work through conflict to reach resolution’ was the characteristic of a good multicultural team leader that interviewees indicated was most important. 14 out of 51 respondents (27%) marked it as one of the five most important characteristics. In the interviews, 30 out of 46 interviewees (65%) talked about conflict in their teams.

Shoni comments,

In every multicultural team there will be conflict because we bring so many different colours and flavours to the table and ...obviously there would be some situations where ...there would be a clash of ideas...a multicultural leader should be committed, should be driven to work through that conflict towards resolution rather than leave it festering within the group because that will absolutely bring the downfall of the group.

This section provides a summary of the interviewees’ opinions as to causes of conflict, descriptions of how conflict was handled on their teams, things that helped in resolving conflict, the results of conflict and interviewees’ suggestions for managing conflict in multicultural teams.

Results of ongoing conflict

The interviewees outline a number of consequences for teams in which conflict is not dealt with or is unable to be resolved. The issue causing conflict may initially be covered over, however the problem remains and may resurface (Ayshe). The team may stagnate or “get stuck” (Norman). There may be ongoing confusion (Holly) and continuing hurt or trauma (MeiLin and Kylie) which may be carried by team members for years (Harley and Hans). Team members may take sides in the conflict causing division in the team (Kylie). Unresolved conflict may result in team destruction (Else, Susan, PhaikSee, Daniel and Tomas). Interviewees attributed the collapse of their teams to unresolved conflict which was not dealt with, unforgiveness (PhaikSee and Tomas), continuing conflict which resulted in “burn out” in the leaders and team members (Daniel) and a leader who did not include the team in his decisions (Susan).

Causes of conflict

The specific causes of conflict in multicultural teams identified by the interviewees were intercultural conflict, leadership faults, member faults and problems in the team dynamics.

Intercultural conflict resulted from differing values (Peter, Anna and PhaikSee) and historical inter-ethnic tension and rivalries (Anna and Peter). Different cultural styles of communication also caused misunderstanding, such as the degree and volume of expressiveness (Anna) and

different ways of interpreting body language (Michael). Different cultural expectations concerning funerals and family commitments also affected team life as different team members needed more time off work (Anna).

Specific leader behaviours which interviewees indicated as causing conflict were the leader's unwillingness to discuss problems (PhaikSee and MeiLin) or the leader giving the team mixed messages, in which it was unclear who was being addressed or what the specific problem was (Holly).

Conflict can be caused by a team member's poor performance (Anna), inappropriate behaviour (Kylie) or the deployment of other workers (Jill). Daniel described problems relating to team members having different expectations of what team is and members pursuing their own individual agendas, which affected how team members spent their time. Being unwilling to forgive (Peter), not being committed to work through conflict (Tomas) or avoiding conflict (John and Kylie) also prevent conflict resolution.

If conflict is prolonged, trust is eroded in the team (Richard). Poor, unclear or miscommunication (Kylie and Holly) cause conflict in teams, and this is compounded when teams use languages which are not the heart languages of all of their members (Josh and Peter). Hurt may be caused by team leaders (Heike) or members (Kylie and MinHi) and resolving hurt in intercultural relationships may not be straightforward (Jill). Even simple administrative misunderstandings can cause conflict (SonHyang). Some conflict may be due to "power play issues" (Daniel) and to taking sides (Kylie).

How to manage conflict

The resolution of conflict brings good outcomes to the team. Anna's non-performer who received accurate feedback is now leading the team. In contrast to the confusion of Holly's workplace, MinHi says that resolution brings clarity. In some cases, the leader may have to ask a team member to leave for resolution to occur (Kylie). Norman and Robert believe that resolution allows the team to move forward. Josh comments that it helps if the team is ready to make changes to the way it does things. Robert reminds us that mistakes can be forgotten. For Ulrike, the bottom line is that the conflicting parties are now able to work together and "achieve something beautiful". Norman mentions the value of the "proving" of the leader as well through the process. Robyn rejoices in,

restored relationships, greater appreciation for each other and team bonding.

Jill and MeiLin both propose that it is important to specifically identify the problem and its source in order to be able to confront and deal with it. Ayshe believes it is important to “try to resolve problems right away”. Anna echoes this when she states that the leader needs to “nip things in the bud”. She elaborates by saying,

if you think there's something wrong there probably is and you probably don't know what it is, especially if you're in an environment that is unusual or you've got someone ...who may not know that they're offending... ...and you probably wouldn't say oh that's because of the culture I wouldn't talk to them about it, I don't know how to, well you've got to find a way...

Ongoing learning about cultural areas that had caused problems in the past enabled Robyn to better relate to and appreciate people from that culture in the present. Hans shares how it took him a long time to learn how to be more culturally sensitive on the telephone. Derek posits that culture should never be used as an excuse to avoid difficult issues. Both PhaikSee and Anna stress the importance of adjusting manner of communication, behaviour and expectations when either confronting problems or trying to help people from other cultures resolve conflict in the team context. Anna finds that making expectations very clear helps to avoid problems relating to saving face. PhaikSee feels it is also important to explain what the local culture expectations are, so the person can understand better how others perceive her behaviour. Hans raises the issue of the need to negotiate a common ground between the different ways cultures on the team approach decision-making and have expectations of a leader.

Talking with team members who seem to be in conflict can help to resolve misunderstanding (Anna, Else, Stuart and Derek) as well as helping team members to talk with each other (Derek, Robyn, Jill and MinHi). The same applies for poorly performing team members: giving feedback by talking about the problems can help to resolve the issues (Anna). Hanni, Heike and Stuart stressed the value of the team leader’s approachability in enabling team members raise concerns and talk through problems. Hanni contrasts approachable and non-approachable leaders:

I know that in many cases when there’s been conflict or problems if the team leader’s approachable that makes a big difference and team members feel they can get the problems sorted out because they know their team leader doesn’t mind being approached ...Other team leaders I’ve seen... their busy lives...kind of almost speak don’t bother me with anything else.

Team leaders need to take the time to really discuss with team members what is happening (Stuart, Peter and Heike). The leader needs to invest time and effort to help conflicting members

talk with each other and resolve their problems (Ayshe, Josh and Ulrike). Norman also stressed the importance of the leader giving time for the sake of resolving interpersonal conflict, even over years. Trish equates commitment to work through conflict with perseverance. It does not matter how hard it is, she says that conflict should not be accepted as “the status quo”, “normal”, “allowable” or “acceptable”. Like Josh, she expects the leader to keep the team working at the problem until it is resolved – even if it is not the most perfect or ideal resolution. PhaikSee wishes that her team leader would talk about problems rather than just punishing her staff without explicitly stating why. MeiLin wonders whether her team leader talking with a person causing problems on her team would have prevented or reduced the hurt that person experienced. Derek advocates giving people who are complaining a platform to explain their concerns to the whole team. SonHyang thinks that people should have the courage to say what needs to be done. Josh considers an increasing conflict in his context and says that someone needs to say something, preferably the leader.

Sometimes the team leader will need to act as a mediator to enable those in conflict to interact with each other (Mary). Kylie, Mary, Ulrike and Josh all described the benefits of having a third party – either within the team or from outside – who is able to bring conflicting parties together and enable them to talk through the conflict. Kylie also mentions the value of an outside person who can bring a helpful perspective as those involved “don’t always see things clearly”.

“Unless you have a heart of forgiveness,” says Peter, “you’ll have conflict all the time.” Robert and Jill both confessed their inappropriate behaviour to their team leader and were able to work the problem through to resolution. Heike admires her team leader because he is ready to ask forgiveness when he hurts others. Norman states,

I suppose that's the [leader's] key work...to either forgive and leave it or ...leave it and learn from it.

Josh and Robyn relate how creating a team context where people feel safe to be themselves enables people to share freely enough to work through misunderstandings, intercultural conflict and feelings, including hurt. Without respect, Norman believes “you defeat yourself before you start”. Peter and SonHyang agree on the importance of patience which Peter believes goes together with tolerance and understanding. Trish thinks that if the leader can create an atmosphere in the team where positive interactions are ensured, this can help to prevent or resolve conflict. Hanni and Ulrike both emphasize the need for sensitivity in relating to the people involved in conflict. Ulrike additionally mentions the importance of a “tactful manner”. Derek and MeiLin both bring up the need to be aware of personality as well as cultural

differences. Norman and Jill both talk about how important it is to learn from conflict as it is experienced and Jill and her leader made a point of sharing their experience with the whole team so that they could learn from it together.

Knowledge of other cultures

Fifteen interviewees discussed the importance of leaders knowing about the specific cultures on the team. Examples were given of specific incidents, problems or conflicts on teams which related to the team leader's need for specific cultural knowledge.

PhaikSee explained the difference between Chinese and Westerners in relation to admitting mistakes. Harley reflected on his experiences of offending a Singaporean by asking her to do a low status job and misunderstanding the direct communication style of a Swede as if she was being overly critical. Denise discussed the difficult team dynamics between British, with whom silence was equated with, "yes", and Dutch who had only expressed an opinion but who the team leader thought had made a decision. Michael explained how different cultural styles of communication affected his physical behaviour (in needing to become more physically expressive with southern Europeans) and also made him more aware of the impression he made on others.

Ethnocentrism blinds the leader to intercultural dynamics on the team. Hans explains from personal experience:

Very often you have your own way and you sometimes think everyone ticks like you... I'm not a person who is really thinking much how could someone else be different to me. I'm just assuming things and going in the direction what I think...I realised I hurt one person of our team and she told me after, I don't know, 3 or 4 years.

Derek gives an example illustrating how a culturally dominant group within a team can also bring an ethnocentric flavour to team dynamics.

I brought him [a European] to our [Americian] leadership team and ...everybody isolated him...because of the ...majority being non-European...I recognised this was about the 3rd or 4th European that we'd tried to integrate onto the team ...The majority would say ...we've got the one unique European person that isn't like other Europeans...This isn't representative so we can't really listen to him because he really doesn't represent the European population ...

Holly gave the example of her ethnocentric team leader who always bent the rules to suit the priorities of her own culture but did not take into account the different cultural values of her team members.

Emine gave a specific example of a clash between Australian legal requirements concerning confidentiality and the way different cultures handle and share information. She needed to understand where the different cultures placed boundaries and then to be able to educate her different team members on how Australian law affected both their work and conversations outside of the work environment.

EunHee stressed that knowledge about the different cultures on the team is not sufficient, it has to be coupled with acceptance of the various cultures. She gave a particular example where the team leaders seemed to respect the local culture in which the team was working but not the cultures of the members of the team despite having knowledge of them.

Derek illustrated the importance of understanding a team member's culture well enough in order to understand when, in a conflict situation, it was appropriate for culture to be blamed. He gave an example of a team member using the "culture card" to avoid taking steps to resolve conflict with another team member.

Nine interviewees discussed the importance of having a broad knowledge of other cultures for effective multicultural team leadership. Emine and Anna talked about the importance of visiting different countries although Anna commented that without the experience of actually living in other countries it is possible to sometimes have a mildly patronising attitude, not understanding that the superficial experience of short visits or reading books and watching television, does not compare with the challenges of living there. It is also possible to learn, says Emine, by talking to people from other cultures in the community, attending cultural events and by doing research related to specific areas of interest.

Natasha agrees that broad knowledge of other cultures allows you to not only identify which issues are culture-related, but also to be aware of what might appear. Michael concurs that a broad knowledge of other cultures helps leaders to be aware of things that they might otherwise be oblivious to which could then lead to miscommunication. Michael also refers to the need to be open to understand how your behaviour or words are being interpreted by people from different cultures. Natasha adds that a broad knowledge of other cultures also enables the leader to be more open to trying new ways of doing things. Keith points out that a broad knowledge is essential in order to understand the diversity within a culture not just between different cultures. He describes the need to be

culturally agile....able to bend and stretch and feel...even within one small cultural group....because even families or streets within a community will have different ways of being and behaving....

A broader experience also engenders a humble attitude and respect founded on the appreciation of how much more the leader knows needs to be learnt (Keith). SonHyang adds that the understanding of how much there is to learn has to be coupled with an eagerness to learn about other cultures. John stated that the most culturally sensitive leaders that he had seen were those who were always reading about and observing other cultures. It is essential for team leaders to have a broad knowledge of other cultures, especially the major ethnic groups located within the multicultural community where they are working (SonHyang). A leader who appreciates how much he still had to learn also provides a model of continual learning to the rest of the team (Keith).

PhaikSee gave the example of an Asian woman in their team who did not understand or follow the local cultural approach and who would not admit to doing anything wrong. The leader of the team, who did not understand or appreciate the culture of the Asian woman, did not handle the situation appropriately and the problem was not able to be resolved. She felt that a broad knowledge of other cultures would have helped the team leader to understand what was occurring and not only deal with the problem but also educate the Asian woman in how to relate to the local cultural work situation. Michael gives the example of a conversation in which he did not understand the cultural cues consequently acted in a way which suited his own culture but which conveyed the wrong message to the other person. He felt the only way to avoid this was to be continually learning about other cultures – something which was particularly poignant to him as he had just returned from a cross-cultural training seminar and had just understood how much he had not been understanding in his team.

Six respondents believed that personal experience of different cultures is important for effectiveness as a multicultural team leader. Keith described this as being good because it enabled the team leader to pass on “learned truths, learned realities ... and ... deeply learned problems” as well as developing respect and empathy for the local culture that the team is interacting with.

Shoni referred to the respect for another culture which comes through personal experience that leads to deeper understanding. She felt that this respect, which develops through personal experience in one culture, naturally extends to respect for other cultures. Keith commented that the personal experience of inadequacy, progress and growth enables the team leader to

appreciate and empathise with team members from other cultures. He states that learning about cultural difference as theory needs to be augmented by experience as it

can't be learned in any other way but actually experiencing it and feeling those kind of things -- your soul and your body, your nose and everywhere.

Anna emphasizes the same as she discusses how “experience controls the way you approach things” and how nothing can match the emotions which are part of the challenge of living and adapting to a new culture.

Ulrike, informed by her own experience of living in another culture, emphasized the value of experiencing hurt in developing self-awareness and helping the leader understand the degree of effort needed to really connect with and understand people from other cultures. She explains,

it's more than ...something we can study...as ...we hurt each other in different cultures...it is good to have had an experience ofbeing out of my own depths, ...being stretched ...even knowingopening a file in my brain to even have a sensory for things that are not in my worldview...

Anna echoes this, describing her difficulties in coping with humour, language, exhaustion and normally simple tasks of everyday life, such as having her hair cut. As a result of her experiences she “drives” herself to ensure that her team is not exclusionary and to minimise the emotional trauma of adjustment for new members of a team from another culture.

It is clear from the comments that for this characteristic to be recognised as important, the interviewee needed to have had personal experience of living in another culture and could then extrapolate its importance to multicultural team leadership.

Personal Qualities

There is significant overlap between the different characteristics of good multicultural team leaders as described by the interviewees. In the presentation of the data below, I have tried to focus on the specific distinctive of each quality which distinguishes it from other qualities.

Courageous to confront problems

All respondents agreed that confronting problems is difficult but that the leader needs to do it otherwise the team and its work suffers. Norman talked about the emotional energy needed to confront issues, so much so that it required commitment in order to go and deal with the problem. Denise acknowledged that different cultures have different ways of confronting

problems, but that this did not absolve the leader of the responsibility of confronting. SonHyang pointed out that if the leader is afraid of confronting they cannot do their job because there are many clashes in a multicultural team context. MeiLin talked of the need for the leader to be able to identify exactly what the source of the problem is – cultural differences or personality – in order to be able to confront it and work out a way of dealing with it.

One of the areas a multicultural team leader has to deal with is behaviour or attitude problems in team members or people who interact with the team. Three interviewees gave examples of how the team leader confronted a person who was exhibiting this kind of problem: by direct confrontation (Anna), discussion and providing a platform for the person to address everyone (Derek) and causing the person to have some time out from the team (Robert).

Another problem area that a multicultural team leader has to deal with is poor performance related to work tasks. MeiLin gave the example of a team member whose language ability was not good enough to preach and for whom it was not appropriate to preach according to cultural expectations. Although explaining these things to the team member might hurt her, MeiLin felt it had to be done anyway. Susan talked about a couple who had been given a job which did not suit them in order to placate them, due to fear of confronting the issue on the leader's part. This had major consequences for the organisation's recruitment in that area. Anna gave an example of a successful confrontation:

I was given a team member...who was a non-performer...so I took them through a process of ...what's the vision of the team and stuff like that and had to give her feedback ... and it was the first time anyone had said ... And she cried ...now she runs that team

Sam praised his leader for always being willing and courageous enough to step up and deal with any problems within their group situation Josh stressed the importance of having a person who was committed to see conflict resolved despite others wanting to avoid or ignore it. He commented that sometimes issues come up in the team and they have been quick to push them aside, but it is better when they are brought up and dealt with. Where they have not been dealt with they tend to keep on growing bigger and bigger. Susan adds,

If there's something that's ongoing and the team leader isn't really willing to confront the situation it just kind of festers and festers and festers until it blows up.

Ayshe made a comparison between her previous boss and current boss. The former would put everything aside whenever he saw problems between team members and work with them to resolve the problems. The latter "tries to escape" and "tries to put the different people at

different tasks” but, she says, “the problem is still there and sometimes comes up again.” Ayshe also comments that she thinks it “is very important to try to resolve problems right away.”

Kylie, who worked in a war zone, talked of an issue in one of the teams that needed urgent resolution. The leaders confronted the problem and the issue was resolved by the person causing the problems being asked to leave. This brought resolution to the situation and the team felt this was fair.

Holly’s team leader attempted to confront problems but in a confusing, indirect manner. She wrote general notices on the noticeboard and team members did not understand who was causing the problem or even what the issue was. When the team leader interacted one on one with team members, she acted as if everything was okay. PhaikSee’s team leader went a step further by punishing the offender without explicitly stating what the offence was. PhaikSee stressed the importance of the leader talking with the team member causing problems in order to find a solution. She does not see any way of resolving the conflict without talking and working together to find a solution.

Ready to listen

15 interviewees stated that good multicultural team leaders are ready to listen. Being ready to listen means drawing others out (Ulrike, Jill, Trish), going to the team members (Trish), being curious (SonHyang), asking questions to better understand (Jill, SonHyang) and to check that what was heard was what was truly meant (Heike), as well as actually wanting to hear the answers (SonHyang). It means patiently waiting to be sure the team members have finished saying what they wanted to say (Heike). It includes listening to feelings (Deanne) and understanding the emotional state of team members (MinHi).

It means spending time with team members “to ask them their story” and learning about “their family, their backgrounds and who they are” and then to continue to build on this relationship (Mary). Maria reinforces this,

I felt respected by my leader because she took time to listen to my experiences, to listen to my background experiences, experiences in the past as well as in the present...and this listening felt like it was endless and by this I felt valued and I really appreciated that.

In contrast, PhaikSee gave the negative example of her leader:

When she has a problem she won’t really talk to you...at work ...you have to work...you don’t have time to talk ...after work she won’t give you time...she’ll say...I’m tired...I’m going home, I’ll see you later.

Being ready to listen is a demonstration of respect (Deanne). It means putting aside the leader's own preferences and being willing to consider the suggestions, ideas and opinions of team members (MinHi, Heike), as well as being willing to listen to and accept reasons for doing things differently (Natasha, Harley). Deanne also sees it as important that the listening is done in a relaxed setting.

Heike's team leader's listening was characterised by his being ready to be hurt and not defending himself quickly. Heike said that even when he felt attacked he would make sure he listened to their concerns and make sure he understood. Ulrike augments this by stating that a good multicultural team leader is always ready to listen because he "has nothing to defend or nothing to hide or nothing to prove". Deanne says a good multicultural team leader is "able to receive them into your heart and not worry about yourself".

For Natasha, listening means being ready to accept ways of doing things that are different to the leader's inherited culture and. John describes this dimension of listening in this way:

a good multicultural leader they're able to listen very carefully to ideas from other cultures and make again people from other cultures feel at home and welcome to share.

Ayten and Richard explain that listening involves not assuming or putting people in boxes according to previous experience, but rather being ready to relate to each person on an individual basis.

Always learning

Always learning is an essential part of personal growth and development (Michael, Keith). It is demonstrated by being willing to try new things and new ways of doing things or understanding other people (Keith). It needs to be intentional (Norman, Keith). David emphasized the importance of the leader modelling continual learning to others. John, David and Deanne all stressed the importance of the leader's continuing to read.

It is coupled with a sense of personal inadequacy, the sense of having so much more to learn (Michael, Keith), which is the opposite of arrogance, or the assumption that the leader knows best (or everything) (Denise, MeiLin, Keith). Michael and Keith couple the need to be continually learning with respect for those they work with. Both Michael and Norman ruefully acknowledged that more recent experience and study have made them better understand how much they had to learn in their past interactions with people from other cultures.

It is not just about gaining information but also about learning about other people (Heike, Deanne) and building relationship with them (Mary). It is also about learning from them, whether team members or others (Jill, Derek).

Humble

This quality was mentioned by respondents from non-Christian organisations as well as the Christian workers. It was largely described in negative terms. Humble leaders do not tower over members or alienate them (Susan). They are respectful and do not demand, “I know it, so you’ve got to follow what I say” (Keith). They are not “puffed up...condescending and arrogant” and recognise that they do not “not know or understand everything” (Trish, Stuart, Lee). Trish summarises humility as being the willingness to try to understand the other person, “knowing you don’t have it all sewed up tight”. It is demonstrated by “always asking the other people on the team what would be the best for the situation” (Jill) and consulting the team (Susan). MeiLin stressed that humility meant listening to others, especially those with more experience in the context.

For Hans, Derek, Deanne and Heike, humility meant the leader was not threatened by people on the team having different views and Susan expressed it as the leader being vulnerable to team members. Ulrike describes humility in a multicultural team leader as:

...that person has nothing to defend or nothing to hide or nothing to prove ...will be willing listen, take things on board and make mistakes and still continue and ask for forgiveness ... it’s not putting themselves forward but can give room to many different ways of living and going about and drawing things out...

Being humble does not prevent the leader from being courageous to confront issues on the team (Ulrike, Susan).

Lee gives a practical, more external perspective when he describes the humble multicultural team leader as able to work with the “grass roots” and does not always stay with the “stakeholders”.

Respect regardless of background

Most of those who spoke of this area were concerned that the leader did not stereotype individuals because of their cultural background. They also stressed that individuals differed within cultural groups due to generation and background. Norman talks about making an “investment of respect that we should give to each other”,

If you don’t respect people, you kind of diminishing something within them as people... I think it’s something you learn over the years too and you sometimes learn by making

mistakes by being perhaps disrespectful and then being proved wrong or being shown how wrong you actually were and the person reveals characteristics or elements that shame you because you didn't give them the respect they were worthy of and they actually reveal to you later on how worthy of respect they were.

Steve and Shoni both talked about respecting the professionalism of people regardless of background.

When you work with a group of people we realise that they first are professionals and they bring to the job a lot of skills and competencies that could teach you or complement what you also bring to the team and we shouldn't see them as people as we've mentally boxed into different categories according to their religion or nationality etc so ...first we see them as people with skills and competencies rather than as being this nationality or that religion so I think that's very very important because sometimes as a team leader you just...oh they're from that country...no...but it's not true, it's not true. (Shoni)

Claudius describes how people respond when they feel they are not being respected:

people are very sensitive and quickly pick up ...whether you put down ...even in a small remark or ...in a roundabout way people of a certain characteristics or....backgrounds...and ...some people will tend to either become aggressive

Hanni believes it is clear when people are equally respected on a team through the way responsibilities are assigned.

Michael brings the challenging dimension of respecting background means that how different people on the team are approached will be different. Respect does not mean that everyone will be treated the same way, just that everyone will be given equal respect. Ayten and Anna both emphasized that making allowances for people from different backgrounds does not diminish respect for others or give an excuse for prejudice. Part of the way you show respect, according to Michael, is by learning about the different backgrounds and being willing to adopt new methods of approach. This includes organisational flexibility according to the needs of different cultures, such as religious practices or funerals (Ayten) as well as the needs of the team (Anna).

Approachable

Claudius talked about the importance of physical manner in approachableness:

...how we bear ourselves or looka friendly face helps people especially from cultures who don't easily share their feelings....to talk to the leader and to either give their

contribution or to share any misgivings that that person might have that prevents that person from giving their contribution to the team...

Claudius and Hanni believe it is important for the team leader not to give the impression of being too busy. John's leader demonstrated being approachability by "always asking if there were ways he could support and help." Sam's leader was also continually available, even in the middle of the night. Maria's leader took time to see her almost every day when she first arrived in the country.

For SonHyang, the important characteristic is that it is easy to ask the leader anything. For Stuart, approachability was evidenced by gentle, quiet listening by the leaders. This allowed a struggling team member to feel "able to unload onto them and share ... her heart with them." Stuart adds that approachability means that team members "feel free to talk," and they also feel secure in knowing that they can get their problems sorted out.

Open-minded

SonHyang describes open minded as the impression the leader gives to a team member, that "my opinion will be accepted" which also makes them feel "comfortable". Natasha describes being open-minded as:

if I think ... this particular thing should be done in this way and somebody comes from a different culture who can do it differently, I have to be ready to listen to the person and to accept it and listen to the reasons... because maybe what the person is saying is true, maybe it's a better way of doing it.

EunHee agrees stating that to be open-minded is to "accept someone who has different ideas". She gave the opposite example of her leader who would not listen to her ideas but insisted she just do what he said. Ulrike expresses the same idea but extends it to the leader actively seeking out different ideas and ways of doing things.

Inclusive

Hanni and Denise saw people excluded because of poor English. Steve explained how he needed to help his team adjust their language use and way of communicating to help non-native-English-speakers feel included. Denise also perceived that culture shock in the leader had resulted in some people being excluded. Tomas saw team members excluded for making errors or for reacting strongly. Josh felt that quiet people, or those who wait to be asked their opinion, were often excluded. It was only when the leader specifically asked the quiet people to contribute that they gained valuable insight that helped their decision-making. Stuart reinforced the need to

continually “bring them in” and make them “feel part of it” by encouraging those who are more timid to talk. Anna described how her own experience of working overseas helped her to understand why new team members feel alienated. This has led her to be more tolerant and understanding and drives her to ensure that her team isn't “exclusionary”.

Not box people

Keith says that,

the leader has to appreciate diversity and not put people in boxes and lead the team not to box people.

Ayten was particularly concerned that people not be boxed according to culture because individuals within a culture will vary according to their background and generation. She believes cultures should be celebrated but that individuals should not be stereotyped. She pleads that people “not have a limiting definition of culture because it means so many different things”. Denise objected to people being boxed or stereotyped according to their role. Richard shared how his assumptions about Koreans based on experience with one generation did not apply to another generation. David says,

each bring their own environmental baggage, experiences, personality styles as well as cultural generalities.

Forgive mistakes

Norman says that a good multicultural team leader does not hold tightly to responsibility, allowing people to make mistakes. He says this is a way of expressing trust in people. Tomas goes as far as to say that “if there’s no forgiveness of mistakes there cannot be any team”. His team failed and he attributed it to things that were not forgiven. Robert gives a personal example of when his mistake was forgiven:

It was so many years ago...I was tired and I needed a break and I just decided I need to get away from the city and I wanted to go hiking on Sunday and ... but it was Easter Sunday and without telling anybody... I left and I went hiking on this very, very important day...in Christian minds and when I got back everyone was disappointed with me... The leader was almost angry with me ...but it was a mistake, it was confessed and it was forgotten and moved on.

He feels that if mistakes are not forgiven, the offender lives in a “state of sub-worth” and of not being fully valued in the team. Robyn gave the example of many misunderstandings and mistakes

related to one particular couple in her team. Willingness to forgive on both sides enabled a new beginning.

Peter says that mistakes are inevitable, especially where English is the second or third language.

People are not going to understand clearly what the task may be or what the direction is and they may think they understand and they go and do a job which may not necessarily be correct and so unless you have a heart of forgiveness you'll have conflict all the time.

For Keith and EunHee, mistakes are the inevitable outcome of trying new things, which is essential for success. Without trying new things new workers cannot learn and mistakes are an integral part of that learning process. EunHee couples this with the leader being willing to take risks and accepting the new ideas of team members – even if the new ideas do not work. For Ulrike, good multicultural team leaders not only forgive mistakes that others make but acknowledges their own mistakes and ask others for forgiveness.

Intentional positive attitude

Keith and Anna talked about the importance of having an intentionally positive attitude towards other cultures, which does not preclude being authentic about things in those cultures which are frustrating or hard to like. John adds,

I've seen a person who ... doesn't ever talk negatively about other cultures ... people feel very comfortable around her.. and they don't pick up any negative feelings in the way she relates to them.

Claudius agrees,

Team members sensehow you tell stories....about other cultures when you've made a visit as leader...You never know people have connections or have something to do with that culture and....it may be that you tell a joke or something about another culture that is not even represented on the team but people pick up aha that's how he or she thinks about cultures so I will never know how he thinks about my culture...

In EunHee's experience the team leaders were intentionally positive towards the local culture in which they were working, going out of their way to respect and understand what locals did, but did not extend the same respect to the cultures of their team members. Harrison gave an example of how a comment from a team member from another culture disrespecting the Australian accent expressed a negative attitude which made it very difficult for them to function as a team.

Try new ways

Daniel affirms that it is important for the leader to be able to do new things. Deanne sees it as important to be ready to listen to others who are wanting to try new things. Josh says that it is important for team members

to feel safe, to be able to say, “Look I’ve got this new idea...” and not feeling like this can get shot straight out of the ...

Josh also sees it as important that after trying out the new ideas the team is able to evaluate whether or not it worked. Keith stresses that mistakes are inevitable in trying new things.

Harrison points out that continuing with an old approach can also be repeating mistakes.

EunHee talked about the emotional consequences for her of her team leader being unwilling to try or to listen to anything new. She submitted to his leadership but wanted to leave and no longer felt safe to say what she thought.

Respect

Ulrike believes that respect for others comes out of the leader’s awareness of his own limitations.

Denise stresses that respect for team members includes respect for their cultures. Emine defines respect as looking at people as human beings, which means relating to them as individuals in the context of their diverse individual circumstances. EunHee echoes this by stressing that if you respect each other,

it doesn’t matter [if] you’re a male or female or older or younger.

Deanne says that in order to respect you need to understand people better and to honour them.

Patience

Peter emphasized that when working with people from different cultures,

People will go slower than you. ... in some cases the direction you may want to go in is at odds with their cultural heritage. Therefore things or achievements that you want to attain would take two or three times as long than if it was in your own culture.

Steve continues the same theme,

Patience is actually really a given in the context of a multicultural team purely because ... there's a lot of different cultures that are very very quiet by nature ...and don't like to speak out when they don't understand something so sometimes you've got to be really patient and explain things as well and also if theythey don't quite fully understand the

...tone that you're delivering it or the words you're using, you've really got to show a lot of patience to ...make sure they understand.

Norman explained that often the resolution of issues takes a long time, even years, and that the process cannot be rushed.

Consultative

For Jill, being consultative means that the team leader talks with others about work decisions and makes a decision based on what everyone has said. This means that it feels like “we” made the decision as a team. Heike’s team leader wanted to listen to team members’ ideas and opinions and did not put “his own interests first”. In negative contrast, MinHi’s and Susan’s team leaders made their own decisions without asking team members and simply announced it to their team. In Susan’s case, it led to the collapse of the team. Anna brings an additional perspective,

we've got a fellow who's got a lot of mixed background and he is much more consultative and respectful and we're in an environment in Australia where respect for the other person isn't strong and he's having a difficult time because his consultation takes longer and so he doesn't meet his deadlines.

Tolerance

Natasha describes tolerance as being able to understand “what other members of the team can feel and do” and being ready to accept them. If something is not acceptable, “good reasons why it’s not acceptable for other people” need to be given. Ulrike links tolerance with having “nothing to defend or ... prove,” which gives “room to many different ways of living and going about.” For Lee, tolerance is associated with the flexibility necessary to cope with difference. He sees tolerance as allowing the leader to accept difference in others and feels that without it the work environment becomes uncomfortable.

Take risks

Norman states that giving responsibility to team members means taking the risk that they will make mistakes. Hans says that moving forward requires the willingness to let go of security. EunHee equates the willingness to take risks with giving opportunity to try out new ideas and allowing team members to make mistakes. Like Hans, EunHee believes that forward movement will not occur without taking risks – maintaining the current position involves no risk.

Self-awareness

Ulrike describes how her own self-awareness has developed and how it affects her as a leader:

living in another culture...I have grown through it and that has widened ...who I am...The more I ...can be in touch with myself...who I am...my own limitations...the utter desperation...I can't do it differently than I am...helps me to be compassionate or even to want to accommodate or respect ...somebody else who says I can't do it differently.

Derek describes self-awareness as “understanding how you're being received by others”. This is developed through receiving information and feedback from others. Michael points out that the assessment of how good a team leader is has to be made by others because it is possible for poor leaders to believe that they are good. Derek sees “naming your own sins” as being important if the leader will be “challenging the other in their own sins.” He believes self-awareness is essential in order to be able to adapt approach and change attitudes and actions.

Good at working the system

As part of the multicultural team leader's responsibility is ensuring the team has the necessary resources to fulfil its purpose, Lee believes it is important that the multicultural team leader is good at working the system in order to acquire those resources. Emine adds that the team works within structures and systems that affect how the team does its work. It is important that the team leader understands these systems and can help the team members to comply. Anna discussed the different work ethics of different cultures and the impact this can have on a team working within an Australian bureaucratic system. She also gave a personal example of having to help Chinese interior decorators interpret and respect Swedish life, form and function in order to fit into a Swedish furniture company.

Embracing difference

Peter believes that if the team does not embrace difference, the only alternative is “forever fighting” it. Anna explains that embracing difference means to listen and to demonstrate through your behaviour that you have heard, not just “pay lip service to it.”

Not selfish

Heike gave the example of her own team leader who did not “take his own interests first.” Lee believes that a good multicultural team leader does not keep track of favours as if running an account.

Authentic

Keith explained that being authentic means being yourself, whilst orienting yourself towards other cultures. He feels that without being authentic, you are unable to be a learner or

experimenter, you will not be well-received and will stand out. He thinks that not only is it important for the team leader to be authentic but it is also important for him to model authenticity to others.

Flexible

Peter explains how flexibility allows for different approaches to co-exist towards a common vision within a single working context:

You can be heading in the same direction but doing the task in three or four completely different ways.

He elaborates that a flexible approach is dependent on trust despite difference. Ayten emphasizes that flexibility should relate not just to specific work methodologies but also to the working practices of team members.

Self-disciplined

Ayshe gives the negative example of her current leader who works “when he’s in the right mood ...and so sometimes lots of jobs don’t get done and he’s very stressed.” Lee applies self-discipline to the ability to control facial expressions in order to be diplomatic. For example, if the leader is angry, he should not show it.

Networking

Emine believes that it is important to be aware of who team members are networking with in the wider community. Lee and Emine both believe that a good multicultural team leader is able to promote the organisation and the work of the team and for this networking is very important. Emine also mentions that it is good for the team leader to have contacts outside the team for their own personal health. Lee states that in order to understand the community the team is working in, the leader needs to be able to make good connections with it.

Respect difference of religion

Steve gives the example of his own experience:

I’ve actually managed a team in the Middle East. That was very challenging coming from you know very much a non-practicing-Muslim background to go and actually stay in a country that was heavily Muslim...to having to adapt around the various breaks that they had to have and the different hours that they can work and that sort of stuff so...it was very much a learning curve...you only make that mistake once ...and also too having the respect to be able to have ...[indistinct] individual difference between your teams as well

...like I had four different nationalities I had to deal with so being able to understand and...to some degree to understand the different beliefs, the different ways they operate means that I can then translate that for the other members of the team and at the same time train them to respect those differences – they don't have to believe in them, they don't have to truly accept them but when they're here in the office they have to adapt and work with it, work around them, put their personal difference aside.

Emine gives the example of a team member who wanted to force people from different religions to celebrate festivals of people from other religions. As leader, Emine had to intervene to enable her team to respect the different groups involved. She feels she became the “bad guy” in the situation but it was necessary for the sake of the big picture.

Transparent

Lee says that multicultural team leaders should be transparent. Robyn explains how she learnt the importance of not keeping information from team members:

At a crisis time ... I did not respect certain members of the team from another culture to handle the crisis well so I kept info from them. This caused major team issues.

Diplomatic

Lee stresses that diplomacy involves more than just words. It also means being able to control your facial expression. It is essential for effective communication which enables you to get what you need without harming anyone else.

Confident

Maria relates confidence to the ability to handle confusion and instruct team members clearly on what they should do despite the confusion.

Things a good multicultural team leader needs to be able to do

Respect & value

For Peter, respect and value were expressed through tolerance and patience, particularly between the educated and non-educated team members. For Kylie also, it was important that there was no variance in how much people were cared for or respected according to a hierarchy. This made each team member feel equally valued. EunHee expressed the same with respect to team members having different experience, talents or skills. Sam's leader made no distinction according to years of experience or age. His leader acknowledged the things that Sam did well

and communicated to Sam how much he valued his abilities. For Jill, to respect and value means “knowing we need each other” and that we can all contribute different strengths. Norman and Peter also emphasized valuing the specific contributions of different team members. Ulrike stresses that respect and value has to be given even when a person may not be understood.

I see that in our team leader that ...he might not really understandwhat’s going on in our Korean friend but in the way he relates to himcontinues to draw him in ...it shows a respect...

Michael explained that valuing people means that the leader will adjust their approach with each person because “they deserve to be treated differently”. Robert explained how being forgiven for mistakes communicates to a team member that they are valued in the team. Jill explains how respecting and valuing each other will be expressed through praising and affirming team members to people outside the team. Maria describes how her team leader's investing time in listening to her made her feel valued. Trish expresses it as:

delight in that person, delight in being with that person... celebrating the person and who they are.

Keith also mentioned the importance of participation in important cultural celebrations as a way of communicating respect and value.

Mary found that in some cases,

others have a negative... attitude towards their own culture and have put themselves down...and I have to encourage that that was wrong to try and change themselves from what they were, to be themselves and to be authentic in who they were and to encourage them in that ... somebody didn't even like the way they looked because they felt that revealed too much of their culture...

Stuart describes de-valuing:

if you start thinking down on others, thinking critically of others, judgmental of others

Communicate clearly

Poor communication results in confusion and frustration for the team (MinHi). The team leader needs to be able to personally communicate clearly, as well as help team members to communicate with each other.

Language was not a category on the questionnaire but its importance in multicultural teams is emphasized by the number of people who raised the issue in the interviews. Everyone in Josh's

team is using a second or third language to communicate so "there's misunderstandings that happen all the time." Peter also talks about the inevitability of mistakes due to misunderstanding. He says,

because the spoken language in my case is English, those who struggle in English, where English could be their second or third language – mistakes are going to be made. People are not going to understand clearly what the task may be or what the direction is and they may think they understand and they go and do a job which may not necessarily be correct.

He further points out that some people are,

very very unforgiving and they treat people like children because they don't understand the language.

Anna speaks from personal experience of living in a different language context:

it was just terrible at times... it's exhausting trying to understand, trying to work out whether you are understanding correctly or not. You're not only interpreting their language to get meaning and then you're deciding whether the meaning you're interpreting is correct and then you have to work out whether you have to respond. I was knackered at the end of the day.

Richard's team also used a language of communication in which no team member was a native speaker so used position papers to help communication, even though this took extra time. Josh's team also used various strategies to double-check communication efficacy. John and Steve suggest that leaders should adapt "their talking style to meet the needs of non-English-speakers." Steve says it is important to also train the rest of the team to do the same. Peter and Steve both stress the need to patiently explain and clarify what is needed. Michael stresses the importance of face-to-face interaction to gauge understanding:

I would normally just send an email but they don't have the same understanding of the slang that I use for example, so don't put it in writing because it has the potential to be misinterpreted and if it's misinterpreted you're days away from resolving it and if it's misinterpreted face-to-face you can resolve it there and then because you can challenge... you can see the misinterpretation in their eyes and you can challenge it.

When problems occur, Emine wants her team members to articulate what is wrong so that they can deal with the problem. Josh feels that communication breakdowns must be explicitly dealt with, for the sake of improving communication in the future. MinHi gave an example from her

own experience where she and another team member took the initiative to go to others who had made a hurtful comment and talk their misinterpretations through with each other.

Natasha highlights the importance of articulating reasons for decisions and ensuring that team members understand. Trish gives the following insight:

The problem was really not the issue..the problem was that people were hearing each other differently..they were understanding the words that were being said in a different context so really my role was to translate from English into English...translating from one person's understanding of the phrase into another person's understanding of the phrase..there were several phrases actually that were being misunderstood..but when that happened and the light bulbs went off and people said, "Oh!" then issue wasn't an issue anymore..it was just misunderstanding .

Josh explains a helpful approach from his team:

...just having someone who can actually ...reciprocate what someone said and ...say well you said.. you're saying this and then.. they get an affirmation yes, actually that is what I'm saying or no, no that's not really what I'm saying ... to have someone who goes back and makes sure, double-checks that...what we've or everyone's understood...we're actually all on the same page...

Ulrike describes how a team leader needs to foster clear communication by drawing out and articulating both ways, understanding what is hindering the communication and becoming a translator or mediator in the receiving and sending of messages. Maria illustrates how her team leader did this:

because in our business we have several languages ...sometimes my leader would communicate for me to explain my issues or difficulties to the rest of the team or the other way around and that was helpful.

Derek emphasizes the importance of feedback to ensure that the message received is the message that was intended to be communicated. Michael talks about his preference for face-to-face interaction to ensure clear communication and the importance of being willing to do things differently:

if it's misinterpreted face-to-face you can resolve it there and then because ... you can see the misinterpretation in their eyes and you can challenge it... and so while you may want to communicate a certain way to everyone you need to be ready to do it differently for different people simply because of their cultural background.

Hanni also stressed the importance of being willing to do things differently in order to aid communication and participation. Emine explains how as team leader she has a central role in team communication, acting as a go-between or conduit of information.

Trish adds the insight that part of her role is to help team members deal with emotions which are preventing them from hearing what others are saying. MinHi expresses her appreciation for the way her team leader helps her to cope with her emotional responses in the team.

There've been many times during team meetings where I've felt emotional or upset and I always appreciated the fact when the leader would see that I was uncomfortable and ask me about it rather than me having to initiate my feelings.

Trust

Richard considers that trust is “one of the main foundations for [a] team being able to function” and that “if you don't have [it] that's the beginning of the end of the team.” David stressed that trust did not take away the misunderstandings and miscommunications but it provided a foundation that enabled them to be dealt with.

Richard feels that unresolved conflict and lack of commitment to work for resolution of conflict erodes trust and causes “relationships to start to drift”. Harley commented that once trust is broken it is very hard to restore. Norman and Mary concur that when trust breaks down, it is the leader's responsibility to investigate why. Robyn did not trust team members from another culture to handle a crisis well and so kept information from them, resulting in “major team issues.” Stuart stresses that trust cannot be replaced. He warns that trust is hard to build and the leader must be “careful not to undermine trust”. He gives the example of

a leader on a field who.. the way he and his wife talked to us .. about others on the field made us ask ourselves how they talked to others about us.

Derek and Anna both explain that trust is built through investing in the relationship over time. Mary discovered that “different cultures trust people differently and it's a learning process for everybody”. Trust is “not always keeping too close tabs on each other” (Claudius). Trust “doesn't judge you or doesn't reject you if you just be how you are”, which means that you “feel safe to be yourself” (Else). Trust is “both an investment you make” but also something that has “to be earned” (Norman). Norman also describes it as a gift, giving responsibility (rather than holding on tightly to things which other team members are capable of doing) and allowing those who receive responsibility to make mistakes.

Peter says that trust allows team members to do tasks in “completely different ways” whilst still “heading in the same direction”. He believes it is about “embracing the differences” rather than “forever fighting” them. Claudius says that trust lets “people run with what they do well”.

Feel safe

Trust and feeling safe are closely related (Robyn, Else). Feeling safe ensures the freedom to be yourself (Robyn, Else, Hans, Josh) and to be able to say what you really think, to be okay with being different and being able to express feelings about that difference (Josh). Josh also describes it as the group’s capacity to allow new ideas, experiment, evaluate and also accept the things that do not work. Robyn describes it as the ability to evaluate difficult experiences, both the events as well as feelings about what had happened. Norman defines it as the freedom to contribute authentically:

It’s a safe environment, a place where you can say what you really think, reveal what you really think, what you really feel, what you really believe.

John describes it as the leader’s ability to “make people from other cultures feel at home.” Else illumines this further:

they’re not afraid of each other and they’re not afraid of the reaction of the others.
They’re actually safe to express themselves and not worried about what happens when they say what they really think.

MinHi confirms that feeling safe is about being free to express disagreement. Trish expresses it also in terms of being able to speak without being judged and being appreciated for offering alternative or opposite points of view (even though it makes the decision-making process longer).

PhaikSee gives the opposite example in her team situation where she is afraid to explain things because her team leader,

She get back at you... She’ll make you do all these things you hate.

EunHee also describes how her team leader would not listen to new ideas and insisted that she comply with his rules and accept his directives otherwise she would forfeit her position in the organisation. This made her feel scared of speaking and want to leave.

Adjust approach according to culture

This skill relates to the ability of the multicultural team leader to identify cultural differences, accept them, explain them to others and adjust his or her behaviour. Emine describes how

understanding a similar experience of cultural difference helped, but it was still hard to adjust to and accept. Anna adds,

There are some cultures that are very argumentative...more so than others and...loud at the same time...and ...that really rubs me up the wrong way.

Harley describes how, after offending a Singaporean worker terribly, he eventually learned to ask for help indirectly. Harley gave other examples:

I learned that the Koreans...to deal with difficult issues oftentimes it's really good to do it around a meal and ...do it very indirectly ...but then when I would talk to... a Scottish...she was a very very direct person...she did not appreciate a beat-around-the-bush-eventually-get-there kind of thing, if you've got something to say, just say it...

Ayshe stresses the need for the multicultural team leader to be able to empower team members from more quiet, less expressive cultures to be able to function confidently and capably in the work environment. Norman describes how they had to mediate in a conflict between two cultures on a team, even though that was not something they would normally do in their own culture. Derek says that feedback from others is necessary to help the leader know how to find the “right approach and way to work” for each person. Susan gave the example of a German team leader working with Americans who found it a big struggle to learn how to adjust his style so that he could “jump in” in team discussions.

When team leaders do not adjust their approach for members from different cultures, Michael explains that they risk misinterpretation and Holly describes the frustration that team members can feel. For Holly this meant that,

they never truly felt comfortable or that they were working in an environment where they were respected or understood.

Empower

For Derek, empowering means developing people through “mentoring and helping them, challenging them and being graceful to push them forward.” Susan sees it as identifying people’s gifts and providing them with opportunities to do what they are really good at. Stuart saw his role as team leader as “being there to help people find their ministry” and develop it in the best possible way “according to their gifting and circumstances”. Denise perceives empowering as identifying a person’s potential and enabling them to achieve it. She sees it as the opposite to putting someone down. Emine, being the first in her project, learnt everything that she needed to know and then taught and supported others until they were able to do it without her. Stuart gave

those he empowered time to listen, talk through issues, encouragement, “a few ideas” and some tools and resources. He particularly strove to help them feel fruitful and fulfilled in their work. Ayten believes that team leaders should allow team members to take time off to study. Ayshe perceives empowerment as helping people to feel confident and capable to do a specific task through directing, delegating and encouraging. Jill describes using questions to help someone else discover the most appropriate way of dealing with the issue.

Belong & cared

Shoni believes that the team leader “should make all the team members feel like they belong and they are needed”. She also feels the team should be a “supportive network” through which every member feels “that they are cared for by the others and they have someone of the organisation to fall back on”. Else feels that this is expressed through a commitment of team members to each other, with a sense of people being first, rather than the work of the team. Kylie feels it is important that the caring occurs across all levels in the team and that there is no preferential treatment of any member. Hanni thinks this must be facilitated by the team leader as is

best done by example. I know team leaders who show individual care for people by practically supporting them, helping them out with computer problems, giving them lifts, if needed, showing them where to go and what to do, making an effort on people’s birthdays.

Understand & appreciate

Appreciation and acceptance come through learning to understand each other (Mary). PhaikSee expected her team leader to appreciate where she was at as an individual, in terms of her stage of life, problems she was having and how that might affect her ability to work.

Help team understand team cultures

Mary stresses that learning about the cultures on a team is a continual process, especially to be able to distinguish between culture and character reactions. Steve sees it as the leader's responsibility to learn to understand cultural differences, translate these for different team members and train them to respect those differences. Harley used survey forms to help his team learn about each other’s cultures. Harrison's organisation used to run “culture spots” at their conferences, where each culture would explain their culture to the others. This helped people to enjoy cultural differences rather than just be frustrated by them.

Give responsibility

Norman considers it important that the leader does not hold “tightly to responsibility” which team members “are actually capable of carrying”. Letting go of responsibility also means to allow them to make mistakes. MinHi gives a negative example of her leader giving responsibility then overriding it. Claudius described how his new team leader asked his team members what areas of responsibility they would enjoy and tried to find the best job for each person. This meant people could “run with what they do well”. Both Norman and Claudius believe that giving responsibility presupposes and builds trust. Claudius also states that it gives everyone “a sense of satisfaction” in feeling that they can contribute. Sam communicates the same sense of everyone in his team knowing who the leader was, “where our positions were and what our ministries were and we just worked at it”. Kylie comments that she does not think that the leadership has to do everything.

Interpersonal dynamics

David thinks it important not only for the leader to understand the interpersonal dynamics on the team, but also to help the team understand. He particularly sees it as important in the areas of conflict management and decision-making.

Shoni believes that

any team leader should understand each different team member and all what are their talents and what are their skills and how you balance with the other ...you won't put two people strong in one thing in one group so understanding interpersonal dynamics is very important.

Recognise emotion

MinHi appreciates her team leader recognising when she is emotional or upset and asking her about it, rather than her having to bring it up. In one instance when she was very tired, this did not occur and she ended up crying in a team meeting. PhaikSee's leader recognised her emotion (anger at being called in to work on her day off) but did not respond appropriately, acting as if her emotions were unimportant.

Summary

Sixty five percent of interviewees mentioned conflict in their teams, highlighting its importance as an issue in multicultural teams. Collapse of teams was attributed to unresolved conflict,

unforgiveness and a leader not including team members in decision-making. Effective conflict management involved the team leader being able to correctly identify causes of conflict, dealing with conflict promptly and enabling team members to communicate about the issues causing conflict.

Multicultural team leaders need to have a good understanding and acceptance of other cultures. They must be good at listening, ready to learn and not threatened by others. They are respectful, open-minded and inclusive. Their personal maturity is evidenced by self-awareness, self-control, transparency, confidence and self-discipline. 'Good' multicultural team leaders are effective communicators who are able to adjust their approach according to the cultures of others and interface well between the team and its surrounding contexts. They are able to build mutually supportive team environments where team members feel valued and empowered to collectively achieve the team goals.

Chapter 6: Construction of a profile of a good multicultural team leader

Essential characteristics and competencies of a good multicultural team leader

In order to construct a profile of a good multicultural team leader, I have made an assumption that the more frequently a particular characteristic or competency has been mentioned by interviewees, or marked as essential on the questionnaire, the more generally important it must be perceived to be. The various competencies and characteristics have been grouped according to frequency into primary, secondary and tertiary categories. Primary characteristics or competencies were mentioned or marked by more than 10 respondents; secondary, by 5 to 9 respondents and tertiary by less than 5 respondents.

The characteristics and competencies have been placed in primary, secondary or tertiary tables according to their frequency. Where a characteristic ended up in two tables because the interviews made it primary but questionnaires made it secondary – or vice versa – it was moved into the higher table. (e.g. ‘positive attitude towards other cultures’ was primary through the questionnaires but secondary through the interviews – so it was made a primary characteristic.) Where secondary or tertiary characteristics are related to, or further describe primary (or secondary) characteristics, they are included as descriptive subcategories of the more frequently mentioned characteristic. These tables are presented in Appendix H.

Conflict was raised by the interviewees as a major area of concern in multicultural teams. The interview data concerning conflict were analysed to indicate the specific characteristics and competencies a good multicultural team leader needs in order to be able to manage conflict in the team. These are summarised below into the four training categories: *know*, *be*, *do* and *create community*.

KNOW

A good multicultural team leader keeps on learning about other cultures.

BE

A good multicultural team leader is:

- Approachable
- Patient
- Committed/persevering (to work through to resolution)

DO

A good multicultural team leader can:

- Make expectations clear
- Mediate in conflict
- Invest time in relationships with team members (listen)
- Identify the specific problems that are causing conflict and articulate these to the people involved (bring clarity)
- Forgive and ask for forgiveness (admit mistakes)
- Be sensitive
- Adjust approach (manner of communication, behaviour and expectations) to culture

CREATE COMMUNITY

A good multicultural team leader is able to:

- Create a safe team context where people feel free to be themselves and say what they think, articulate how they feel
- Invest time in getting people to talk together (to resolve the conflict)

These characteristics and competencies have been incorporated into the integrated tables and profile below.

Integrated Summary

Where secondary or tertiary characteristics are related to, or further describe primary (or secondary) characteristics, they are included as descriptive subcategories of the more frequently mentioned characteristic. Where relevant, characteristics at the same level that are similar to each other have been grouped together. As being able to resolve conflict was such a high priority for team leaders, the specific characteristics and competencies related to conflict which are not already covered are included in the tables at the primary level. The summary has been organised according to the common educative parameters of *know*, *be*, *do* in order to facilitate the construction of an educative

profile or assessment tool in the future. The educative parameter of *do* has been subdivided into the personal skills required of a good multicultural team leader, denoted as *do* in the profile below, and the community-building skills the leader needs, denoted as *create community*.

Know

This category outlines the things a good multicultural team leader needs to know about or have personal experience in.

Specific knowledge of team cultures

- Broad knowledge of cultures
- Personal experience of different cultures

Be

This training category outlines the personal qualities and attitudes of the good multicultural team leader.

Humble

- Not selfish
- Down to earth

Has a positive attitude towards different cultures

- Committed to continue to learn about other cultures
- Not ethnocentric

Respectful of others regardless of background

- Tolerant of difference; Embraces difference
- Has respect for individual difference within cultural groups; Not box people; Does not have a 'limiting' definition of culture
- Has respect for different religions and beliefs
- Fair
- Listens to individual people and does not make assumptions

<p>Ready to listen</p> <ul style="list-style-type: none"> • Approachable • Invests time • Open hearted • Accepting • Vulnerable
<p>Always learning</p> <ul style="list-style-type: none"> • Open minded • Good model
<p>Committed to working through conflict to reach resolution</p>
<p>Ready to try new ways of doing things</p> <ul style="list-style-type: none"> • Flexible; • Willing to take risks; • Allows diverse approach
<p>Inclusive</p> <ul style="list-style-type: none"> • consultative
<p>Patient</p>
<p>Self-aware</p> <ul style="list-style-type: none"> • Authentic • No secrets; Transparent; • Self-disclosing • Confident • Not threatened • Self-disciplined
<p>Has a deeply held conviction of the value of multicultural teams</p>

Do

This training category outlines the things the good multicultural team leader needs to be able to do personally.

Be courageous to confront problems
Communicate clearly
Mediate in conflict <ul style="list-style-type: none">• Identify the specific problems that are causing conflict and articulate these to the people involved• Identify cultural differences on the team to others
Forgive mistakes
Adjust approach according to individual and cultural difference <ul style="list-style-type: none">• Be diplomatic• Balance personal difference• Recognise others' emotions
Empower <ul style="list-style-type: none">• Give responsibility• Encourage• Find a 'right fit' for team members• Be a good mentor
Enjoy the team
Inspire/build common vision
Make and hold decisions
Understand the interpersonal dynamics on the team

Good at working the system

Good at networking

- Work with the outside world
- Help team members work comfortably within the organisation's culture
- Help team members work comfortably within the culture(s) of the country where the team is working

Create Community

This training category outlines the things the good multicultural team leader needs to be able to enable the team (members) to do.

Respect and value each other

- Understand and appreciate each other
- Team members feel like they belong and care about each other
- Makes team members feel like they need each other
- Feel they have equal voice and influence on the team
- Identify cultural differences on the team to others
- Celebrate difference

Feel safe

- Feel safe to explain and articulate things that make them feel uncomfortable
- Comfortably evaluate and plan work practices together

Trust each other

Communicate with each other (including overcoming language barriers)

Integrated Description

This integrated description is constructed from the above tables using the rich data from the interviews to illustrate the meanings of each profile item. As the description is built from the interview data, there are some entries in the table which do not appear in the description as,

although they were marked on the questionnaires, they were not discussed by the interviewees. Where secondary or tertiary characteristics or competencies augmented or illustrated higher (generally primary characteristics), these were subsumed into the summaries for the primary items in order to make the profile as streamlined as possible. This also means that where an item, such as 'good model' may have a broader meaning, but the interview data focused on one aspect (which, in the case of 'good model' was about the leader 'always learning'), the description has been limited to the data provided by the interviews. The aim in the construction of the profile has been to make it as practical as possible, so that it becomes a tool in development towards a usable training profile for multicultural team leaders. The profile is organised according to the training categories of *know*, *be*, *do* and *create community*.

Know

A good multicultural team leader has:

❖ Specific knowledge of team cultures

Multicultural team leaders need specific knowledge of the cultures represented on the team in order to overcome bias towards a particular culture (either the culture of the leader, or another specific culture the team leader is familiar with, such as the local culture the team is working among). It is necessary to enable the team leader to recognise the different priorities and values of individuals on the team and to enable more effective interaction and enhance relationships with team members, as well as make them feel valued and appreciated.

Specific knowledge of the cultures represented on the team enables the multicultural team leader to appropriately ask people to perform different tasks and to understand the way different team members respond when they make mistakes or are confronted concerning poor performance. It helps the team leader to understand individuals' responses in discussion and decision-making. It enables the team leader to avoid giving offence to team members and avoid unnecessarily feeling personally offended.

Where multicultural team leaders have an understanding of the specific cultures of team members, they are more able to discern when issues are culture-related and when they are personality-based (e.g. when culture is being used as an excuse to avoid doing something). It helps the leader facilitate the team's negotiating a team approach to managing conflict. It also helps the leader to manage inter-ethnic rivalries on the team.

Specific knowledge of the cultures on the team enables the multicultural team leader to educate team members from different cultures about how to work in the local cultural context and to understand when cultural values and practices could potentially clash with legal and organisational requirements.

A broad knowledge of other cultures provides a good model for team members. It can be gained by visiting other countries (although it should be noted that visiting is not equivalent to the experience of living in other countries), talking to people from other cultures in the community, attending cultural events, reading, observing and researching specific areas of interest. It enables the multicultural team leader to be aware of what issues might arise in the team, and to be more able to identify which issues relate to cultural differences. It also enables the team leader to be more aware of how words and behaviour could be misinterpreted. A broad knowledge is more likely to enable the leader to be aware of diversity within cultural groups as well. It is hoped that a broad knowledge also engenders awareness of how much more there is to learn about other cultures with a consequent respect and humility in attitude towards those from other cultures.

Personal experience of another culture enables the multicultural team leader to develop a deeper understanding of cultural difference, the challenge of adapting to a new culture and the degree of effort needed to really connect. The sense of inadequacy and growth, the emotional stretching and trauma, and the development of self-awareness through experiencing hurt, enable the team leader to appreciate and empathise with team members from other cultures.

Be

A good multicultural team leader is personally characterised by:

❖ Humility

Humility is listening, even to criticism and attack, being vulnerable, recognising that the leader does not have all the answers and therefore being willing to ask others and take their views “on board”. It means recognising that the leader can make mistakes and being willing to ask for forgiveness. It includes giving room for different ways of living and doing things; releasing people even if the leader does not necessarily agree with them, and continuing to learn.

Humility means not putting oneself forward, not taking positional authority, not defending oneself, not worrying about oneself, not putting own interests first. A humble leader does not keep track of favours. Humility means nothing to hide, nothing to prove, not being scared or threatened by people with different views (or who want to do things differently). A humble leader does not

demonstrate his or her 'superiority' by only hanging out with 'stakeholders'. Being humble does not compromise being courageous.

❖ **A positive attitude towards other cultures**

People are very sensitive to bad attitudes and they will be quick to pick up if team leaders have a problem with their culture (or other cultures in general), or if they assume that their way of doing or interpreting things is the only way. To have a positive attitude does not mean to naively assume everything is good about a particular culture, but it does mean having an authentic, positive orientation towards it which will be demonstrated through continually wanting to learn more about that culture and being respectfully real about frustrations. How team leaders talk about other cultures will act as an indicator to team members of how they respond to the members' cultures.

❖ **Respect for others regardless of background**

It is expected that leaders will not stereotype team members according to their culture, role or other aspects of background, whilst also acknowledging differences within cultural and other groups. This requires humility (in that leaders are aware of their own limitations), patience, open-mindedness, a willingness to continue to learn, flexibility, investing time in listening to team members' stories and learning to understand them, intentionally valuing them as individuals, acknowledging their professional qualifications, skills and competencies and recognising that leaders may have much to learn from team members and not showing bias or preference in how people from different backgrounds are treated.

Showing respect for cultural background also means that the leader will adjust his or her approach according to the values and expectations inherent to those backgrounds. In this case, respect is demonstrated by the leader being willing to adopt different ways of doing things either at a personal or organisational level. The challenge for the multicultural team leader is being able to fairly balance the adjustments for each team member without compromising the relationships and functioning of the team as a whole. The good multicultural team leader enables his or her team not only to embrace difference but also to work with it.

❖ **Being ready to listen**

Listening involves a real openness in the leader to the possibility of different ways of doing things and even new direction for the team. It involves not just letting others speak but actively drawing them out and making sure the content of communication is clearly articulated on both sides. It includes making team members feel comfortable not only through words but also physically (e.g. making the members feel 'at home', meeting in a relaxed setting). It means having a manner that

invites questions, is continually available, does not seem too busy and freely gives time to team members.

Being ready to listen is not only concerned with words. This kind of listening includes understanding the person, their background, their feelings, their current emotional state, their culture, personality and who they are. It involves time beyond the immediate conversation. It is about communicating respect and value. It is expected that the leader will demonstrate curiosity and ask lots of questions, including about the specific culture of the team member.

It is also expected that multicultural team leaders will be patient, vulnerable, transparent, not defensive, allow themselves to be attacked while still seeking to understand and not be concerned for themselves. A good leader will also be open hearted enough to allow others to help them.

❖ **Always learning**

The good multicultural team leader is always learning through reading, talking with people in the team and outside it and through personal experience. Good multicultural team leaders demonstrate that they are open minded when they communicate that questions are welcome and they are continually seeking to learn even beyond the boundaries of the team.

❖ **Being committed to work through conflict to reach resolution**

This quality relates to perseverance. It disallows any scenario which accepts continuing conflict as acceptable. The team leader must keep working at the problem until it is resolved – regardless of how difficult the issue is or how long the resolution process takes.

❖ **Being ready to try new ways of doing things**

Trying new things is not an isolated characteristic. It is associated with continual learning, a safe team context to explore new ideas, feeling free to speak, to evaluate and to make mistakes. Trying new things means taking risks and reflects a healthy, growing atmosphere. A flexible attitude allows for different approaches to achieve common goals. Mistakes are inevitable, but they can be learnt from. If new ideas or ways of doing things are suppressed, team members may not want to continue working together.

❖ **Being inclusive**

The good multicultural team leader is able to overcome the various barriers and challenges to different team members' full participation in the team. These barriers include language, shyness, quietness, introversion and cultural practices which preclude active participation in group discussion.

It goes without saying that a team leader should not punish by exclusion team members who make mistakes or who react strongly.

Good multicultural team leaders accept that there are different ways of doing things and welcome different ideas, accepting that other cultures' ways of doing things may be better than their inherited culture. This will be particularly expressed by a consultative team leader who includes each team member in the decision-making process, making a decision based on what everyone has said.

❖ **Patience**

The complexity of the multicultural team where the dimension of diversity relating to different cultures and languages means that it takes longer to communicate, ensure understanding, make decisions and achieve outcomes, requires a tolerance for a longer process which is expressed through patience.

❖ **Self-awareness**

Self-awareness is a quality that is developed through being personally stretched and receiving feedback from others. It develops at the relational interface with others where prior experience informs an empathy with others and enables the leader to understand how he is being perceived by others. It encompasses an understanding of the leader's own limitations and failings whilst increasing the tendency to listen to, respect and adapt to others. As self-awareness develops, the team leader is more able to confidently handle the complexity and confusion of the multicultural team context and to lead with authority. Good multicultural team leaders are transparent and authentic. They do not keep secrets from their teams and let their teams see who they really are. They are self-disciplined in work practices and self-controlled when interacting with others.

Do

The good multicultural team leader is personally able to:

❖ **Confront problems**

If problems are not confronted, the team suffers. It takes emotional energy and commitment to do it – but it is necessary. Cultural differences are not an excuse. In fact, the multicultural dimension increases the likelihood of clashes, which means that having the courage to confront is even more essential. In order to confront the problem, the leader needs to be able to correctly identify the source of the problem.

To confront means talking with the people involved in the problem and clearly articulating the issue. Doing this well provides opportunity for people to learn and grow. Where problems are not confronted, they do not go away and they have a tendency to grow bigger and to fester. The only way to prevent this is to bring it out into the open by talking about it. Problems can only be solved by talking about them.

❖ **Communicate clearly (and enable the team to communicate clearly with each other)**

Clear communication is particularly dependent on the leader to provide a context not only where instructions are clear but also where people feel safe to speak. Language barriers must be addressed and reasons for decisions or causes of problems clearly articulated. Conflict and miscommunication can only be resolved through talking and this requires someone on the team (not necessarily the leader) to take the initiative for ensuring that the team talks together. Where culture, language or personality inhibits participation in talking, strategies for helping quiet team members to communicate must be employed. It is particularly important that strategies are in place to ensure that what is said is truly what is meant to be communicated. Personal awareness (including of cultural differences), a discussion facilitator and/or written documents may help. Face-to-face communication is the preferred mode particularly because it maximises the additional communication clues provided non-verbally. It is very important that the leader does not give mixed, confusing or contradictory messages and makes it clear to whom messages are being addressed.

❖ **Mediate in conflict**

A mediator is able to bring conflicting parties together and enable them to talk through the conflict. The mediator, as an outsider, may also be able to clarify issues and bring helpful perspectives on the problems.

❖ **Forgive mistakes**

A good multicultural team leader demonstrates his trust and valuing of team members by giving them responsibility and allowing them to make mistakes. Mistakes are an inevitable part of learning and trying new ideas. The willingness to forgive needs to be coupled with recognition that the leader also makes mistakes and, at times, must ask for forgiveness. Without this forgiveness, the team is in danger of collapse.

❖ **Adjust his or her approach according to individual and cultural difference**

The particular areas of intercultural interaction mentioned specifically as affecting team leaders were interpreting silence as assent in group decision-making; interpreting spoken opinion as meaning

assent in group decision-making; interpreting critical comments from members, whose cultures are more direct, as being cutting, personal or offensive rather than simply a comment; and interpreting more loud and expressive (argumentative) cultures in discussion as being in conflict.

Specific ways of adjusting to different cultures on the team include learning to ask indirectly for tasks to be done; learning to address issues over a meal (with Koreans); learning to address issues indirectly; enabling members from more quiet cultures to be more expressive in the team; mediating in conflict involving Asian cultures; earning trust in order to enable a quiet culture person to speak; learning how not to be accusatory in tone (cf. Australian way); receiving feedback in order to better adjust approach; and learning how to 'jump in' in discussions with more loud/expressive cultures.

If leaders do not adjust their approach, the consequences can include communicating the wrong message, inadvertently causing hurt and communicating lack of respect and value. In learning to relate to different cultures, team leaders need to learn to be diplomatic with more than just words. Appropriate non-verbal communication, especially facial expression, is essential for effective communication.

Good multicultural team leaders recognise when team members are angry or upset and enable them to talk about it at an appropriate time.

❖ **Empower others**

Empowering others includes mentoring; identifying team members' gifts and providing them with opportunities to use them; helping team members find the 'right fit' and developing them in that context through listening, asking questions, encouraging and providing tools and resources; and identifying a person's potential and enabling them to achieve it. Empowering is also described as the team leader learning everything and then passing it on to others until they can do it without the team leader. Team members are also empowered by being provided with opportunities for further study.

Team leaders need to be able to give responsibility, 'let go' and to allow team members to make mistakes. Once responsibility is given, team leaders must not undermine their team members' efforts to fulfil that responsibility. This is most positive when responsibility is allocated according to competency and gifting, which allows team members to do well, builds corporate satisfaction and trust, as well as security through confidence in everyone knowing their role in the team and feeling happy in it.

❖ **Understand the interpersonal dynamics on the team**

It is important for the leader to understand the interpersonal dynamics on the team and to help the team understand these dynamics. This is particularly important in conflict management and decision-making.

❖ **Work with the system well**

This quality is about the ability of the leader to acquire the resources the team needs from outside the team and about the ability to enable the team members to adjust and function within the organisational system in which the team is working. The good multicultural team leader also has to help his team function appropriately and well in the cultures it is relating to outside the team.

❖ **Good at networking**

Networking is important as it enables the leader to be aware of who team members are interacting with in the community; provides resources which help the team to fulfil its tasks; provides resources for personal health and well-being for the leader and helps the leader and team to understand the community it is serving.

Create Community

The good multicultural team leader is able to build a team community where everyone:

❖ **Respects and values each other**

For team members to respect and value each other means to be tolerant and patient and treat people equally without bias according to hierarchy, age, experience, skills or talent. It means the leader recognises and affirms their contributions both to the team member personally, the rest of the team and to those outside the team. It means expressing that the members of the team need each other and that all contribute different strengths to the team. This respect and value should be given even when a team member is not understood. When mistakes are made, they are forgiven. Respect and value are communicated through listening, delighting in the person and their culture, celebrating differences and cultural events together.

In contrast, lack of respect and value is communicated through not acknowledging cultural or other differences and forcing team members to do things the leader's way. It is also expressed in criticism, judging and putting others down. De-valuing team members is not only insulting, it is also painful for the recipient.

Understanding and appreciation is developed through learning. It is a process that is dependent on acceptance and trust. It is not sufficient to just to know about a different culture as this does not necessarily result in appreciation for it. Appreciation will be evident in action. Equal voice on the team means that everyone has the same opportunity to participate in decision-making and have influence on team decisions and practice.

The good multicultural team leader not only has to be able to identify cultural differences on the team and be able to relate effectively to each, he or she also needs to help each team member understand and respond appropriately to cultural differences. This involves helping team members recognise and talk about why people react the way they do; why people do things the way they do; different cultural understandings of and approaches to trust and different cultural ideas of time, task focus, hospitality, gifts and humour. The team leader may need to translate different beliefs and values and the different ways of operating to other team members and train them to respect those differences.

Celebrating difference is done by incorporating the cultural celebrations of everyone on the team into team life and having fun and enjoying them together. It includes affirming the contributions of every team member and emphasizing the differences that allow them to work well together. It also means laughing about differences.

The feeling that every team member belongs and is needed is facilitated by the team leader. The team should be a supportive network where there is a mutual sense of commitment to each other and each new member feels welcomed, cared for and accepted. This is best facilitated by the team leader's practical example and the communication of the sense of needing each other in order to be community.

❖ **Feels safe**

Feeling safe means that the team leader has created an environment where team members feel free to be themselves and, specifically, to express their thoughts, feelings, concerns, opinions, ideas and disagreement without fear of rejection, censure, judgment or punishment.

Apart from the general benefits of evaluation and change which allow new ideas to be tried and prevents unhelpful approaches from continuing indefinitely, evaluation is particularly important in a multicultural situation where each team member from a different culture can have different views on what the team is doing and its effectiveness. This can only happen effectively in a safe team context.

A particular skill the team leader needs to develop is being able to handle emotion in the team, helping team members to deal with it so they can really hear what others are saying and also express it constructively.

❖ **Trusts each other**

Trust is one of the main foundations for team functioning. It does not prevent problems but provides a basis on which they can be solved. It allows for vulnerability, sharing, caring and feeling safe to be oneself. Trust does not judge or keep tabs on other team members. Trust is both a gift and something that has to be earned. It is also easily undermined. It is fostered by investing time in relationships, valuing individuals, embracing difference, giving responsibility and forgiving mistakes. If team trust has broken down, it is the leader's responsibility to identify the cause and seek to restore it. Unresolved conflict erodes trust, as does withholding information and being inconsiderate in talking about team members with others. Trust is also expressed differently in different cultures.

❖ **Feels freely able to communicate with each other**

Where members of the team do not all share a common first language, misunderstandings increase. There is also a risk of exclusion of non-native speakers of the team language or even treating them like children. Strategies to overcome this can be employed but it has to be accepted that communication will take more time and there has to be a team ethos of forgiveness of mistakes (because of their inevitability). Strategies include (not in any particular preferential order):

- using written position papers in the team language
- making sure either personally (or appointing someone to do it as specific team role) that the meaning of spoken communications is clear (re-articulated, if necessary), affirmed and double-checked
- specifically encouraging and drawing out participation in group discussions
- adjusting the way language is used to aid communication (especially on the part of native speakers)
- adjusting the way the group functions to allow opportunities for group activities which enable people to still use their own first language
- preferentially using face-to-face communication over electronic media.

It is the team leader's role to ensure that team members are communicating with each other in order to resolve conflict. Helping communication may involve clarifying, re-interpreting or articulating what one team members says to another, or making explicit an individual's style of communication, to ensure that meaning is correctly conveyed. It may involve physically bringing people together or

acting as a mediator between team members. It can involve ensuring that all team members are able to express what they think and that none are excluded or disadvantaged by language or communication style. Team leaders may also become a conduit for communication between team members, especially where the team meets together less frequently.

Discussion

The findings of this research reveal that the good multicultural team leader is self-aware and self-controlled, open-minded, interculturally competent, has expertise in dealing with diversity, is able to manage relational complexity, has exceptional interpersonal skills, can facilitate good intercultural understanding and relationships between team members, is able to create a safe, inclusive, team community where members value each other and can manage conflict confidently. This is consistent with Hambrick et al's (1998) belief that multicultural group leaders need extraordinary people skills and Simkhovych's (2009) statement that interpersonal skills are the best predictors of team performance.

It is the dimension of 'extraordinary people skills' which most stands out in relation to multicultural team leaders. Although monocultural team theory notes the importance of people skills, the cross-cultural, global and intercultural literature describes demands on leaders in multicultural contexts which go beyond those encountered in monocultural situations. These extra demands can be so great that they threaten the leader's own sense of being (Schneider & Barsoux 2003). Interviewees expected their multicultural team leaders to be open and vulnerable yet not feel threatened, even when criticised. To be vulnerable and open up to others, especially when others are upset or wanting to criticise, requires a high degree of self-confidence and self-awareness. This can be particularly challenging in cross-cultural interactions where boundaries defining appropriate behaviour are unclear. These kind of extraordinary demands on the leader require emotional stability, a quality of multicultural leaders which has been highlighted by Simkhovych (2009) and Manning (2003).

Although it may be intuitive to assume that multicultural team leaders need to understand different cultures in order to be effective, these leaders are still often appointed without knowledge of or training in other cultures. Simkhovych (2009:383) states,

One of the principal causes of failure or sub-performance in international projects ... is the challenge of culture—failure to recognize the pervasive influence of culture on all activities and to select and train personnel accordingly.

This research provides evidence of the importance of the multicultural team leader being familiar with other cultures and suggests the need for them to be specifically selected and/or trained for this. Monocultural theories of team ignore the issue of culture but if cultural complexity is not recognised, it cannot be managed (Ochieng 2009:529). Occasionally, multicultural team leaders have experience with one other culture but not with the various cultures on the team. This can lead to bias towards the cultures the team leader is familiar with to the detriment of team members from other cultures.

Proximity to different cultures is not enough to gain intercultural understanding (Groepel-Klein et al 2010). Development of intercultural understanding requires experience which creates discomfort sufficient to induce adaptive change (Evanoff 2009:450). Not all individuals are able to develop a constructive self-identity which can negotiate the difference between cultures (Evanoff 2009:448) and it should not be assumed that anyone, even successful monocultural team leaders, will be able to lead a multicultural team (Hofstede 2005).

The multicultural team leader profile has a major emphasis on personal qualities and interpersonal skills. The personal qualities reflect attitudes which are open, tolerant and flexible towards diversity. Boske (2007) also found a positive correlation between attitude and the appropriate knowledge and skills for working with culturally and linguistically diverse groups.

Implications for training of multicultural team leaders

There is a marked absence in the multicultural team leader profile of the need for knowledge as information alone. Knowledge of other cultures is broader than cognitive information as it incorporates the experiential dimensions of understanding, behaviour and attitudes. This emphasizes the inappropriateness of training programmes for leaders of multicultural teams which focus primarily on cognitive outcomes. Cultural training programmes with an emphasis on information transfer have a tendency to encourage stereotyping (Brandl & Neyer 2009; Earley & Peterson 2004; Osland et al 2000). Reviews of professional development research show that the professional development programmes are often ineffective in producing change of attitude or behaviour (Gatt 2009).

All skills and attitudes in the profile are interpersonal or relate to the leader exerting self-control in relation to others. The primary implication of this is that training for effective leadership of multicultural teams should focus on the development of character and interpersonal skills rather than information transfer (Tan & Chua 2003:268). Skills, attitudes and cultural understanding are

developed through experiential training methods incorporating critical reflection on practice (Brandl & Neyer 2009; Earley & Peterson 2004), and through observation and imitation of role models (Andersen 1996:27).

When training for intercultural competence for multicultural teams, training that focuses on dyadic interactions between cultures is inadequate as it does not deal with the complexity of multicultural situations (Earley & Peterson 2004; Osland et al 2000). Making sense out of paradoxes is part of the challenge of developing intercultural competence (Osland et al 2000). There is a need to develop metacognitive competencies, which relate to transferable themes and concepts (Earley & Peterson 2004; Tan & Chua 2003) and to develop self-efficacy such that people will be motivated to explore, experiment and persevere in new situations, as well as be curious (Brandl & Neyer 2009).

Tan and Chua (2003:265) suggest that some competencies are trainable and some are personality-related and therefore not trainable. Day and Kelloway (2004:233-234) state that there has been little or no published empirical studies which explore whether or not emotional intelligence can be trained and suggest that if it is related to long-standing personality traits it may be resistant to change. Emotional stability may be a quality that needs to be selected for rather than something which can be developed on-the-job. In contexts of low personal support, urgent performance needs or greater diversity, selection for appropriate experience, personal qualities and interpersonal skills may prevent trauma to both the leader and the team. Careful selection and induction of multicultural team leaders should be a high priority for organisations (Offstein & Dufresne 2007) as well as ongoing training and support once they have been appointed.

Character development can be facilitated particularly through modelling by leaders (Andersen 1996:17,21-23). Learning and positive attitude development occurs through observing and imitating organisationally valued role models who are 'transparently who they are' (Andersen 1996:27; Berkowitz & Bier 2004; Offstein & Dufresne 2007). It is achieved through relationships and therefore cannot be separated from the community in which it occurs (Andersen 1996:21-23). Lee et al (2008) and Gutheil et al (2006) demonstrated that guided experiences of interacting with people who students had previously had negative attitudes towards, coupled with reflection on these experiences, resulted in improved attitudes in the students. Buckley and Saarni (2006) concur that emotional intelligence is developed through social interaction.

Mentoring integrates guided experiences and observation of role models. Blass and Ferris (2007) state that mentoring is a highly effective way of developing contextual learning and political skills, where political skills represent highly developed interpersonal abilities. Cultural mentors interpret local culture, correct inaccurate assumptions, guide through difficulties and encourage trainees not

to give up. Expatriates who have cultural mentors do better than those without them in terms of adapting to living and working overseas (Osland et al 2000).

Immersion experiences are an example of communal learning where the cross-cultural encounter is the focus of the learning experience. The social interaction involved requires a mutual construction of communicative approach in order for conversation or understanding to occur. Without social interaction the communicative bridge cannot be built and the skills necessary for its construction cannot be developed (Brock et al 2006:38).

Training needs to focus on helping people practically understand others, take others' perspectives and make workable predictions about what others will do. Without developing these abilities, it is not possible to feel socially comfortable or competent within the team (Brandl & Neyer 2009).

Learning to recognise and manage emotion in self and others is also part of character development (Liau et al 2001:156). The issue of privilege and power has to be specifically addressed (DeJaeghere & Cao 2009).

A team is as an effective communal learning context in its own right (Maznevski & DiStefano 2000). The corollary of this is that multicultural team leaders should first have been members of multicultural teams in order to learn about and develop the skills necessary to manage complex situations. This calls into question organisational practices which allow people without cross-cultural or multicultural experience to be leaders of multicultural teams.

Osland et al (2000) propose that the best form of vicarious learning about other cultures is through cultural assimilator activities which involve guided critical reflection on case studies of cross-cultural encounters. They note, however, that personal experience is a far more powerful motivator for learning than reading about the experience of others (Osland et al 2000) especially as it engages the emotions not just the rational mind (Colon-Muniz et al 2010).

Using a multiple case study approach focused on a single group of students who were taught about social inequity as well as interviewing people from different social classes than themselves, and had guided reflection through the learning process, Mueller and O'Connor (2007) demonstrated a resistance to change of values in the students (described as ethnocentrism) and therefore limited effectiveness in this method for changing attitudes. Similarly, although some studies of reflection-based approaches demonstrate cognitive change (e.g. Carrington & Selva 2010; Ryan & Healy 2008) they do not show whether or not this resulted in changed attitudes in practice.

Merryfield's study of 80 successful teacher educators in multicultural and global education demonstrated the importance of lived experience of marginalisation in developing their teaching effectiveness (Merryfield 2000). She queries whether it is possible for teachers to be effective

without this personal experience. She cites DuBois' conceptualisation of double consciousness (Du Bois 85) as necessary in order to be able accept multiple realities and proposes that the development of double consciousness requires active reflection on power and identity in the context of personal experience of marginalisation. Brock et al (2006:38) refer to the potent effect for learning in relation to the discomfort of "displacement spaces" which causes the person experiencing the displacement to see things from a new perspective. However, experience without reflection is insufficient (Brock et al 2006; Cushner 2007:33; Gallego 2001; Merryfield 2000) and this requires time (Cushner 2007:35). Sleeter also advocates the effectiveness of community-based immersion for developing cross-cultural awareness and competence (Sleeter 2001).

Implicit or tacit knowledge of complex skills is acquired through observation and imitation and therefore develops in context (Raelin 1997:564). Although role playing may help in skill development (Argyle 1981), real life situations are more complex than role playing constructs (Galassi et al 1981:303). Reflection helps to articulate tacit knowledge, reconstruct meaning and make links between theory and practice (Raelin 1997).

Learning through doing, with reflection on practice in the light of theory, where a coach or mentor provides feedback and stimulates reflection, is good for developing interpersonal skills and collective problem solving (Leonard & Lang 2010:226). In a longitudinal study of teachers in Malta, Gatt (2009) demonstrated that guided reflection on actual practice, associated with demonstration of teaching skills, can result in long term attitude and behaviour change.

Vygotsky emphasized that people are socially situated (Veer 2007). A team is a specific learning community equivalent to Wenger's (1998) community of practice. Dialogue is necessary for critical reflection in order to test the validity of others' assertions and achieve consensual affirmation of our own assertions (Mezirow 1990:354). In the social context of the team, processes, skills and attitudes can be learnt, and the group can reflect together on its practice. Learning communities help their members to articulate corporate tacit knowledge, build new shared understandings (Martin-Kniep 2008:151) and enable their experiences to have an ongoing transformative effect on future practice (Boud & Walker 1991:36).

The multicultural team leader profile is has an overwhelming emphasis on character and skills rather than informational knowledge. The skills are interpersonal. The major training implication of this is that knowledge-oriented training methods for multicultural team leaders are inappropriate. These characteristics and competencies are best developed within a work-based (rather than simulated) team context where a team coach is provided to mentor the leader and facilitate the whole team's reflection on their experience, as well as the individual leader's. Multicultural team leaders need to

have had prior multicultural team experience, as well as experience of having lived in another culture, both of which should have been effectively reflected on. Character and skill development will be further facilitated by having access to good organisational role models.

Chapter 7: Summary and Conclusions

This chapter reviews the conclusions of the research, providing a summary of the nature and appropriate management of conflict in multicultural teams and a brief overview of the characteristics and competencies of a good multicultural team leader. The limitations of the research, reflections on the research process, questions for further research and the training implications of the research outcomes are discussed.

Conflict and multicultural team leadership

As one of the participants in the research observed, a good multicultural team leader has to believe in the value of multicultural teams otherwise it is doubtful that he or she will be able to persevere when confronted with the continual challenge of helping a multicultural team to overcome conflict and function effectively (Robyn 2009, pers. comm., 27 May). This research highlighted conflict as one of the major concerns in multicultural teams and an area that multicultural team leaders must be competent to manage.

Conflict is inevitable in multicultural teams due to the “many different colours and flavours” and “clash of ideas” that are brought “to the table” (Shoni 2009, pers. comm., 8 April). If conflict is not resolved the team is prevented from working well. It may stop moving forward, divide or even self-destruct. The sooner conflict is dealt with, the better. Conflict that is ignored or not completely resolved has a tendency to fester and cause ongoing trauma. Cultural differences bring an additional and complex dimension to the spectra of conflict that are possible in interpersonal interactions.

The major causes of conflict in multicultural teams stated by the research participants include (not in any order of priority):

- Inter-ethnic rivalries
- The need to save face in the context of working with (or in the context of) non-face-oriented cultures
- Volume of voice and degree of bodily expression when working with Anglo-Saxon-background cultures
- Direct versus indirect methods of communication
- Avoidance of confrontation

- Leaders who are unwilling to talk about problems
- Non-performing members or members with other agendas
- Differing expectations
- Lack of commitment to work through the conflict
- Language problems leading to miscommunication (when some or all of the team are using a second or third language to communicate with other team members)
- Hurtful comments

Team leaders are expected to be able to deal with conflict and many team members believe that the leader has the primary responsibility for resolving the conflict. Most of the characteristics and competencies needed by the team leader to deal with the above causes of conflict are covered in the general description of a good multicultural team leader, which emphasizes the importance of the leader's ability to deal with conflict in the minds of members of multicultural teams. The team leader needs not only to be able to personally mediate to see conflict resolved but also to help the whole team talk about the issues that are causing the conflict. The two specific characteristics and competencies which relate to conflict, which are not covered in the general profile, are the commitment of the leader to work through conflict to resolution and the ability to mediate in conflict.

In order to enable the team to resolve conflict, the team leader needs to be able to communicate clearly; identify and articulate the specific issues that are causing problems; have the courage to confront the problems; help the team talk together about the issues that are causing conflict; overcome language and cultural barriers to effective communication (including managing inter-ethnic rivalries, 'saving face' and different cultural styles of communication); deal with differing expectations, work performance and agendas of individual team members; articulate and negotiate cultural differences between team members and mediate where hurtful interactions occur.

This requires approachability, patience, sensitivity, a commitment to invest time in relationships and to persevere until conflict has been worked through to resolution. Good multicultural team leaders both forgive and admit their own mistakes. They make expectations clear and are able to adjust their approach according to individual difference and the different cultures in the team. They are able to create a safe team context where team members feel free to be themselves.

A brief summary of the characteristics and competencies of good multicultural team leaders

Through focus groups, surveys and interviews, the views of multicultural team members, leaders and supervisors were gathered to construct a profile of a good multicultural team leader. A comparison of the responses from supervisors and members did not show a major difference between how each group defined the specific characteristics and competencies of a good multicultural team leader; however, the supervisors demonstrated a stronger emphasis on the personal characteristics and attitudes of the leader.

Good multicultural team leaders have a good knowledge of other cultures, preferably through personal experience, and are continuing to learn about other cultures. They are humble, cognizant of their own limitations and abilities, self-disciplined and willing to be vulnerable. They tolerate, embrace and celebrate difference. They do not put people in boxes based on their own assumptions, but listen to individuals, respecting individual difference within cultural groups. They respect other religions and beliefs. They are flexible, open-minded, approachable, inclusive, patient and willing to listen. Not only are they continually learning but they are ready to explore new ideas, try new ways of doing things and to take risks. They are also able to persevere until conflict is brought to resolution. They are good at relating to the world outside the team and accessing resources which enable the team to fulfil its purpose.

Good multicultural team leaders are able to identify and articulate problems on the team and deal with them appropriately. They are personally skilled at communicating clearly (without ambiguity, confusion or contradictions either in content or concerning who is addressed), overcoming barriers to effective communication and also at enabling others to communicate clearly. As part of their ability to communicate clearly, good multicultural team leaders are also able to adjust their communication approach according to the cultural background of the person they are interacting with. They forgive mistakes (admitting to their own) and work to empower others.

Good multicultural team leaders build a team community where members respect, value, understand, appreciate each other; feel they have equal voice and influence, feel safe to explain and articulate things that make them uncomfortable, comfortably evaluate and plan work practices together, trust each other, feel like they belong together and need each other, care about each other, and 'fit' together. One of the major ways this is achieved is through facilitating team communication—overcoming language barriers and helping team members communicate

with each other. This may involve educating, interpreting and mediating. Not only are good multicultural team leaders able to facilitate healthy relationships within the team, they are also able to help the team relate well to the outside context.

Multicultural versus monocultural team leadership

There are three dimensions of leadership relating to culture that affect multicultural team leaders: the acultural or monocultural dimension, the cross-cultural or dyadic dimension and the multicultural dimension. For leaders who do not have personal experience of living in another culture and, especially for those who come from a dominant culture (such as Anglo-Saxon-background Australians in Australia), it is difficult to perceive the difference culture makes in interpersonal dynamics. This relates to the invisibility of Whiteness (Durie 2000:235-238) and to ethnocentrism, as Whites do not have a monopoly on cultural dominance in all contexts in the world.

Although it may be argued that other aspects of diversity, such as age or socioeconomic background, can be just as challenging to manage, the multicultural team leader must be able to deal with cultural difference in addition to other diverse characteristics. This includes being able to manage the continually changing aspects of all cultures and the diverse expression of individuality within cultures. Cross-cultural leadership generally assumes dyadic interaction between a leader from one culture and followers from another culture. Whilst acknowledging the difficulty and complexity of cross-cultural interaction and leadership, as well as the need for being able to adjust personal leadership approach according to the needs and expectations of followers from a culture different to that of the leader, cross-cultural leadership does not have to manage the complexity of having to adjust leadership style to multiple different cultures simultaneously, as well as helping team members relate well to each other, across multiple different cultures.

The major difference therefore between monocultural team leadership and multicultural team leadership is that the leader from the same cultural background as team members can focus on the team's vision, goals and strategies whilst having an innate understanding of how team members will react to different situations, even taking into account their diverse backgrounds. Having team members from unfamiliar backgrounds, or who are unfamiliar with each other's backgrounds and therefore unable to predict how their teammates will react, adds a level of

ambiguity and complexity which demands a high level of personal maturity and interpersonal relational skills from the leader.

Limitations of the research

Despite the intention of having a broad representation of cultures and organisations in the research process, this was not achieved. This has resulted in a bias in the outcomes towards Anglo-Saxon background respondents and voluntary organisations. The numbers of non-Anglo-Saxon-background participants were not large enough to ascertain whether the bias may have affected the outcomes significantly.

Reflections on the research process and recommendations for other researchers

Although I think I asked for too much time in the initial letter of invitation to participate in the research, the positive respondents did not seem too concerned about the specifics of the time involved, just whether or not the organisation could commit to the process at all. In my conception of the research, I envisaged participating in organisations' learning processes, but it is not possible to assess whether the failure to recruit organisations related to the researcher's anonymity, Australian organisations' lack of valuing research or knowledge-development (Wood 2003) or their not valuing research in this area. Whilst it would be expected that the political changes devaluing multiculturalism under the Howard government (Collins 2007; Jupp 1997) would affect government organizations, this does not explain why local businesses were not interested and why one local government group was. The power dynamics of the dominant White majority who restrict the voice of non-White workers may offer a possible explanation, but further research would be required to assess the validity of this suggestion.

Where women recognized the value of the research and allowed me access to their organisations, they seemed to be acting more according to personal rather than organisational values. Without personal contacts and women who helped a female researcher, this research would not have been possible. If this kind of research is to be repeated, the importance of determining or guaranteeing access to organisations prior to commencing the research cannot be over-emphasized.

In trying to research cross-cultural issues and understanding, there is a difference between those who have consciously experienced cultural difference and those of a cultural majority (such as White Australians in Australia) who are largely unconscious of it. This research did not have any in-built measures or guides for engaging with this particular dimension of multicultural team experience, especially as it related to the validity of the opinions of those who were largely unconscious of cultural difference, with respect to leadership. Future research would benefit from a conceptual framework that interacts with this issue, particularly as it relates to epistemological bias when the research is conducted by a majority culture researcher in a majority culture context.

Conflict was highlighted by this research as a major issue in multicultural teams. This would prove a fruitful area for further research. In particular, the dimension of conflict management in *multicultural* contexts, including teams, is important due to the necessity of communicating, understanding and negotiating across several cultural frameworks simultaneously, rather than being able to focus on a simple dyadic interaction. Although all teams will have networked relationships, multicultural teams are made additionally complex due to the need to manage different cultural approaches to conflict resolution and decision-making.

Respondents found it very difficult, even with significant prompting by the interviewers, to think in a generic way about multicultural teams. They easily related to and described their own specific context, but seemed to find it hard to generalise principles that could apply to other contexts. Respondents also found it hard to give concrete examples illustrating their opinions, even when specifically and repeatedly asked, preferring to simply expound their personal views. Although this research had intended to use concrete examples to illustrate the meaning of the different characteristics and competencies, more often it reported descriptive opinion. If further research were done to gather concrete illustrations, careful attention would need to be given to effective means of eliciting this information.

Questions for further research

This research strongly implies that that it is essential for the leader of a multicultural team to have good cross-cultural understanding and that an effective way of obtaining this is through personal experience of living in other cultures. It would be good for further research to be done to establish whether learning about other cultures in a mono or multicultural environment is as effective as learning through lived experience for the multicultural team leader. This would have

significant implications for the future selection and training of multicultural team leaders. A further avenue for investigation relates to how experiencing or learning about other cultures develops the specific requisite characteristics and competencies of good multicultural team leadership.

Further research needs to be done with larger numbers of respondents in general and to specifically explore the profile of a good multicultural team leader from the perspective of people from non-Anglo-Saxon cultural backgrounds. It would also be helpful to research whether the profile would change significantly according to different organisational contexts.

Other areas for further exploration that were hinted at through this research include whether there is a gender bias towards men in the leadership of multicultural teams; whether there are more women working in more culturally diverse teams and whether there are proportionally more women working as supervisors of multicultural teams. Could it be possible that women are better able to effectively function in the complexity of multicultural groups than men?

The emphasis on character qualities as being more essential than other factors in the description and training of multicultural team leaders should also be further researched. Although this may be an artefact of the research design, it was partly created by a greater emphasis on these attributes in the literature. A different research approach may be able to ascertain whether this emphasis is justified or unintentionally skewed.

This research did not have any objective measure of a good or effective multicultural team or multicultural team leader. The focus was on a subjective evaluation by practitioners of good practice or character or both. Further research needs to be done both to ascertain objective measures of 'good' for multicultural team leadership in variable contexts, as well as to determine any inter-relationship between the characteristics and competencies elicited through this research and objective measures or outcomes.

Implications for training from the research

Perhaps the greatest implication for training that has come out of this research is that there is little basis for designing or delivering knowledge-heavy courses for multicultural team leaders. The primary area of knowledge needed is in understanding other cultures. Perhaps the best way of gaining this is through interacting with people from other cultures and preferably living in another culture (although just living in another culture does not guarantee the development of intercultural competence (Pedersen 2010)). This is confirmed by the cross-cultural training

literature (Koskinen et al 2009; Yashima 2010). The development of intercultural competency includes facilitating self-efficacy in exploring and persevering in new situations (Brandl & Neyer 2009), learning to cope with paradox (Osland et al 2000), resisting the tendency to stereotype and constructing transferable metacognitive frameworks (Earley & Peterson 2004; Tan & Chua 2003).

The greatest area of need, which was particularly emphasized by the supervisors, is in the development of personal character and attitudes. For organisations needing good multicultural team leaders, one issue is how much leaders should be selected for these attributes, and how much they can be developed on-the-job. It is also clear that the ideal, individualistic, American business leader prevalent in the business and leadership literature (Sinclair 2007), with a touch of transformational leadership ability or emotional intelligence, is going to need significant help to produce a synergistic, high performing multicultural team. Changing entrenched attitudes and ways of behaving can be a significant educational challenge (Hahn et al 2006) but it is possible through socially-oriented including reflective, experience-based training approaches (Brandl & Neyer 2009; Earley & Peterson 2004) and role modelling (Andersen 1996:27). As Hofstede (2005) observes, to install a successful monocultural leader in a multicultural team, may be setting him up for failure.

The multicultural team leader needs to have high level skills in communication, conflict management, interpersonal relationships and building intercultural community. The complexity of these skills and their inter-relationship with character and attitudes, along with the unpredictability of the multicultural team context, requires in-context or 'embodied' training (Dall'Alba & Sandberg 2006). Although this is highly demanding in time and training expertise, failure to attend to this, particularly in the early formation of a multicultural team, may contribute to the team's failure. Where appropriate training is not available, organisations should focus on careful selection of personnel with respect to cross-cultural experience, prior multicultural team experience, appropriate character qualities and interpersonal skills.

Next step

The profile of a good multicultural team leader derived through this research is simply a starting point on a long road towards a more definitive profile. However, it does provide an additional foil for future researchers, thinkers and practitioners in the field of multicultural team leadership to test, dispute, experiment with, expand or discard. For the trainer of multicultural team leaders, who is the primary audience of this research, it provides some guidance as to where the focus in

training should be, as well as appropriate training methods. The next step involves the trialling of the profile in training approaches for multicultural team leaders, including reflective evaluation of its usefulness, and further research to extend its definition and validity from the perspective of non-Anglo-Saxon-background cultures.

Conclusion

This research demonstrates the difficulty of gaining access to members of organisations from non-dominant cultures and consequently illustrates the problem of bias towards dominant cultures in research results. For a competency profile, this raises the issue of bias in training towards the dominant culture(s). Future research in multicultural team leadership needs to face this challenge of access and provide voice for multicultural team members and leaders from non-Anglo-Saxon backgrounds.

Paradoxically, the research revealed that the characteristics and competencies that a multicultural team leader requires cannot be effectively developed through traditional, Western, knowledge-dominated training approaches. Knowledge is conspicuously absent from the profile, whilst character qualities and interpersonal skills are of primary importance. Character qualities and interpersonal skills are developed through face-to-face, socially interactive training methods, preferably in real (rather than simulated) team contexts. Personnel can be specifically selected for these characteristics and competencies or they can be developed on-the-job. However, on-the-job training requires considerably higher investment of time by organisational trainers than would normally be provided in classroom-based or online training. Without this significant investment in human resource development, the cost to organisations will be continuing multicultural team failure and dysfunction, rather than attaining the high performing synergy that these teams potentially offer.

Appendix A: Focus Group Data

Collated list of characteristics and competencies of good multicultural leaders elicited from the focus groups

A good multicultural team leader:

1. Understands people
2. Is good with people
3. Understands the interpersonal dynamics on the team
4. Is someone people *want* to follow
5. Empowers others
6. Values each person on the team
7. Communicates clearly
8. Communicates openly

A good multicultural team leader is:

9. Confident
10. Courageous to confront problems
11. Committed to work through conflict to reach resolution
12. Consultative in approach
13. Always ready to learn
14. Humble
15. Forgiving of mistakes
16. Respectful of others regardless of background
17. Approachable
18. Patient
19. A good mentor
20. Open-minded
21. Flexible
22. Willing to take risks
23. Ready to try new ways of doing things
24. Tolerant of difference
25. Insightful
26. Self-aware
27. Self-disciplined
28. Inclusive
29. Diplomatic
30. Fair
31. Down to earth

32. Passionate
33. Focused
34. Respected in his/her own cultural community
35. Good at networking
36. Good at working with the system

A good multicultural team leader has:

37. A positive attitude towards different cultures
38. Respect for different religions and beliefs
39. Respect for individual difference within cultural groups
40. A broad knowledge of other cultures
41. Personal experience of other cultures
42. Specific knowledge of the cultures represented on the team
43. The ability to identify cultural differences on the team and to articulate and explain those differences to others
44. A commitment to continue to learn about other cultures
45. Vision
46. Strategies to achieve the vision

A good multicultural team leader is able to:

47. Manage intercultural conflict
48. overcome unhelpful and inaccurate interpretations of why others do what they do
49. Recognise others' emotions
50. adjust his/her approach according to individual and cultural differences
51. relate the organizational and country culture(s) where working with the cultures of team members
52. facilitate a group to work towards the vision

A good multicultural team leader creates a community where people:

53. Feel like they belong
54. Care about each other
55. Feel like they have common ground
56. Feel like they have common experiences
57. Feel safe to say what they really think
58. Feel safe to explain/articulate things that make them feel uncomfortable
59. Feel safe to be themselves
60. Understand each other
61. Respect each other
62. Appreciate each other
63. Feel they have equal voice
64. Feel they have equal influence
65. Feel they have equal involvement

- 66. Communicate with each other rather than create inaccurate interpretations about what others do
- 67. Trust each other
- 68. Celebrate difference
- 69. Are not afraid to deal with issues
- 70. Manage conflict well

A good multicultural team leader enables the team to:

- 71. Learn about the different cultures on the team
- 72. Learn about the different cultures in their working context
- 73. Equitably negotiate different expectations/desires/approaches in order to fulfil the team's purposes
- 74. Evaluate work practices together
- 75. Plan work practices together

Focus Group “Raw” data

Local Government	NGO Community Services	NGO English Teachers
Able to help the team to learn the culture of the team members and clients – including cultural expectations	Approachable	Bring to common ground i.e. eat together i.e. creates social communal events => socialize i.e. not just formal interaction - where can say everything but still off the record
Consultation style	Down to earth	“can do” attitude
General sympathy for each other	Actually interacted with the different cultures themselves (through travel or here in Australia)	Motivate team
Active learning and wanting to learn - Open-minded - Humility to ask people - Not just knowing but wanting to keep on learning	Not try to change people – instead empower i.e. shows them better ways cf. just ordering	Take team further
Not ‘othering’	Accept the qualities they already have	Sound knowledge of how the system works

Local Government	NGO Community Services	NGO English Teachers
Constant asking re process of working i.e. how it is going i.e. if not working – how would they do it? i.e. different work cultures i.e. make things explicit e.g. Indian needing a supervisor's encouragement before applying for a job cf. an Aussie just does it	Flexibility	Constantly making relationships with outside groups i.e. networking
Make a distinction between management and leadership i.e. leading people as they have a choice i.e. can't buy heart and soul	Education about each culture i.e. must know all on the team	Common sense – a lot of it
Broad knowledge of cultures - Different work practices and different work styles i.e. note different individual traits as well	Empathy	Open-minded
Develops synergy	Good interpersonal skills	Sympathetic to everyone's opinion
Develops trust i.e. not judged on culture, religion etc	Team player	No personal bias or judgments
A good mentor	Address the needs/issues of the community	Tolerant
Treats everyone with respect with respect to individual value	Lot of tolerance Cf. mainstream society's ways/expectations/qualities of group interaction	Some knowledge of other cultures, traditions and values
No prejudices or typecasting	Understanding on a lot of different levels i.e. understanding the workers	Lived in other countries and/or cultures
Accepts individuals	Understands the culture of organization and country where working	Trying to understand other cultures and values
Someone you want to follow cf. that you have to follow	Confident in leadership	Able to integrate the team together

Local Government	NGO Community Services	NGO English Teachers
People want to come on the journey with you and need to know how to do it with the different ...	Facilitating a group/lead a group	Is a person from a different culture themselves => understands different pressures for new migrants etc
Willing to learn & willing to learn from the people themselves	Has a vision, strategy to reach the vision	Knows other languages and mindsets
Flexible	Has respect in own community	Values diversity
Consultative	Helps people	Understands cultures & problems in the surrounding community
Clear sense of purpose	Able to influence own community	Diplomacy
Passionate	Not think about own power and position	Patience
Ethical with respect to access, equity etc	Understand people from inside – not “I’m better than you guys”	Good people skills
Good communicator	In-depth understanding of the various cultures involved	Aware of relationships on the team i.e. knows what’s going on especially personal issues
Have to be clear about why doing some things e.g. Friday afternoon off for Muslims	In-depth understanding of human nature	Try to avoid the formation of small groups i.e. common language/culture ‘pockets’ => decreased trust
Able to negotiate different groups expectations/desires equitably	General understanding of cultures in general	
Inclusive	Good communication skills – make sure hearer understands your standpoint	
Needs to know different cultures expectations and what causes offence	Negotiation skills	
Creates a culture where people can explain/articulate what makes them uncomfortable	Conflict management skills	
Team exists for a purpose – have to be very clear about what the team exists for i.e. reason person is there is because of their competence not because of the “extras”	Tolerance of various behaviours (cultural)	

Local Government	NGO Community Services	NGO English Teachers
Able to negotiate all the accoutements (?) for the sake of the outcome	Positive attitude towards different cultures	
Makes clear the corporate climate and marries it with the different cultural expectations i.e. unwritten rules/expectations	Understands way of life, background of main communities	
	Secular point of view i.e. respect all religions and beliefs	
	Does not impose own view & agenda on others	
	Mutual appreciation	
	Non-judgmental	
	Non-stereotypes	
	Sensitive to individuals in each culture	
	Passion for things that are important in their cultures	
	Respect	
	focused	

Focus Group “Organized” data

Local Government	NGO Community Services	NGO English Teachers	Category statement
General cultural understanding and competence			
Broad knowledge of cultures - Different work practices and different work styles i.e. note different individual traits as well	General understanding of cultures in general	Some knowledge of other cultures, traditions and values	Broad knowledge of other cultures including: - General understanding - Traditions - Values - Work practices

Local Government	NGO Community Services	NGO English Teachers	Category statement
Needs to know different cultures expectations and what causes offence			- Work styles
	Actually interacted with the different cultures themselves (through travel or here in Australia)	Lived in other countries and/or cultures	Personal experience of other cultures
		Is a person from a different culture themselves => understands different pressures for new migrants etc	
		Knows other languages and mindsets	
	Education about each culture i.e. must know all on the team		Specific knowledge of the cultures represented on the team
	In-depth understanding of the various cultures involved		
		Trying to understand other cultures and values	Continuing to learn about other cultures and values
Makes clear the corporate climate and marries it with the different cultural expectations i.e. unwritten rules/expectations	Understands the culture of organization and country where working	Understands cultures & problems in the surrounding community	Able to relate the organizational and country culture(s) where working with the cultures of team members
	Understands way of life, background of main communities		
Personal qualities related to intercultural understanding/competence			
	Positive attitude towards different cultures		Positive attitude towards different cultures
	Secular point of view i.e. respect all religions and beliefs		Respects different religions and beliefs
	Sensitive to individuals in each culture		Respects individual difference within cultures cf stereotyping

Local Government	NGO Community Services	NGO English Teachers	Category statement
	Passion for things that are important in their cultures		Passion for things which are important in team members' cultures
General leadership characteristics			
Clear sense of purpose	Has a vision, strategy to reach the vision		Has a vision and a strategy to achieve that vision
		Take team further	Able to motivate people to work towards the vision
		Motivate team	
People want to come on the journey with you and need to know how to do it with the different ...		Facilitating a group/lead a group	Able to facilitate/lead a group towards a vision
	Confident in leadership		Confident in leadership
	Understanding on a lot of different levels i.e. understanding the workers		Understands people
Make a distinction between management and leadership i.e. leading people as they have a choice i.e. can't buy heart and soul			Someone people want to follow
Someone you want to follow cf. that you have to follow			
People want to come on the journey with you and need to know how to do it with the different ...			
Style of leadership – including particular things the leader does to build the team			
PERSONAL			
Consultation style			Consultative
Consultative			

Local Government	NGO Community Services	NGO English Teachers	Category statement
	Not try to change people – instead empower i.e. shows them better ways cf. just ordering		Empowering
Team exists for a purpose – have to be very clear about what the team exists for i.e. reason person is there is because of their competence not because of the “extras”	Accept the qualities they already have		Values the contribution/competence of each individual towards the team purpose
Have to be clear about why doing some things e.g. Friday arvo off for Muslims			Clear, open communicator
Good communicator	Good communication skills – make sure hearer understands your standpoint		
TEAM BUILDING			
			Safe working culture i.e. difference valued, conflicts expected but resolvable
		Bring to common ground i.e. eat together i.e. creates social communal events => socialize i.e. not just formal interaction - where can say everything but still off the record	Builds safe community
Develops synergy		Try to avoid the formation of small groups i.e. common language/culture 'pockets' => decreased trust	Builds trust
Develops trust i.e. not judged on culture, religion etc			

Local Government	NGO Community Services	NGO English Teachers	Category statement
Creates a culture where people can explain/articulate what makes them uncomfortable			Creates a culture where people can explain/articulate what makes them uncomfortable
			Develops good interpersonal relationships on the team
		Aware of relationships on the team i.e. knows what's going on especially personal issues	Knows team members, what is happening in their lives and the interpersonal dynamics of relationships on the team
General sympathy for each other	Empathy		Builds "team community" i.e. mutual concern
	Address the needs/issues of the community		Brings needs/issues into the open => resolution
	Negotiation skills		
	Conflict management skills		
			Develops synergistic working relationships
Able to help the team to learn the culture of the team members and clients – including cultural expectations			Enables the team to learn about the different cultures on the team and in their working context
Able to negotiate different groups expectations/desires equitably			Enables the team to equitably negotiate different expectations/desires/approaches in order to fulfil the team's purposes
Able to negotiate all the accoutements (?) for the sake of the outcome			

Local Government	NGO Community Services	NGO English Teachers	Category statement
Constant asking re process of working i.e. how it is going i.e. if not working – how would they do it? i.e. different work cultures i.e. make things explicit e.g. Indian needing a supervisor's encouragement before applying for a job cf. an Aussie just does it			Involves team members in evaluation and planning of work processes
			Develops good communication within the team
Have to be clear about why doing some things e.g. Friday arvo off for Muslims			
Personal qualities/characteristics/skills			
Active learning and wanting to learn <ul style="list-style-type: none"> - Open-minded - Humility to ask people - Not just knowing but wanting to keep on learning 			Ongoing learner
Willing to learn & willing to learn from the people themselves		Open-minded	Open-minded
	Understand people from inside – not “I’m better than you guys”		Humble
	Not think about own power and position		
		No personal bias or judgments	Does not impose own agenda on others
	Does not impose own view & agenda on others		

Local Government	NGO Community Services	NGO English Teachers	Category statement
	Team player		Concerned for others rather than self
	Helps people		
Treats everyone with respect with respect to individual value	Respect		Respects, accepts and values individuals and their opinions regardless of background
Accepts individuals	Accept the qualities they already have		
No prejudices or typecasting	Non-stereotypes		
Not 'othering'			
	Mutual appreciation	Sympathetic to everyone's opinion	
	Approachable		
		Patience	Patient
A good mentor			A good mentor
		Values diversity	Values diversity
	Tolerance of various behaviours (cultural)		Tolerant of difference
	Lot of tolerance Cf. mainstream society's ways/expectations/qualities of group interaction	Tolerant	
	Non-judgmental		
Inclusive			Inclusive
Flexible	Flexibility		Flexible
	Down to earth	Common sense – a lot of it	Down to earth

Local Government	NGO Community Services	NGO English Teachers	Category statement
	Good interpersonal skills	Good people skills	Good people skills
	In-depth understanding of human nature		Understands people
		Diplomacy	Diplomatic
Ethical with respect to access, equity etc			Fair
Passionate			
		“can do” attitude	“Can do” attitude
	focused		focused
Relationships outside the team			
	Has respect in own community		Has respect and influence in own cultural community
	Able to influence own community		
		Constantly making relationships with outside groups i.e. networking	Good at networking
		Sound knowledge of how the system works	Knows how the system works

Combined list

Local Government	NGO Community Services	NGO English Teachers	Literature List	Category statement	Interview list element
General cultural understanding and competence					
A good multicultural team leaders has:					

Local Government	NGO Community Services	NGO English Teachers	Literature List	Category statement	Interview list element
Broad knowledge of cultures - Different work practices and different work styles i.e. note different individual traits as well	General understanding of cultures in general	Some knowledge of other cultures, traditions and values		Broad knowledge of other cultures including: - General understanding - Traditions - Values - Work practices - Work styles	A broad knowledge of other cultures
Needs to know different cultures expectations and what causes offence					
	Actually interacted with the different cultures themselves (through travel or here in Australia)	Lived in other countries and/or cultures		Personal experience of other cultures	Personal experience of other cultures
		Is a person from a different culture themselves => understands different pressures for new migrants etc			
		Knows other languages and mindsets			
	In-depth understanding of the various cultures involved			Specific knowledge of the cultures represented on the team	Specific knowledge of the cultures represented on the team
	Education about each culture i.e. must know all on the team		makes cultural differences explicit	Able to identify cultural differences on the team and articulate/explain those differences	The ability to identify cultural differences on the team and articulate/explain those differences
		Trying to understand other cultures and values		Continuing to learn about other cultures and values	A commitment to continue to learn about other cultures

Local Government	NGO Community Services	NGO English Teachers	Literature List	Category statement	Interview list element
			is able to resolve cross-cultural conflict between others	Manage intercultural conflict	The ability to manage intercultural conflict
			recognises intercultural conflict		
Makes clear the corporate climate and marries it with the different cultural expectations i.e. unwritten rules/expectations	Understands the culture of organization and country where working & Understands way of life, background of main communities	Understands cultures & problems in the surrounding community		Able to relate the organizational and country culture(s) where working with the cultures of team members	The ability to relate the organizational and country culture(s) where working with the cultures of team members
Personal qualities related to intercultural understanding/competence					
A good multicultural team leader:					
	Positive attitude towards different cultures			Positive attitude towards different cultures	Has a positive attitude towards different cultures
	Secular point of view i.e. respect all religions and beliefs			Respects different religions and beliefs	Respects different religions and beliefs
	Sensitive to individuals in each culture			Respects individual difference within cultures cf stereotyping	Respects individual difference within cultures
	Passion for things that are important in their cultures			Passion for things which are important in team members' cultures	Has a passion for things which are important in team members' cultures
			overcomes unhelpful and inaccurate interpretations of why strangers do what they do (in others)		Has the ability to overcome unhelpful and inaccurate interpretations of why others do what they do

Local Government	NGO Community Services	NGO English Teachers	Literature List	Category statement	Interview list element
			recognises others' emotions		Recognises others' emotions
			thinks strategically and analytically about how to approach different people		The ability to adjust his/her approach according to individual and cultural differences
General leadership characteristics					
A good multicultural team leader:					
Clear sense of purpose	Has a vision, strategy to reach the vision			Has a vision and a strategy to achieve that vision	Has vision Has a strategy to achieve the vision
		Take team further		Able to motivate people to work towards the vision	Is able to facilitate a group to work towards the vision
	Confident in leadership			Confident in leadership	Is confident
	Understanding on a lot of different levels i.e. understanding the workers			Understands people	Understands people
Make a distinction between management and leadership i.e. leading people as they have a choice i.e. can't buy heart and soul				Someone people want to follow	Is someone people <i>want</i> to follow
Someone you want to follow cf. that you have to follow					

Local Government	NGO Community Services	NGO English Teachers	Literature List	Category statement	Interview list element
People want to come on the journey with you and need to know how to do it with the different ...					
Style of leadership – including particular things the leader does to build the team					
A good multicultural leader:					
PERSONAL					
Consultation style				Consultative	Is consultative in approach
Consultative					
	Not try to change people – instead empower i.e. shows them better ways cf. just ordering			Empowering	Empowers others
Team exists for a purpose – have to be very clear about what the team exists for i.e. reason person is there is because of their competence not because of the “extras”	Accept the qualities they already have			Values the contribution/ competence of each individual towards the team purpose	Values each person on the team
		Aware of relationships on the team i.e. knows what’s going on especially personal issues		Knows team members, what is happening in their lives and the interpersonal dynamics of relationships on the team	Understands interpersonal dynamics on the team
Have to be clear about why doing some things e.g. Friday arvo off for Muslims				Clear, open communicator	Communicates clearly and openly

Local Government	NGO Community Services	NGO English Teachers	Literature List	Category statement	Interview list element
Good communicator	Good communication skills – make sure hearer understands your standpoint				
TEAM BUILDING					
Safe working culture i.e. difference valued, conflicts expected but resolvable					
A good multicultural team leader creates a community where people:					
			able to induce feelings of belonging		feel like they belong
General sympathy for each other	Empathy			Builds “team community” i.e. mutual concern	Care about each other
		Bring to common ground i.e. eat together i.e. creates social communal events => socialize i.e. not just formal interaction - where can say everything but still off the record		Builds safe community	feel like they have common ground/ common experiences Feel safe to say what they really think without anxiety and fear of prejudice/ judgment Feel safe to be themselves
			equalises power within the group (voice, influence, involvement, mutual respect & recognition)		Understand, respect , recognise and appreciate each other
			decreases prejudices and anxiety relating to meetings between strangers		Feel they have equal voice, influence and involvement

Local Government	NGO Community Services	NGO English Teachers	Literature List	Category statement	Interview list element
			overcomes unhelpful and inaccurate interpretations of why strangers do what they do		Creates a community where people communicate rather than speculate (create inaccurate interpretations of what others do)
			chooses an equalising language of communication for the group and ensures its usage		
Develops synergy		Try to avoid the formation of small groups i.e. common language/culture 'pockets' => decreased trust		Builds trust	Trust each other
Develops trust i.e. not judged on culture, religion etc					
			breaks down in-group/out-group distinctions (including organisation majority/minority group issues)		
				celebrates differences	Celebrate difference
Creates a culture where people can explain/articulate what makes them uncomfortable				Creates a culture where people can explain/articulate what makes them uncomfortable	people feel safe to explain/articulate things that make them feel uncomfortable
	Address the needs/issues of the community			Brings needs/issues into the open => resolution	Are not afraid to deal with needs or issues
	Conflict management skills				Manage conflict well

Local Government	NGO Community Services	NGO English Teachers	Literature List	Category statement	Interview list element
Develops synergistic working relationships					
A good multicultural team leaders enables the team to:					
Able to help the team to learn the culture of the team members and clients – including cultural expectations				Enables the team to learn about the different cultures on the team and in their working context	learn about the different cultures on the team and in their working context
Able to negotiate different groups expectations/desires equitably	Negotiation skills			Enables the team to equitably negotiate different expectations/desires/ approaches in order to fulfil the team’s purposes	equitably negotiate different expectations/desires/ approaches in order to fulfil the team’s purposes
Able to negotiate all the accoutements (?) for the sake of the outcome					
Constant asking re process of working i.e. how it is going i.e. if not working – how would they do it? i.e. different work cultures i.e. make things explicit e.g. Indian needing a supervisor’s encouragement before applying for a job cf. an Aussie just does it				Involves team members in evaluation and planning of work processes	Mutually evaluate and plan
Personal qualities/characteristics/skills					
A good multicultural team leader is:					
			Listens carefully	Good listener	good at listening
			keeps on learning	Ongoing learner	Always ready to learn

Local Government	NGO Community Services	NGO English Teachers	Literature List	Category statement	Interview list element
Active learning and wanting to learn - Open-minded - Humility to ask people - Not just knowing but wanting to keep on learning			open to others' values		
			increased personal reflection		
			open to others' practices	Open-minded	Open-minded
Willing to learn & willing to learn from the people themselves		Open-minded			
			increased tolerance for others' viewpoints		
Flexible	Flexibility		open to new experiences	Flexible	Flexible
			willing to experiment with different customs	Willing to take risks	Willing to take risks
			NOT hesitant to take risks		
	Understand people from inside – not “I’m better than you guys”		NOT arrogant	Humble	humble
	Not think about own power and position				
		No personal bias or judgments		Does not impose own agenda on others	
	Does not impose own view & agenda on others		DOES NOT need to control		
	Team player			Concerned for others	

Local Government	NGO Community Services	NGO English Teachers	Literature List	Category statement	Interview list element
	Helps people			rather than self	
			insightful		insightful
			courage to confront people problems		Courageous to confront problems
			courage to continue despite mistakes		Forgiving of mistakes
			courage to keep working through conflict until resolution occurs		Committed to work through conflict to reach resolution
			emotional self-regulation	Self-aware and self-disciplined	Self-aware
			increased awareness of how appears to others		Self-disciplined
Treats everyone with respect with respect to individual value	Respect			Respects, accepts and values individuals and their opinions regardless of background	Respectful of others regardless of their background
Accepts individuals	Accept the qualities they already have				
No prejudices or typecasting	Non-stereotypes				
	Non-judgmental				
Not 'othering'					
	Mutual appreciation	Sympathetic to everyone's opinion	NOT insensitive		
	Approachable			Approachable	Approachable
		Patience		Patient	Patient
A good mentor				A good mentor	A good mentor

Local Government	NGO Community Services	NGO English Teachers	Literature List	Category statement	Interview list element
		Values diversity		Values diversity	Tolerant of difference
	Tolerance of various behaviours (cultural)			Tolerant of difference	
	Lot of tolerance Cf. mainstream society's ways/expectations/qualities of group interaction	Tolerant			
Inclusive				Inclusive	Inclusive
	Down to earth	Common sense – a lot of it		Down to earth	Down to earth
	Good interpersonal skills	Good people skills		Good people skills	Good with people
	In-depth understanding of human nature				
		Diplomacy		Diplomatic	Diplomatic
Ethical with respect to access, equity etc				Fair	Fair
Passionate					Passionate
		“can do” attitude		“Can do” attitude	Ready to try new ways of doing things
	focused			focused	Focused
Relationships outside the team					
	Has respect in own community			Has respect and influence in own cultural community	Respected in his/her own cultural community
	Able to influence own community				

Local Government	NGO Community Services	NGO English Teachers	Literature List	Category statement	Interview list element
		Constantly making relationships with outside groups i.e. networking		Good at networking	Good at networking
		Sound knowledge of how the system works		Knows how the system works'	Good at working with the system

Appendix B: Literature List

Characteristics and competencies of good multicultural team leaders derived from the literature

Author	Date	Specific sub-category areas
Relational Skills		
Manning	2003	recognises others' emotions
Gudykunst	2004	overcomes unhelpful and inaccurate interpretations of why strangers do what they do (in others)
Cox & Beale	1997	thinks strategically and analytically about how to approach different people
Cox & Beale	1997	listens carefully
Roembke	1998	recognises intercultural conflict
Leung & Chan	1999	Is able to resolve cross-cultural conflict between others
Ability to Build Intercultural Community		
Katzenbach & Smith	1999	able to induce feelings of belonging
Gudykunst	2004	
Gudykunst	2004	makes cultural differences explicit
Neal	1998	
Gudykunst	2004	celebrates differences
Gudykunst	2004	breaks down in-group/out-group distinctions (including

		organisation majority/minority group issues)
Gudykunst	2004	decreases prejudices and anxiety relating to meetings between strangers
Leung &	1999	
Leung &	1999	equalises power within the group (voice, influence, involvement, mutual respect & recognition)
Harrison	1983	
Neal	1998	chooses an equalising language of communication for the group and ensures its usage
Tolerant and Flexible		
Manning	2003	open to new experiences
Manning	2003	open to others' values
Manning	2003	open to others' practices
Manning	2003	willing to experiment with different customs
Roembke	1998	increased tolerance for others' viewpoints
Cox & Beale	1997	
Personal Character		
Manning	2003	insightful
Manning	2003	courage to confront people problems
Manning	2003	courage to continue despite mistakes
Manning	2003	courage to keep working through conflict until resolution occurs
Manning	2003	emotional self-regulation
Cox & Beale	1997	increased awareness of how appears to others
Gudykunst	2004	overcomes unhelpful and inaccurate interpretations of why strangers do what they do

Cox & Beale	1997	increased personal reflection
Sheard & Kakabadse	2004	keeps on learning
Roembke	1998	
Manning	2003	NOT arrogant
Manning	2003	NOT insensitive
Manning	2003	DOES NOT need to control
Manning	2003	NOT hesitant to take risks

Summary list: leadership understanding and competence

Relational Skills

- recognises others' emotions
- overcomes unhelpful and inaccurate interpretations of why strangers do what they do (in others)
- thinks strategically and analytically about how to approach different people
- listens carefully
- recognises intercultural conflict
- is able to resolve cross-cultural conflict between others

Ability to Build Intercultural Community

- able to induce feelings of belonging
- makes cultural differences explicit
- celebrates differences
- breaks down in-group/out-group distinctions (including organisation majority/minority group issues)
- decreases prejudices and anxiety relating to meetings between strangers

- equalises power within the group (voice, influence, involvement, mutual respect & recognition)
- chooses an equalising language of communication for the group and ensures its usage
- Tolerant and Flexible
- open to new experiences
- open to others' values
- open to others' practices
- willing to experiment with different customs
- increased tolerance for others' viewpoints

Personal Character

- insightful
- courage to confront people problems
- courage to continue despite mistakes
- courage to keep working through conflict until resolution occurs
- emotional self-regulation
- increased awareness of how appears to others
- overcomes unhelpful and inaccurate interpretations of why strangers do what they do
- increased personal reflection
- keeps on learning
- NOT arrogant
- NOT insensitive
- DOES NOT need to control
- NOT hesitant to take risks

Appendix C: WEC International Leaders’ Template (Intercon 2002)

Core Christian Character Qualities

- Disciplined and accountable with time, money, spiritual gifts, and health
- Recognizes own shortcomings
- Copes with criticism well
- Is a *servant* leader who humbly and willingly serves for the benefit of others (not self), is willing to suffer, and works hard for the God-given vision
- Passion for God and the Unreached
- Has a passion for reaching the unreached
- Vision for whole people, city, or region
- Has internalized and lives WEC International’s 3 objectives and 4 pillars

Maintaining Focus on Vision and Motivating Team towards it

- Recognizes, communicates, and motivates others towards God’s vision for their context
- Holds team and individuals accountable to agreed-on vision and goals
- Recognizes contributions and celebrates accomplishments

Building Effective Relationships

- Adapts relational and leadership style to different people and cultures
- Skilled in cross-cultural conflict resolution
- Skilled in networking
- Approachable, and able to earn respect and trust

Developing the Team

- Clarifies roles and expectations

- Encourages input and feedback from others
- Helps others work together well
- Identifies strengths in others and makes the best use of them
- Helps others develop their potential and fosters lifelong learning and development of ministry skills in self and others
- Has a *shepherd's* heart, is aware of the situation and needs of the people, and is proactive in dealing with problems

Appendix D: Synthesized List from Focus Group data, WEC International Leadership Template and the Literature

Category statement	Literature List	WEC International Leadership Template	Interview list element
General cultural understanding and competence A good multicultural team leaders has:			
Broad knowledge of other cultures including: <ul style="list-style-type: none"> • General understanding • Traditions • Values • Work practices • Work styles 			A broad knowledge of other cultures
Personal experience of other cultures			Personal experience of other cultures
Specific knowledge of the cultures represented on the team			Specific knowledge of the cultures represented on the team
Able to identify cultural differences on the team and articulate/explain those differences	makes cultural differences explicit		The ability to identify cultural differences on the team and articulate/explain those differences
Continuing to learn about other cultures and values			A commitment to continue to learn about other cultures

Manage intercultural conflict	is able to resolve cross-cultural conflict between others	Skilled in cross-cultural conflict resolution	The ability to manage intercultural conflict
	recognises intercultural conflict		
Able to relate the organizational and country culture(s) where working with the cultures of team members			The ability to relate the organizational and country culture(s) where working with the cultures of team members
<p>Personal qualities related to intercultural understanding/competence</p> <p>A good multicultural team leader:</p>			
Positive attitude towards different cultures			Has a positive attitude towards different cultures
Respects different religions and beliefs			Respects different religions and beliefs
Respects individual difference within cultures cf stereotyping			Respects individual difference within cultures
Passion for things which are important in team members' cultures			Has a passion for things which are important in team members' cultures
	overcomes unhelpful and inaccurate interpretations of why strangers do what they do (in others)		Has the ability to overcome unhelpful and inaccurate interpretations of why others do what they do
	recognises others' emotions		Recognises others' emotions

	thinks strategically and analytically about how to approach different people	Adapts relational and leadership style to different people and cultures	The ability to adjust his/her approach according to individual and cultural differences
General leadership characteristics			
A good multicultural team leader:			
Has a vision and a strategy to achieve that vision		Vision for whole people, city , or region Recognizes God's vision for their context	Has vision Has a strategy to achieve the vision
Able to motivate people to work towards the vision		Communicates and motivates others towards God's vision for their context	Is able to facilitate a group to work towards the vision
		Holds team accountable to agreed-on vision and goals	
Confident in leadership			Is confident
Understands people			Understands people
Someone people want to follow		Able to earn respect and trust	Is someone people <i>want</i> to follow
Style of leadership – including particular things the leader does to build the team			
A good multicultural leader:			
PERSONAL			
Consultative			Is consultative in approach
Empowering		Helps others develop their potential and fosters lifelong learning and development of ministry skills in self and others	Empowers others

Values the contribution/ competence of each individual towards the team purpose			Values each person on the team
Knows team members, what is happening in their lives and the interpersonal dynamics of relationships on the team			Understands interpersonal dynamics on the team
Clear, open communicator			Communicates clearly and openly
<p>TEAM BUILDING</p> <p>Safe working culture i.e. difference valued, conflicts expected but resolvable</p> <p>A good multicultural team leader creates a community where people:</p>			
	able to induce feelings of belonging		feel like they belong
Builds “team community” i.e. mutual concern			Care about each other
Builds safe community			feel like they have common ground/ common experiences
			Feel safe to say what they really think without anxiety and fear of prejudice/ judgment
			Feel safe to be themselves
	equalises power within the group (voice, influence, involvement, mutual respect & recognition)		Understand, respect , recognise and appreciate each other

	decreases prejudices and anxiety relating to meetings between strangers		Feel they have equal voice, influence and involvement
	overcomes unhelpful and inaccurate interpretations of why strangers do what they do		Creates a community where people communicate rather than speculate (create inaccurate interpretations of what others do)
	chooses an equalising language of communication for the group and ensures its usage		
Builds trust			Trust each other
	breaks down in-group/out-group distinctions (including organisation majority/minority group issues)		
celebrates differences			Celebrate difference
Creates a culture where people can explain/articulate what makes them uncomfortable			people feel safe to explain/articulate things that make them feel uncomfortable
Brings needs/issues into the open => resolution			Are not afraid to deal with needs or issues
			Manage conflict well
<p>Develops synergistic working relationships</p> <p>A good multicultural team leaders enables the team to:</p>			

		Helps others work together well	
Enables the team to learn about the different cultures on the team and in their working context			learn about the different cultures on the team and in their working context
Enables the team to equitably negotiate different expectations/desires/approaches in order to fulfil the team's purposes		Clarifies roles and expectations	equitably negotiate different expectations/desires/approaches in order to fulfil the team's purposes
Involves team members in evaluation and planning of work processes		Encourages input and feedback from others	Mutually evaluate and plan
<p>Personal qualities/characteristics/skills</p> <p>A good multicultural team leader is:</p>			
Good listener	Listens carefully		good at listening
Ongoing learner	keeps on learning		Always ready to learn
	open to others' values		
	increased personal reflection		
		Copes with criticism well	
Open-minded	open to others' practices		Open-minded
	increased tolerance for others' viewpoints		
Flexible	open to new experiences		Flexible

Willing to take risks	willing to experiment with different customs		Willing to take risks
	NOT hesitant to take risks		
Humble	NOT arrogant	Is a <i>servant</i> leader who humbly and willingly serves for the benefit of others (not self)	humble
		Recognises own shortcomings	
Does not impose own agenda on others	DOES NOT need to control		
Concerned for others rather than self		Has a <i>shepherd's</i> heart, is aware of the situation and needs of the people	
	insightful		insightful
	courage to confront people problems	proactive in dealing with problems	Courageous to confront problems
	courage to continue despite mistakes		Forgiving of mistakes
	courage to keep working through conflict until resolution occurs		Committed to work through conflict to reach resolution
Self-aware and self-disciplined	emotional self-regulation	Disciplined and accountable with time, money, spiritual gifts and health	Self-aware
	increased awareness of how appears to others		Self-disciplined

Respects, accepts and values individuals and their opinions regardless of background		Identifies strengths in others and makes the best use of them	Respectful of others regardless of their background
	NOT insensitive	Recognizes contributions and celebrates accomplishments	
Approachable		approachable	Approachable
Patient			Patient
A good mentor			A good mentor
Values diversity			Tolerant of difference
Tolerant of difference			
Inclusive			Inclusive
Down to earth			Down to earth
Good people skills			Good with people
Diplomatic			Diplomatic
Fair			Fair
		Has a passion for reaching the unreached Has internalized and lives WEC International's 3 objectives and 4 pillars <i>[this has a specific organizational focus]</i>	Passionate
"Can do" attitude			Ready to try new ways of doing things
focused			Focused
Relationships outside the team			

Has respect and influence in own cultural community			Respected in his/her own cultural community
Good at networking		Skilled in networking	Good at networking
Knows how the system works			Good at working with the system

Appendix E: Identifying essential characteristics of and competencies for good multicultural team leadership

Survey & Interview Form

Interviewer to complete Please tick as appropriate:				Male		Female	
Team member		Team leader		Supervisor of several teams			
Business		Government organization		Voluntary organization			
Less than 30 years old		Between 30 & 50 years old		Older than 50 years old			
Worked 6 – 12 months on the team		Worked 12 – 24 months on the team		Worked more than 2 years on the team			
Please write down the following information							
Cultural background of interviewee							
Please list the different cultures represented on the team or in the various teams being supervised							

Interviewer:

1. *Please explain the purpose of the survey*

2. *Ask the interviewee to circle the number for each item below to indicate his/her opinion on how important he/she thinks it is for good multicultural team leadership.*
3. *Please explain to the interviewee that if there is anything he/she does not understand; please feel free to ask the interviewer to explain it.*

Knowledge of other cultures

	Essential	Very important	Important	Helpful	Not important
1. Personal experience of other cultures	1	2	3	4	5
2. A broad knowledge of other cultures	1	2	3	4	5
3. Specific knowledge of the cultures represented on the team	1	2	3	4	5

Personal Qualities

	Essential	Very important	Important	Helpful	Not important
A good multicultural team leader is:					
5. Humble	1	2	3	4	5
6. Approachable	1	2	3	4	5
7. Patient	1	2	3	4	5
8. Always ready to learn	1	2	3	4	5
9. Open-minded	1	2	3	4	5
10. Flexible	1	2	3	4	5
11. Willing to take risks	1	2	3	4	5
12. Ready to try new ways of doing things	1	2	3	4	5
13. Tolerant of difference	1	2	3	4	5

	Essential	Very important	Important	Helpful	Not important
14. Respectful of others regardless of background	1	2	3	4	5
15. Inclusive	1	2	3	4	5
16. Diplomatic	1	2	3	4	5
17. Fair	1	2	3	4	5
18. Consultative in approach	1	2	3	4	5
19. Confident	1	2	3	4	5
20. Courageous to confront problems	1	2	3	4	5
21. Committed to work through conflict to reach resolution	1	2	3	4	5
22. A good mentor	1	2	3	4	5
23. Insightful	1	2	3	4	5
24. "Down to earth"	1	2	3	4	5
25. Forgiving of mistakes	1	2	3	4	5
26. Self-aware	1	2	3	4	5
27. Self-disciplined	1	2	3	4	5
28. Respected in his/her own cultural community	1	2	3	4	5
29. Good at networking	1	2	3	4	5
30. Good at working with the system	1	2	3	4	5
A good multicultural team leader has:					
31. A positive attitude towards different cultures	1	2	3	4	5
32. Respect for different religions and beliefs	1	2	3	4	5

	Essential	Very important	Important	Helpful	Not important
33. Respect for individual difference within cultural groups	1	2	3	4	5
34. A commitment to continue to learn about other cultures	1	2	3	4	5

Things a good multicultural team leader needs to be able to do

	Essential	Very important	Important	Helpful	Not important
A good multicultural team leader has the ability to:					
35. Identify cultural differences on the team	1	2	3	4	5
36. Articulate and explain cultural differences on the team to others	1	2	3	4	5
A good multicultural team leader is able to:					
37. Communicate clearly	1	2	3	4	5
38. Empower others	1	2	3	4	5
39. Understand the interpersonal dynamics on the team	1	2	3	4	5
40. Manage intercultural conflict on the team	1	2	3	4	5
41. Help team members communicate with each other	1	2	3	4	5
42. Recognise others' emotions	1	2	3	4	5
43. Adjust his/her approach according to individual and cultural differences	1	2	3	4	5
44. Help team members work comfortably within the organization's culture	1	2	3	4	5

	Essential	Very important	Important	Helpful	Not important
45. Help team members work comfortably with the culture(s) of the country where the team is working	1	2	3	4	5
A good multicultural team leader creates a team community where team members:					
46. Feel like they belong and care about each other	1	2	3	4	5
47. Have common experiences	1	2	3	4	5
48. Feel safe to be themselves and to say what they really think	1	2	3	4	5
49. Feel safe to explain and articulate things that make them feel uncomfortable	1	2	3	4	5
50. Understand and appreciate each other	1	2	3	4	5
51. Respect and value each other	1	2	3	4	5
52. Feel they have equal voice and influence on the team	1	2	3	4	5
53. Trust each other	1	2	3	4	5
54. Celebrate difference	1	2	3	4	5
55. Are not afraid to deal with issues	1	2	3	4	5
56. Understand the different cultures on the team	1	2	3	4	5
57. Can comfortably evaluate and plan work practices together	1	2	3	4	5

Interviewer: Please ask and write down the answer to the following question..

Are there any other important characteristics or competencies which you think are missing from this list?

Interviewer: Please ask the interview to..

To choose which are the five most essential (or important) items for good multicultural team leadership and to indicate this by circling the number at the beginning of the item.

Interviewer: Please ask and make a digital recording of the answer to the following question..

For each of the five most essential (or important) items that you have indicated above could you please give an example from your personal experience of why you think they are so important for good leadership of multicultural teams. (*!! RECORD !!*)

Appendix F: Questionnaire analysis

Results were analysed first for the whole sample (to yield importance ratings and total sample scores), and then for each *gender, role, culture, region* separately.

Process of analysis

1. Importance ratings were calculated for each questionnaire item. These were then ordered according to mean importance, from the highest to the lowest.
2. Total sample scores for each questionnaire item were calculated.
3. Differences between the importance rating of each questionnaire item and the total sample scores were calculated.

Ranked characteristics and competencies

All respondents: Mean Scores

Questionnaire Item	Mean
respectful of others regardless of background	1.39
committed to work through conflict to reach resolution	1.51
trust each other	1.55
respect and value each other	1.61
a positive attitude towards different cultures	1.63
tolerant of difference	1.65
approachable	1.69
always ready to learn	1.75
communicate clearly	1.76
manage intercultural conflict on the team	1.78
open-minded	1.78
humble	1.82
forgiving of mistakes	1.84
empower others	1.86
patient	1.86
feel like they belong and care about each other	1.90
inclusive	1.92
feel safe to be themselves and to say what they really think	1.92
courageous to confront problems	1.94
are not afraid to deal with issues	1.94
a commitment to continue to learn about other cultures	1.96
feel safe to explain and articulate things that make them feel uncomfortable	1.96
help team members communicate with each other	1.96
respect for individual difference within cultural groups	1.98
identify cultural differences on the team	1.98

Questionnaire Item	Mean
personal experience of other cultures	2.00
understand the different cultures on the team	2.04
understand the interpersonal dynamics on the team	2.04
adjust his/her approach according to individual and cultural differences	2.08
understand and appreciate each other	2.08
ready to try new ways of doing things	2.10
flexible	2.14
respect for different religions and belief	2.14
a broad knowledge of other cultures	2.16
diplomatic	2.18
fair	2.18
help team members work comfortably with the culture(s) of the country where the team is working	2.22
can comfortably evaluate and plan work practices together	2.22
feel they have equal voice and influence on the team	2.29
self-aware	2.31
specific knowledge of the cultures represented on the team	2.33
recognise others' emotions	2.35
help team members work comfortably within the organization's culture	2.41
self-disciplined	2.42
articulate and explain cultural differences on the team to others	2.43
consultative in approach	2.50
confident	2.56
a good mentor	2.57
insightful	2.59
celebrate difference	2.59
willing to take risks	2.67
good at networking	2.75
respected in his/her own cultural community	2.75
good at working with the system	2.82
"down to earth"	3.00
have common experiences	3.08

All respondents: Interpretive scores

Mean scores from the Likert scales were interpreted according to the following scheme:

Internal Range	Interpretation
1.00 to 1.49	Essential
1.50 to 2.49	Very important
2.50 to 3.49	Important

3.50 to 4.59	Helpful
4.50 to 5	Not important

The following table was composed from the questionnaire responses, ranked by mean and grouped according to the Likert interpretive scores, then sorted into training categories.

ESSENTIAL			
KNOW	BE	DO	CREATE COMMUNITY
	<ul style="list-style-type: none"> • respectful of others regardless of background 		

VERY IMPORTANT			
KNOW	BE	DO	CREATE COMMUNITY
<ul style="list-style-type: none"> • a broad knowledge of other cultures • specific knowledge of the cultures represented on the team 	<ul style="list-style-type: none"> • committed to work through conflict to reach resolution • a positive attitude towards different cultures • tolerant of difference • approachable • always ready to learn • open-minded • humble • forgiving of mistakes • patient • inclusive • courageous to confront problems • a commitment to continue to learn about other cultures • respect for individual difference within cultural groups • personal experience of other cultures • ready to try new ways of doing things • flexible • respect for different religions and belief • diplomatic • fair • self-aware • self-disciplined 	<ul style="list-style-type: none"> • communicate clearly • manage intercultural conflict on the team • empower others • help team members communicate with each other • identify cultural differences on the team • understand the interpersonal dynamics on the team • adjust his/her approach according to individual and cultural differences • help team members work comfortably with the culture(s) of the country where the team is working • recognise others' emotions • help team members work comfortably within the organization's culture • articulate and explain cultural differences on the team to others 	<ul style="list-style-type: none"> • trust each other • respect and value each other • feel like they belong and care about each other • feel safe to be themselves and to say what they really think • are not afraid to deal with issues • feel safe to explain and articulate things that make them feel uncomfortable • understand the different cultures on the team • understand and appreciate each other • can comfortably evaluate and plan work practices together • feel they have equal voice and influence on the team

IMPORTANT			
KNOW	BE	DO	CREATE COMMUNITY
	<ul style="list-style-type: none"> • consultative in approach • confident • a good mentor • insightful • willing to take risks • good at networking • respected in his/her own cultural community • good at working with the system • "down to earth" 		<ul style="list-style-type: none"> • celebrate difference • have common experiences

Gender: Mean Scores

Female

Questionnaire Item	Mean
respectful of others regardless of background	1.30
committed to work through conflict to reach resolution	1.33
a positive attitude towards different cultures	1.37
trust each other	1.52
feel like they belong and care about each other	1.54
communicate clearly	1.56
respect and value each other	1.56
approachable	1.63
inclusive	1.67
open-minded	1.70
tolerant of difference	1.70
empower others	1.74
manage intercultural conflict on the team	1.78
help team members communicate with each other	1.78
always ready to learn	1.81
patient	1.81
a commitment to continue to learn about other cultures	1.81
feel safe to be themselves and to say what they really think	1.81
respect for individual difference within cultural groups	1.85
feel safe to explain and articulate things that make them feel uncomfortable	1.85
understand the interpersonal dynamics on the team	1.88
personal experience of other cultures	1.89
humble	1.89
identify cultural differences on the team	1.89
are not afraid to deal with issues	1.89
forgiving of mistakes	1.93

Questionnaire Item	Mean
respect for different religions and belief	1.93
courageous to confront problems	1.93
adjust his/her approach according to individual and cultural differences	1.96
diplomatic	2.00
recognise others' emotions	2.00
help team members work comfortably with the culture(s) of the country where the team is working	2.00
understand and appreciate each other	2.00
can comfortably evaluate and plan work practices together	2.04
fair	2.07
a broad knowledge of other cultures	2.11
ready to try new ways of doing things	2.11
self-disciplined	2.12
flexible	2.15
understand the different cultures on the team	2.15
help team members work comfortably within the organization's culture	2.19
self-aware	2.22
feel they have equal voice and influence on the team	2.22
celebrate difference	2.33
articulate and explain cultural differences on the team to others	2.37
specific knowledge of the cultures represented on the team	2.37
insightful	2.48
good at working with the system	2.48
a good mentor	2.52
good at networking	2.52
confident	2.54
respected in his/her own cultural community	2.56
consultative in approach	2.58
willing to take risks	2.67
"down to earth"	2.85
have common experiences	2.96

Male

Questionnaire Item	Mean
respectful of others regardless of background	1.52
tolerant of difference	1.61
trust each other	1.61
always ready to learn	1.70
respect and value each other	1.70
committed to work through conflict to reach resolution	1.74
approachable	1.74
humble	1.78
forgiving of mistakes	1.78
manage intercultural conflict on the team	1.83
open-minded	1.87
a positive attitude towards different cultures	1.91

Questionnaire Item	Mean
patient	1.91
understand the different cultures on the team	1.96
courageous to confront problems	1.96
communicate clearly	2.00
are not afraid to deal with issues	2.04
empower others	2.04
ready to try new ways of doing things	2.09
feel safe to be themselves and to say what they really think	2.09
identify cultural differences on the team	2.09
personal experience of other cultures	2.13
flexible	2.13
feel safe to explain and articulate things that make them feel uncomfortable	2.13
respect for individual difference within cultural groups	2.13
a commitment to continue to learn about other cultures	2.17
help team members communicate with each other	2.17
inclusive	2.22
understand and appreciate each other	2.22
a broad knowledge of other cultures	2.22
understand the interpersonal dynamics on the team	2.22
adjust his/her approach according to individual and cultural differences	2.22
fair	2.30
feel like they belong and care about each other	2.30
can comfortably evaluate and plan work practices together	2.35
specific knowledge of the cultures represented on the team	2.35
respect for different religions and belief	2.35
diplomatic	2.39
consultative in approach	2.39
feel they have equal voice and influence on the team	2.39
self-aware	2.43
help team members work comfortably with the culture(s) of the country where the team is working	2.48
articulate and explain cultural differences on the team to others	2.52
confident	2.57
a good mentor	2.65
willing to take risks	2.70
insightful	2.70
self-disciplined	2.74
help team members work comfortably within the organization's culture	2.74
recognise others' emotions	2.78
celebrate difference	2.87
respected in his/her own cultural community	2.96
good at networking	3.00
"down to earth"	3.17
have common experiences	3.17
good at working with the system	3.22

Gender: Interpretive Scores

The following table was composed from the questionnaire responses, ranked by mean and grouped according to the Likert interpretive scores, then sorted into training categories.

Italics = “upgraded”

Purple = same

Red = “downgraded”

In relation to the all interviewees interpretive scores table

Female

ESSENTIAL			
KNOW	BE	DO	CREATE COMMUNITY
	<ul style="list-style-type: none">• respectful of others regardless of background• <i>committed to work through conflict to reach resolution</i>• <i>a positive attitude towards different cultures</i>		

VERY IMPORTANT			
KNOW	BE	DO	CREATE COMMUNITY
<ul style="list-style-type: none"> • a broad knowledge of other cultures • specific knowledge of the cultures represented on the team 	<ul style="list-style-type: none"> • tolerant of difference • approachable • always ready to learn • open-minded • humble • forgiving of mistakes • patient • inclusive • courageous to confront problems • a commitment to continue to learn about other cultures • respect for individual difference within cultural groups • personal experience of other cultures • ready to try new ways of doing things • flexible • respect for different religions and belief • diplomatic • fair • self-aware • self-disciplined • <i>insightful</i> 	<ul style="list-style-type: none"> • communicate clearly • manage intercultural conflict on the team • empower others • help team members communicate with each other • identify cultural differences on the team • understand the interpersonal dynamics on the team • adjust his/her approach according to individual and cultural differences • help team members work comfortably with the culture(s) of the country where the team is working • recognise others' emotions • help team members work comfortably within the organization's culture • articulate and explain cultural differences on the team to others 	<ul style="list-style-type: none"> • trust each other • respect and value each other • feel like they belong and care about each other • feel safe to be themselves and to say what they really think • are not afraid to deal with issues • feel safe to explain and articulate things that make them feel uncomfortable • understand the different cultures on the team • understand and appreciate each other • can comfortably evaluate and plan work practices together • feel they have equal voice and influence on the team • <i>celebrate difference</i>
IMPORTANT			
KNOW	BE	DO	CREATE COMMUNITY
	<ul style="list-style-type: none"> • consultative in approach • confident • a good mentor • willing to take risks • good at networking • respected in his/her own cultural community • good at working with the system • "down to earth" 		<ul style="list-style-type: none"> • have common experiences

Male

VERY IMPORTANT			
KNOW	BE	DO	CREATE COMMUNITY
<ul style="list-style-type: none"> • a broad knowledge of other cultures • specific knowledge of the cultures represented on the team 	<ul style="list-style-type: none"> • respectful of others regardless of background • committed to work through conflict to reach resolution • a positive attitude towards different cultures • tolerant of difference • approachable • always ready to learn • open-minded • humble • forgiving of mistakes • patient • inclusive • courageous to confront problems • a commitment to continue to learn about other cultures • respect for individual difference within cultural groups • personal experience of other cultures • ready to try new ways of doing things • flexible • respect for different religions and belief • diplomatic • fair • self-aware • <i>consultative in approach</i> 	<ul style="list-style-type: none"> • communicate clearly • manage intercultural conflict on the team • empower others • help team members communicate with each other • identify cultural differences on the team • understand the interpersonal dynamics on the team • adjust his/her approach according to individual and cultural differences • help team members work comfortably with the culture(s) of the country where the team is working 	<ul style="list-style-type: none"> • trust each other • respect and value each other • feel like they belong and care about each other • feel safe to be themselves and to say what they really think • are not afraid to deal with issues • feel safe to explain and articulate things that make them feel uncomfortable • understand the different cultures on the team • understand and appreciate each other • can comfortably evaluate and plan work practices together • feel they have equal voice and influence on the team
IMPORTANT			
KNOW	BE	DO	CREATE COMMUNITY
	<ul style="list-style-type: none"> • self-disciplined • confident • a good mentor • insightful • willing to take risks • good at networking • respected in his/her own cultural community • good at working with the system • "down to earth" 	<ul style="list-style-type: none"> • articulate and explain cultural differences on the team to others • recognise others' emotions • help team members work comfortably within the organization's culture 	<ul style="list-style-type: none"> • celebrate difference • have common experiences

Culture: Interpretive Scores

U.S.

KNOW	BE	DO	CREATE COMMUNITY
ESSENTIAL			
	<ul style="list-style-type: none"> • respectful of others regardless of background • <i>humble</i> • <i>tolerant of difference</i> • <i>forgiving of mistakes</i> • <i>personal experience of other cultures</i> • <i>always ready to learn</i> 		<ul style="list-style-type: none"> • <i>respect and value each other</i> • <i>trust each other</i>
VERY IMPORTANT			
<ul style="list-style-type: none"> • a broad knowledge of other cultures • specific knowledge of the cultures represented on the team 	<ul style="list-style-type: none"> • committed to work through conflict to reach resolution • a positive attitude towards different cultures • approachable • open-minded • patient • inclusive • courageous to confront problems • a commitment to continue to learn about other cultures • respect for individual difference within cultural groups • ready to try new ways of doing things • flexible • diplomatic • self-aware • <i>willing to take risks</i> • <i>respected in his/her own cultural community</i> 	<ul style="list-style-type: none"> • communicate clearly • manage intercultural conflict on the team • empower others • help team members communicate with each other • identify cultural differences on the team • understand the interpersonal dynamics on the team • adjust his/her approach according to individual and cultural differences • help team members work comfortably with the culture(s) of the country where the team is working • recognise others' emotions • help team members work comfortably within the organization's culture • articulate and explain cultural differences on the team to others 	<ul style="list-style-type: none"> • feel like they belong and care about each other • feel safe to be themselves and to say what they really think • are not afraid to deal with issues • feel safe to explain and articulate things that make them feel uncomfortable • understand the different cultures on the team • understand and appreciate each other • feel they have equal voice and influence on the team

IMPORTANT			
	<ul style="list-style-type: none"> • self-disciplined • respect for different religions and belief • fair • consultative in approach • confident • a good mentor • insightful • good at networking • good at working with the system • "down to earth" 		<ul style="list-style-type: none"> • can comfortably evaluate and plan work practices together • celebrate difference • have common experiences

Korean

KNOW	BE	DO	CREATE COMMUNITY
VERY IMPORTANT			
<ul style="list-style-type: none"> • a broad knowledge of other cultures 	<ul style="list-style-type: none"> • respectful of others regardless of background • a positive attitude towards different cultures • tolerant of difference • open-minded • inclusive • fair • <i>good at networking</i> 	<ul style="list-style-type: none"> • communicate clearly 	

IMPORTANT			
<ul style="list-style-type: none"> • specific knowledge of the cultures represented on the team 	<ul style="list-style-type: none"> • committed to work through conflict to reach resolution • approachable • always ready to learn • patient • courageous to confront problems • a commitment to continue to learn about other cultures • respect for individual difference within cultural groups • ready to try new ways of doing things • flexible • respect for different religions and belief • diplomatic • self-aware • self-disciplined • consultative in approach • good at working with the system • "down to earth" 	<ul style="list-style-type: none"> • empower others • help team members communicate with each other • identify cultural differences on the team • understand the interpersonal dynamics on the team • adjust his/her approach according to individual and cultural differences • recognise others' emotions • help team members work comfortably within the organization's culture • articulate and explain cultural differences on the team to others 	<ul style="list-style-type: none"> • trust each other • respect and value each other • feel like they belong and care about each other • feel safe to be themselves and to say what they really think • are not afraid to deal with issues • feel safe to explain and articulate things that make them feel uncomfortable • understand the different cultures on the team • understand and appreciate each other • can comfortably evaluate and plan work practices together • feel they have equal voice and influence on the team • celebrate difference
HELPFUL			
	<ul style="list-style-type: none"> • personal experience of other cultures • humble • willing to take risks • confident • insightful • forgiving of mistakes • a good mentor • respected in his/her own cultural community 	<ul style="list-style-type: none"> • manage intercultural conflict on the team • help team members work comfortably with the culture(s) of the country where the team is working 	
NOT IMPORTANT			
			<ul style="list-style-type: none"> • have common experiences

Dutch

KNOW	BE	DO	CREATE COMMUNITY
ESSENTIAL			
	<ul style="list-style-type: none"> • <i>approachable</i> 		<ul style="list-style-type: none"> • <i>celebrate difference</i>

VERY IMPORTANT			
<ul style="list-style-type: none"> a broad knowledge of other cultures 	<ul style="list-style-type: none"> respectful of others regardless of background committed to work through conflict to reach resolution a positive attitude towards different cultures tolerant of difference always ready to learn open-minded forgiving of mistakes patient inclusive courageous to confront problems personal experience of other cultures fair insightful "down to earth" 	<ul style="list-style-type: none"> communicate clearly manage intercultural conflict on the team empower others help team members communicate with each other identify cultural differences on the team understand the interpersonal dynamics on the team recognise others' emotions 	<ul style="list-style-type: none"> trust each other respect and value each other feel like they belong and care about each other feel safe to be themselves and to say what they really think are not afraid to deal with issues feel safe to explain and articulate things that make them feel uncomfortable understand the different cultures on the team understand and appreciate each other feel they have equal voice and influence on the team
IMPORTANT			
<ul style="list-style-type: none"> specific knowledge of the cultures represented on the team 	<ul style="list-style-type: none"> humble respect for individual difference within cultural groups a commitment to continue to learn about other cultures flexible ready to try new ways of doing things diplomatic self-aware respect for different religions and belief consultative in approach confident a good mentor good at networking 	<ul style="list-style-type: none"> articulate and explain cultural differences on the team to others adjust his/her approach according to individual and cultural differences help team members work comfortably within the organization's culture 	<ul style="list-style-type: none"> can comfortably evaluate and plan work practices together
HELPFUL			
	<ul style="list-style-type: none"> self-disciplined respected in his/her own cultural community good at working with the system 	<ul style="list-style-type: none"> help team members work comfortably with the culture(s) of the country where the team is working 	<ul style="list-style-type: none"> have common experiences
NOT IMPORTANT			
	<ul style="list-style-type: none"> willing to take risks 		

Swiss

KNOW	BE	DO	CREATE COMMUNITY
ESSENTIAL			
	<ul style="list-style-type: none"> • <i>humble</i> • <i>always ready to learn</i> • <i>respectful of others regardless of background</i> • <i>committed to work through conflict to reach resolution</i> 	<ul style="list-style-type: none"> • <i>communicate clearly</i> 	<ul style="list-style-type: none"> • <i>feel like they belong and care about each other</i> • <i>trust each other</i> • <i>respect and value each other</i>
VERY IMPORTANT			
	<ul style="list-style-type: none"> • a positive attitude towards different cultures • tolerant of difference • approachable • forgiving of mistakes • inclusive • courageous to confront problems • a commitment to continue to learn about other cultures • personal experience of other cultures • ready to try new ways of doing things • fair • self-aware • self-disciplined 	<ul style="list-style-type: none"> • manage intercultural conflict on the team • empower others • help team members communicate with each other • identify cultural differences on the team • understand the interpersonal dynamics on the team 	<ul style="list-style-type: none"> • feel safe to be themselves and to say what they really think • feel safe to explain and articulate things that make them feel uncomfortable
IMPORTANT			
<ul style="list-style-type: none"> • specific knowledge of the cultures represented on the team • a broad knowledge of other cultures 	<ul style="list-style-type: none"> • patient • open-minded • diplomatic • respect for different religions and belief • respect for individual difference within cultural groups • flexible • consultative in approach • confident • a good mentor • insightful • willing to take risks • good at networking • respected in his/her own cultural community • good at working with the system • "down to earth" 	<ul style="list-style-type: none"> • articulate and explain cultural differences on the team to others • recognise others' emotions • adjust his/her approach according to individual and cultural differences • help team members work comfortably with the culture(s) of the country where the team is working • help team members work comfortably within the organization's culture 	<ul style="list-style-type: none"> • understand and appreciate each other • feel they have equal voice and influence on the team • can comfortably evaluate and plan work practices together • are not afraid to deal with issues • have common experiences

KNOW	BE	DO	CREATE COMMUNITY
HELPFUL			
			<ul style="list-style-type: none"> • celebrate difference • understand the different cultures on the team

British

KNOW	BE	DO	CREATE COMMUNITY
ESSENTIAL			
	<ul style="list-style-type: none"> • approachable • patient 	<ul style="list-style-type: none"> • communicate clearly 	<ul style="list-style-type: none"> • trust each other
VERY IMPORTANT			
<ul style="list-style-type: none"> • a broad knowledge of other cultures • specific knowledge of the cultures represented on the team 	<ul style="list-style-type: none"> • respectful of others regardless of background • committed to work through conflict to reach resolution • a positive attitude towards different cultures • tolerant of difference • always ready to learn • open-minded • humble • forgiving of mistakes • inclusive • courageous to confront problems • respect for individual difference within cultural groups • personal experience of other cultures • ready to try new ways of doing things • flexible • respect for different religions and belief • diplomatic • fair • consultative in approach • insightful • a good mentor 	<ul style="list-style-type: none"> • manage intercultural conflict on the team • empower others • help team members communicate with each other • identify cultural differences on the team • adjust his/her approach according to individual and cultural differences • help team members work comfortably with the culture(s) of the country where the team is working 	<ul style="list-style-type: none"> • respect and value each other • feel like they belong and care about each other • feel safe to be themselves and to say what they really think • are not afraid to deal with issues • feel safe to explain and articulate things that make them feel uncomfortable • understand the different cultures on the team • understand and appreciate each other • can comfortably evaluate and plan work practices together • feel they have equal voice and influence on the team
HELPFUL			
			<ul style="list-style-type: none"> • celebrate difference

Australian

KNOW	BE	DO	CREATE COMMUNITY
ESSENTIAL			
	<ul style="list-style-type: none"> • respectful of others regardless of background • <i>humble</i> • <i>always ready to learn</i> • <i>committed to work through conflict to reach resolution</i> 		<ul style="list-style-type: none"> • <i>trust each other</i>
VERY IMPORTANT			
<ul style="list-style-type: none"> • a broad knowledge of other cultures 	<ul style="list-style-type: none"> • a positive attitude towards different cultures • tolerant of difference • approachable • open-minded • forgiving of mistakes • patient • inclusive • courageous to confront problems • a commitment to continue to learn about other cultures • respect for individual difference within cultural groups • personal experience of other cultures • ready to try new ways of doing things • flexible • respect for different religions and belief • diplomatic • fair • self-aware • self-disciplined • <i>confident</i> • <i>a good mentor</i> • <i>insightful</i> • <i>willing to take risks</i> • 	<ul style="list-style-type: none"> • communicate clearly • manage intercultural conflict on the team • empower others • help team members communicate with each other • identify cultural differences on the team • understand the interpersonal dynamics on the team • adjust his/her approach according to individual and cultural differences • help team members work comfortably with the culture(s) of the country where the team is working • recognise others' emotions • help team members work comfortably within the organization's culture • articulate and explain cultural differences on the team to others 	<ul style="list-style-type: none"> • respect and value each other • feel like they belong and care about each other • feel safe to be themselves and to say what they really think • are not afraid to deal with issues • feel safe to explain and articulate things that make them feel uncomfortable • understand the different cultures on the team • understand and appreciate each other • can comfortably evaluate and plan work practices together • feel they have equal voice and influence on the team • <i>celebrate difference</i> •
IMPORTANT			
<ul style="list-style-type: none"> • <i>specific knowledge of the cultures represented on the team</i> 	<ul style="list-style-type: none"> • consultative in approach • good at networking • respected in his/her own cultural community • good at working with the system • "down to earth" 		<ul style="list-style-type: none"> • have common experiences

Canadian

KNOW	BE	DO	CREATE COMMUNITY
ESSENTIAL			
	<ul style="list-style-type: none"> • <i>humble</i> • <i>always ready to learn</i> • <i>flexible</i> • <i>committed to work through conflict to reach resolution</i> 	<ul style="list-style-type: none"> • <i>help team members communicate with each other</i> 	<ul style="list-style-type: none"> • <i>feel safe to be themselves and to say what they really think</i> • <i>trust each other</i>
VERY IMPORTANT			
	<ul style="list-style-type: none"> • respectful of others regardless of background • a positive attitude towards different cultures • tolerant of difference • approachable • open-minded • forgiving of mistakes • patient • inclusive • courageous to confront problems • a commitment to continue to learn about other cultures • respect for individual difference within cultural groups • ready to try new ways of doing things • respect for different religions and belief • self-aware • self-disciplined • <i>consultative in approach</i> • <i>respected in his/her own cultural community</i> • <i>willing to take risks</i> 	<ul style="list-style-type: none"> • communicate clearly • manage intercultural conflict on the team • identify cultural differences on the team • understand the interpersonal dynamics on the team • help team members work comfortably with the culture(s) of the country where the team is working • recognise others' emotions • help team members work comfortably within the organization's culture 	<ul style="list-style-type: none"> • respect and value each other • feel like they belong and care about each other • are not afraid to deal with issues • feel safe to explain and articulate things that make them feel uncomfortable • understand the different cultures on the team • understand and appreciate each other • can comfortably evaluate and plan work practices together
IMPORTANT			
<ul style="list-style-type: none"> • a broad knowledge of other cultures • specific knowledge of the cultures represented on the team 	<ul style="list-style-type: none"> • personal experience of other cultures • diplomatic • fair • confident • a good mentor • insightful • good at working with the system 	<ul style="list-style-type: none"> • empower others • adjust his/her approach according to individual and cultural differences • articulate and explain cultural differences on the team to others 	<ul style="list-style-type: none"> • celebrate difference • have common experiences

HELPFUL			
	<ul style="list-style-type: none"> • good at networking • "down to earth" 		<ul style="list-style-type: none"> • feel they have equal voice and influence on the team

Chinese

KNOW	BE	DO	CREATE COMMUNITY
ESSENTIAL			
	<ul style="list-style-type: none"> • <i>open-minded</i> • <i>committed to work through conflict to reach resolution</i> 	<ul style="list-style-type: none"> • <i>communicate clearly</i> • <i>manage intercultural conflict on the team</i> 	<ul style="list-style-type: none"> • <i>feel safe to be themselves and to say what they really think</i> • <i>trust each other</i> • <i>respect and value each other</i> • <i>are not afraid to deal with issues</i> • <i>can comfortably evaluate and plan work practices together</i>
VERY IMPORTANT			
<ul style="list-style-type: none"> • a broad knowledge of other cultures • specific knowledge of the cultures represented on the team 	<ul style="list-style-type: none"> • respectful of others regardless of background • a positive attitude towards different cultures • tolerant of difference • forgiving of mistakes • patient • courageous to confront problems • personal experience of other cultures • ready to try new ways of doing things • respect for different religions and belief • diplomatic • fair • self-aware • self-disciplined • <i>confident</i> • <i>a good mentor</i> • <i>insightful</i> • <i>respected in his/her own cultural community</i> 	<ul style="list-style-type: none"> • empower others • help team members communicate with each other • adjust his/her approach according to individual and cultural differences • help team members work comfortably with the culture(s) of the country where the team is working • help team members work comfortably within the organization's culture • articulate and explain cultural differences on the team to others 	<ul style="list-style-type: none"> • feel like they belong and care about each other • feel safe to explain and articulate things that make them feel uncomfortable • understand the different cultures on the team • understand and appreciate each other • feel they have equal voice and influence on the team • <i>celebrate difference</i>

IMPORTANT			
	<ul style="list-style-type: none"> • humble • always ready to learn • flexible • a commitment to continue to learn about other cultures • approachable • respect for individual difference within cultural groups • consultative in approach • willing to take risks • good at networking • good at working with the system • "down to earth" 	<ul style="list-style-type: none"> • identify cultural differences on the team • understand the interpersonal dynamics on the team • recognise others' emotions 	<ul style="list-style-type: none"> • have common experiences
HELPFUL			
	<ul style="list-style-type: none"> • inclusive 		

German

KNOW	BE	DO	CREATE COMMUNITY
ESSENTIAL			
	<ul style="list-style-type: none"> • <i>humble</i> • <i>approachable</i> • <i>patient</i> • <i>tolerant of difference</i> • <i>committed to work through conflict to reach resolution</i> • <i>a positive attitude towards different cultures</i> • <i>a commitment to continue to learn about other cultures</i> 	<ul style="list-style-type: none"> • <i>empower others</i> 	<ul style="list-style-type: none"> • <i>feel safe to be themselves and to say what they really think</i> • <i>feel safe to explain and articulate things that make them feel uncomfortable</i> • <i>trust each other</i>

VERY IMPORTANT			
<ul style="list-style-type: none"> • a broad knowledge of other cultures 	<ul style="list-style-type: none"> • respectful of others regardless of background • always ready to learn • open-minded • forgiving of mistakes • inclusive • courageous to confront problems • respect for individual difference within cultural groups • personal experience of other cultures • ready to try new ways of doing things • flexible • respect for different religions and belief • fair • <i>willing to take risks</i> • <i>consultative in approach</i> • <i>confident</i> 	<ul style="list-style-type: none"> • communicate clearly • manage intercultural conflict on the team • help team members communicate with each other • identify cultural differences on the team • understand the interpersonal dynamics on the team • adjust his/her approach according to individual and cultural differences • help team members work comfortably with the culture(s) of the country where the team is working • recognise others' emotions • help team members work comfortably within the organization's culture 	<ul style="list-style-type: none"> • respect and value each other • feel like they belong and care about each other • are not afraid to deal with issues • understand the different cultures on the team • feel they have equal voice and influence on the team • <i>have common experiences</i>
IMPORTANT			
<ul style="list-style-type: none"> • specific knowledge of the cultures represented on the team 	<ul style="list-style-type: none"> • diplomatic • self-aware • self-disciplined • a good mentor • insightful • good at networking • respected in his/her own cultural community • good at working with the system • "down to earth" 	<ul style="list-style-type: none"> • articulate and explain cultural differences on the team to others 	<ul style="list-style-type: none"> • understand and appreciate each other • can comfortably evaluate and plan work practices together • celebrate difference

NZ

KNOW	BE	DO	CREATE COMMUNITY
ESSENTIAL			
	<ul style="list-style-type: none"> • <i>a positive attitude towards different cultures</i> 		

VERY IMPORTANT			
<ul style="list-style-type: none"> • a broad knowledge of other cultures 	<ul style="list-style-type: none"> • respectful of others regardless of background • committed to work through conflict to reach resolution • approachable • always ready to learn • inclusive • a commitment to continue to learn about other cultures • respect for individual difference within cultural groups • personal experience of other cultures • ready to try new ways of doing things • respect for different religions and belief 	<ul style="list-style-type: none"> • communicate clearly • manage intercultural conflict on the team • empower others • help team members communicate with each other • identify cultural differences on the team • understand the interpersonal dynamics on the team • help team members work comfortably with the culture(s) of the country where the team is working • articulate and explain cultural differences on the team to others 	<ul style="list-style-type: none"> • trust each other • respect and value each other • feel like they belong and care about each other • feel safe to be themselves and to say what they really think • are not afraid to deal with issues
IMPORTANT			
<ul style="list-style-type: none"> • specific knowledge of the cultures represented on the team 	<ul style="list-style-type: none"> • humble • open-minded • tolerant of difference • courageous to confront problems • forgiving of mistakes • patient • flexible • self-aware • diplomatic • self-disciplined • fair • consultative in approach • confident • a good mentor • insightful • willing to take risks • good at networking • respected in his/her own cultural community • good at working with the system • "down to earth" 	<ul style="list-style-type: none"> • adjust his/her approach according to individual and cultural differences • recognise others' emotions 	<ul style="list-style-type: none"> • feel safe to explain and articulate things that make them feel uncomfortable • understand the different cultures on the team • can comfortably evaluate and plan work practices together • feel they have equal voice and influence on the team
HELPFUL			
		<ul style="list-style-type: none"> • help team members work comfortably within the organization's culture 	<ul style="list-style-type: none"> • understand and appreciate each other • celebrate difference • have common experiences

Kazakh

KNOW	BE	DO	CREATE COMMUNITY
ESSENTIAL			
	<ul style="list-style-type: none"> • respectful of others regardless of background • tolerant of difference • inclusive • fair • courageous to confront problems • committed to work through conflict to reach resolution • a good mentor • self-disciplined 	<ul style="list-style-type: none"> • empower others 	<ul style="list-style-type: none"> • feel like they belong and care about each other
VERY IMPORTANT			
	<ul style="list-style-type: none"> • a positive attitude towards different cultures • approachable • always ready to learn • open-minded • forgiving of mistakes • patient • ready to try new ways of doing things • diplomatic • self-aware • confident • good at networking • good at working with the system 	<ul style="list-style-type: none"> • communicate clearly • manage intercultural conflict on the team • help team members communicate with each other • understand the interpersonal dynamics on the team • recognise others' emotions • help team members work comfortably within the organization's culture 	<ul style="list-style-type: none"> • respect and value each other • feel safe to be themselves and to say what they really think • feel safe to explain and articulate things that make them feel uncomfortable • can comfortably evaluate and plan work practices together • feel they have equal voice and influence on the team
IMPORTANT			
	<ul style="list-style-type: none"> • humble • flexible • respect for different religions and belief • respect for individual difference within cultural groups • insightful • respected in his/her own cultural community 	<ul style="list-style-type: none"> • adjust his/her approach according to individual and cultural differences • help team members work comfortably with the culture(s) of the country where the team is working 	<ul style="list-style-type: none"> • trust each other • understand and appreciate each other • are not afraid to deal with issues • understand the different cultures on the team • celebrate difference

HELPFUL			
<ul style="list-style-type: none"> • a broad knowledge of other cultures • specific knowledge of the cultures represented on the team 	<ul style="list-style-type: none"> • personal experience of other cultures • willing to take risks • consultative in approach • "down to earth" • a commitment to continue to learn about other cultures 	<ul style="list-style-type: none"> • identify cultural differences on the team • articulate and explain cultural differences on the team to others 	<ul style="list-style-type: none"> • have common experiences

Indian

KNOW	BE	DO	CREATE COMMUNITY
ESSENTIAL			
	<ul style="list-style-type: none"> • respectful of others regardless of background • flexible • tolerant of difference • inclusive • diplomatic • committed to work through conflict to reach resolution • a good mentor • insightful • "down to earth" • forgiving of mistakes • self-aware • self-disciplined • respected in his/her own cultural community • good at networking • good at working with the system • a positive attitude towards different cultures • respect for different religions and belief • respect for individual difference within cultural groups • a commitment to continue to learn about other cultures 		<ul style="list-style-type: none"> • trust each other • can comfortably evaluate and plan work practices together

VERY IMPORTANT

<ul style="list-style-type: none"> • a broad knowledge of other cultures • specific knowledge of the cultures represented on the team 	<ul style="list-style-type: none"> • open-minded • patient • courageous to confront problems • personal experience of other cultures • ready to try new ways of doing things • <i>consultative in approach</i> • <i>confident</i> • 	<ul style="list-style-type: none"> • communicate clearly • empower others • identify cultural differences on the team • adjust his/her approach according to individual and cultural differences • help team members work comfortably with the culture(s) of the country where the team is working • help team members work comfortably within the organization's culture • articulate and explain cultural differences on the team to others 	<ul style="list-style-type: none"> • respect and value each other • feel like they belong and care about each other • are not afraid to deal with issues • understand the different cultures on the team • understand and appreciate each other • <i>have common experiences</i>
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IMPORTANT

	<ul style="list-style-type: none"> • humble • approachable • always ready to learn • fair • willing to take risks 	<ul style="list-style-type: none"> • manage intercultural conflict on the team • understand the interpersonal dynamics on the team • help team members communicate with each other • <i>recognise others' emotions</i> 	<ul style="list-style-type: none"> • feel safe to be themselves and to say what they really think • feel safe to explain and articulate things that make them feel uncomfortable • feel they have equal voice and influence on the team • <i>celebrate difference</i>
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HELPFUL

		<ul style="list-style-type: none"> • manage intercultural conflict on the team 	
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Anglo-Indian

KNOW	BE	DO	CREATE COMMUNITY
ESSENTIAL			
	<ul style="list-style-type: none"> • respectful of others regardless of background • approachable • patient • always ready to learn • open-minded • flexible • willing to take risks • ready to try new ways of doing things • tolerant of difference • inclusive • diplomatic • fair • consultative in approach • confident • courageous to confront problems • committed to work through conflict to reach resolution • insightful • "down to earth" • self-disciplined • good at networking • good at working with the system • a positive attitude towards different cultures • respect for different religions and belief 	<ul style="list-style-type: none"> • communicate clearly • empower others • understand the interpersonal dynamics on the team • manage intercultural conflict on the team • help team members communicate with each other • recognise others' emotions • adjust his/her approach according to individual and cultural differences • help team members work comfortably with the culture(s) of the country where the team is working • help team members work comfortably within the organization's culture 	<ul style="list-style-type: none"> • feel like they belong and care about each other
VERY IMPORTANT			
<ul style="list-style-type: none"> • a broad knowledge of other cultures 	<ul style="list-style-type: none"> • humble • forgiving of mistakes • a commitment to continue to learn about other cultures • respect for individual difference within cultural groups • personal experience of other cultures • self-aware • a good mentor 	<ul style="list-style-type: none"> • identify cultural differences on the team • articulate and explain cultural differences on the team to others 	<ul style="list-style-type: none"> • trust each other • respect and value each other • feel safe to be themselves and to say what they really think • are not afraid to deal with issues • feel safe to explain and articulate things that make them feel uncomfortable • understand the different cultures on the team • understand and appreciate each other • can comfortably evaluate and plan work practices together • feel they have equal voice and influence on the team • have common experiences • celebrate difference

KNOW	BE	DO	CREATE COMMUNITY
IMPORTANT			
<ul style="list-style-type: none"> • specific knowledge of the cultures represented on the team 	<ul style="list-style-type: none"> • respected in his/her own cultural community 		

Ukrainian

In this person, I have superimposed the tables up one level so they are more equivalent to the others (as the scores were consistently lower).

KNOW	BE	DO	CREATE COMMUNITY
ESSENTIAL			
<ul style="list-style-type: none"> • specific knowledge of the cultures represented on the team 	<ul style="list-style-type: none"> • respectful of others regardless of background • committed to work through conflict to reach resolution • a positive attitude towards different cultures • tolerant of difference • approachable • open-minded • patient • inclusive • respect for individual difference within cultural groups • personal experience of other cultures • respect for different religions and belief • diplomatic • self-disciplined • <i>good at working with the system</i> 	<ul style="list-style-type: none"> • communicate clearly • manage intercultural conflict on the team • help team members communicate with each other • identify cultural differences on the team • help team members work comfortably with the culture(s) of the country where the team is working • help team members work comfortably within the organization's culture 	<ul style="list-style-type: none"> • respect and value each other • feel like they belong and care about each other • are not afraid to deal with issues • understand the different cultures on the team • understand and appreciate each other • can comfortably evaluate and plan work practices together
VERY IMPORTANT			
<ul style="list-style-type: none"> • a broad knowledge of other cultures 	<ul style="list-style-type: none"> • always ready to learn • flexible • fair • a commitment to continue to learn about other cultures • consultative in approach • respected in his/her own cultural community 	<ul style="list-style-type: none"> • articulate and explain cultural differences on the team to others • understand the interpersonal dynamics on the team • recognise others' emotions • adjust his/her approach according to individual and cultural differences 	<ul style="list-style-type: none"> • trust each other

KNOW	BE	DO	CREATE COMMUNITY
IMPORTANT			
	<ul style="list-style-type: none"> • ready to try new ways of doing things • confident • courageous to confront problems • a good mentor • insightful • "down to earth" • self-aware • forgiving of mistakes • good at networking 	<ul style="list-style-type: none"> • empower others 	<ul style="list-style-type: none"> • have common experiences • feel safe to be themselves and to say what they really think • feel safe to explain and articulate things that make them feel uncomfortable • feel they have equal voice and influence on the team • celebrate difference
NOT IMPORTANT			
	<ul style="list-style-type: none"> • humble • willing to take risks 		

Lebanese

KNOW	BE	DO	CREATE COMMUNITY
ESSENTIAL			
<ul style="list-style-type: none"> • a broad knowledge of other cultures • specific knowledge of the cultures represented on the team 	<ul style="list-style-type: none"> • respectful of others regardless of background • approachable • patient • always ready to learn • open-minded • fair • good at working with the system • a positive attitude towards different cultures • respect for different religions and belief • respect for individual difference within cultural groups • a commitment to continue to learn about other cultures 	<ul style="list-style-type: none"> • communicate clearly • empower others • understand the interpersonal dynamics on the team • help team members communicate with each other • recognise others' emotions • adjust his/her approach according to individual and cultural differences • help team members work comfortably within the organization's culture 	<ul style="list-style-type: none"> • can comfortably evaluate and plan work practices together

VERY IMPORTANT			
	<ul style="list-style-type: none"> • committed to work through conflict to reach resolution • tolerant of difference • humble • forgiving of mistakes • inclusive • courageous to confront problems • personal experience of other cultures • self-aware • self-disciplined • <i>confident</i> • <i>good at networking</i> 	<ul style="list-style-type: none"> • manage intercultural conflict on the team • identify cultural differences on the team 	<ul style="list-style-type: none"> • are not afraid to deal with issues • <i>celebrate difference</i>
IMPORTANT			
	<ul style="list-style-type: none"> • flexible • ready to try new ways of doing things • diplomatic • consultative in approach • a good mentor • insightful • willing to take risks • "down to earth" 	<ul style="list-style-type: none"> • help team members work comfortably with the culture(s) of the country where the team is working 	<ul style="list-style-type: none"> • feel like they belong and care about each other • feel safe to be themselves and to say what they really think • feel safe to explain and articulate things that make them feel uncomfortable • understand and appreciate each other • respect and value each other • feel they have equal voice and influence on the team • trust each other • understand the different cultures on the team • have common experiences
NOT IMPORTANT			
	<ul style="list-style-type: none"> • respected in his/her own cultural community 	<ul style="list-style-type: none"> • articulate and explain cultural differences on the team to others 	

Taiwanese

KNOW	BE	DO	CREATE COMMUNITY
ESSENTIAL			
<ul style="list-style-type: none"> • <i>specific knowledge of the cultures represented on the team</i> 	<ul style="list-style-type: none"> • <i>respectful of others regardless of background</i> • <i>personal experience of other cultures</i> • <i>humble</i> • <i>approachable</i> • <i>tolerant of difference</i> • <i>inclusive</i> • <i>committed to work through conflict to reach resolution</i> • <i>a positive attitude towards different cultures</i> • <i>respect for individual difference within cultural groups</i> 	<ul style="list-style-type: none"> • <i>articulate and explain cultural differences on the team to others</i> • <i>communicate clearly</i> • <i>manage intercultural conflict on the team</i> • <i>help team members communicate with each other</i> • <i>recognise others' emotions</i> • <i>adjust his/her approach according to individual and cultural differences</i> • 	<ul style="list-style-type: none"> • <i>feel safe to be themselves and to say what they really think</i> • <i>feel safe to explain and articulate things that make them feel uncomfortable</i> • <i>understand the different cultures on the team</i> • <i>can comfortably evaluate and plan work practices together</i>
VERY IMPORTANT			
<ul style="list-style-type: none"> • <i>a broad knowledge of other cultures</i> 	<ul style="list-style-type: none"> • <i>always ready to learn</i> • <i>open-minded</i> • <i>forgiving of mistakes</i> • <i>patient</i> • <i>courageous to confront problems</i> • <i>a commitment to continue to learn about other cultures</i> • <i>ready to try new ways of doing things</i> • <i>flexible</i> • <i>respect for different religions and belief</i> • <i>diplomatic</i> • <i>self-disciplined</i> • <i>consultative in approach</i> • <i>insightful</i> • <i>respected in his/her own cultural community</i> 	<ul style="list-style-type: none"> • <i>identify cultural differences on the team</i> • <i>understand the interpersonal dynamics on the team</i> • <i>help team members work comfortably with the culture(s) of the country where the team is working</i> • <i>help team members work comfortably within the organization's culture</i> 	<ul style="list-style-type: none"> • <i>trust each other</i> • <i>respect and value each other</i> • <i>feel like they belong and care about each other</i>
IMPORTANT			
	<ul style="list-style-type: none"> • <i>fair</i> • <i>self-aware</i> • <i>confident</i> • <i>a good mentor</i> • <i>willing to take risks</i> • <i>good at networking</i> • <i>"down to earth"</i> 	<ul style="list-style-type: none"> • <i>empower others</i> 	<ul style="list-style-type: none"> • <i>feel they have equal voice and influence on the team</i> • <i>understand and appreciate each other</i> • <i>are not afraid to deal with issues</i> • <i>celebrate difference</i> • <i>have common experiences</i>

KNOW	BE	DO	CREATE COMMUNITY
HELPFUL			
	<ul style="list-style-type: none"> • good at working with the system 		

Northern Irish

KNOW	BE	DO	CREATE COMMUNITY
ESSENTIAL			
	<ul style="list-style-type: none"> • respectful of others regardless of background • personal experience of other cultures • approachable • flexible • tolerant of difference • inclusive • fair • committed to work through conflict to reach resolution • a good mentor • forgiving of mistakes • a positive attitude towards different cultures • respect for different religions and belief • respect for individual difference within cultural groups • a commitment to continue to learn about other cultures 	<ul style="list-style-type: none"> • identify cultural differences on the team • understand the interpersonal dynamics on the team • manage intercultural conflict on the team • help team members communicate with each other • adjust his/her approach according to individual and cultural differences • help team members work comfortably with the culture(s) of the country where the team is working 	<ul style="list-style-type: none"> • feel like they belong and care about each other • feel safe to be themselves and to say what they really think • feel safe to explain and articulate things that make them feel uncomfortable • understand and appreciate each other • respect and value each other • trust each other • are not afraid to deal with issues • understand the different cultures on the team
VERY IMPORTANT			
<ul style="list-style-type: none"> • a broad knowledge of other cultures • specific knowledge of the cultures represented on the team 	<ul style="list-style-type: none"> • always ready to learn • open-minded • humble • patient • courageous to confront problems • ready to try new ways of doing things • diplomatic • self-aware • self-disciplined • willing to take risks • insightful • "down to earth" • good at networking • good at working with the system 	<ul style="list-style-type: none"> • communicate clearly • empower others • recognise others' emotions • help team members work comfortably within the organization's culture • articulate and explain cultural differences on the team to others 	<ul style="list-style-type: none"> • can comfortably evaluate and plan work practices together • feel they have equal voice and influence on the team • celebrate difference

KNOW	BE	DO	CREATE COMMUNITY
IMPORTANT			
	<ul style="list-style-type: none"> consultative in approach confident respected in his/her own cultural community 		<ul style="list-style-type: none"> have common experiences

Karen

KNOW	BE	DO	CREATE COMMUNITY
VERY IMPORTANT			
	<ul style="list-style-type: none"> committed to work through conflict to reach resolution tolerant of difference personal experience of other cultures diplomatic fair willing to take risks 		
IMPORTANT			
<ul style="list-style-type: none"> a broad knowledge of other cultures 	<ul style="list-style-type: none"> respectful of others regardless of background approachable always ready to learn open-minded humble patient inclusive ready to try new ways of doing things flexible respect for different religions and belief consultative in approach confident a good mentor good at working with the system good at networking 	<ul style="list-style-type: none"> communicate clearly manage intercultural conflict on the team 	<ul style="list-style-type: none"> trust each other respect and value each other are not afraid to deal with issues understand the different cultures on the team understand and appreciate each other can comfortably evaluate and plan work practices together feel they have equal voice and influence on the team

HELPFUL			
<ul style="list-style-type: none"> • specific knowledge of the cultures represented on the team 	<ul style="list-style-type: none"> • courageous to confront problems • insightful • forgiving of mistakes • self-aware • self-disciplined • a positive attitude towards different cultures • a commitment to continue to learn about other cultures • respect for individual difference within cultural groups • respected in his/her own cultural community • "down to earth" 	<ul style="list-style-type: none"> • empower others • help team members communicate with each other • identify cultural differences on the team • understand the interpersonal dynamics on the team • adjust his/her approach according to individual and cultural differences • help team members work comfortably with the culture(s) of the country where the team is working • recognise others' emotions • help team members work comfortably within the organization's culture • articulate and explain cultural differences on the team to others 	<ul style="list-style-type: none"> • celebrate difference • have common experiences • feel safe to be themselves and to say what they really think • feel safe to explain and articulate things that make them feel uncomfortable • feel like they belong and care about each other

Region: Interpretive Scores

European

KNOW	BE	DO	CREATE COMMUNITY
ESSENTIAL			
	<ul style="list-style-type: none"> • respectful of others regardless of background • committed to work through conflict to reach resolution • 		<ul style="list-style-type: none"> • trust each other • respect and value each other

VERY IMPORTANT

<ul style="list-style-type: none"> • a broad knowledge of other cultures • specific knowledge of the cultures represented on the team 	<ul style="list-style-type: none"> • a positive attitude towards different cultures • tolerant of difference • approachable • always ready to learn • open-minded • humble • forgiving of mistakes • patient • inclusive • courageous to confront problems • a commitment to continue to learn about other cultures • respect for individual difference within cultural groups • personal experience of other cultures • ready to try new ways of doing things • flexible • respect for different religions and belief • diplomatic • fair • self-aware • <i>consultative in approach</i> 	<ul style="list-style-type: none"> • communicate clearly • manage intercultural conflict on the team • empower others • help team members communicate with each other • identify cultural differences on the team • understand the interpersonal dynamics on the team • adjust his/her approach according to individual and cultural differences • help team members work comfortably with the culture(s) of the country where the team is working • recognise others' emotions • help team members work comfortably within the organization's culture • articulate and explain cultural differences on the team to others 	<ul style="list-style-type: none"> • feel like they belong and care about each other • feel safe to be themselves and to say what they really think • are not afraid to deal with issues • feel safe to explain and articulate things that make them feel uncomfortable • understand the different cultures on the team • understand and appreciate each other • can comfortably evaluate and plan work practices together • feel they have equal voice and influence on the team
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IMPORTANT

	<ul style="list-style-type: none"> • self-disciplined • confident • a good mentor • insightful • willing to take risks • good at networking • respected in his/her own cultural community • good at working with the system • "down to earth" 		<ul style="list-style-type: none"> • celebrate difference • have common experiences
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East & South-East Asia

KNOW	BE	DO	CREATE COMMUNITY
VERY IMPORTANT			
<ul style="list-style-type: none"> • a broad knowledge of other cultures 	<ul style="list-style-type: none"> • respectful of others regardless of background • committed to work through conflict to reach resolution • a positive attitude towards different cultures • tolerant of difference • open-minded • patient • personal experience of other cultures • respect for different religions and belief • diplomatic • fair • self-disciplined 	<ul style="list-style-type: none"> • communicate clearly • manage intercultural conflict on the team • help team members communicate with each other • adjust his/her approach according to individual and cultural differences • articulate and explain cultural differences on the team to others 	<ul style="list-style-type: none"> • trust each other • respect and value each other • feel safe to be themselves and to say what they really think • are not afraid to deal with issues • feel safe to explain and articulate things that make them feel uncomfortable • understand the different cultures on the team • understand and appreciate each other • can comfortably evaluate and plan work practices together
IMPORTANT			
<ul style="list-style-type: none"> • specific knowledge of the cultures represented on the team 	<ul style="list-style-type: none"> • approachable • flexible • ready to try new ways of doing things • inclusive • courageous to confront problems • self-aware • humble • always ready to learn • respect for individual difference within cultural groups • a commitment to continue to learn about other cultures • forgiving of mistakes • consultative in approach • confident • a good mentor • insightful • willing to take risks • good at networking • respected in his/her own cultural community • good at working with the system • "down to earth" 	<ul style="list-style-type: none"> • empower others • help team members work comfortably within the organization's culture • identify cultural differences on the team • understand the interpersonal dynamics on the team • recognise others' emotions • help team members work comfortably with the culture(s) of the country where the team is working 	<ul style="list-style-type: none"> • feel they have equal voice and influence on the team • feel like they belong and care about each other • celebrate difference
HELPFUL			
			<ul style="list-style-type: none"> • have common experiences

Middle East & North Africa

KNOW	BE	DO	CREATE COMMUNITY
ESSENTIAL			
<ul style="list-style-type: none"> • a broad knowledge of other cultures • specific knowledge of the cultures represented on the team 	<ul style="list-style-type: none"> • respectful of others regardless of background • approachable • patient • always ready to learn • open-minded • fair • good at working with the system • a positive attitude towards different cultures • respect for different religions and belief • respect for individual difference within cultural groups • a commitment to continue to learn about other cultures 	<ul style="list-style-type: none"> • communicate clearly • empower others • understand the interpersonal dynamics on the team • help team members communicate with each other • recognise others' emotions • adjust his/her approach according to individual and cultural differences • help team members work comfortably within the organization's culture 	<ul style="list-style-type: none"> • can comfortably evaluate and plan work practices together
VERY IMPORTANT			
	<ul style="list-style-type: none"> • committed to work through conflict to reach resolution • tolerant of difference • humble • forgiving of mistakes • inclusive • personal experience of other cultures • self-aware • self-disciplined • confident • good at networking 	<ul style="list-style-type: none"> • manage intercultural conflict on the team • identify cultural differences on the team 	<ul style="list-style-type: none"> • are not afraid to deal with issues • celebrate difference
IMPORTANT			
	<ul style="list-style-type: none"> • flexible • ready to try new ways of doing things • diplomatic • courageous to confront problems • consultative in approach • a good mentor • insightful • willing to take risks • "down to earth" 	<ul style="list-style-type: none"> • help team members work comfortably with the culture(s) of the country where the team is working 	<ul style="list-style-type: none"> • trust each other • feel like they belong and care about each other • feel safe to be themselves and to say what they really think • feel safe to explain and articulate things that make them feel uncomfortable • understand and appreciate each other • respect and value each other • feel they have equal voice and influence on the team • understand the different cultures on the team • have common experiences

KNOW	BE	DO	CREATE COMMUNITY
NOT IMPORTANT			
	<ul style="list-style-type: none"> • respected in his/her own cultural community 	<ul style="list-style-type: none"> • articulate and explain cultural differences on the team to others 	

Turkic & Iranian

KNOW	BE	DO	CREATE COMMUNITY
ESSENTIAL			
	<ul style="list-style-type: none"> • respectful of others regardless of background • tolerant of difference • inclusive • fair • courageous to confront problems • committed to work through conflict to reach resolution • a good mentor • self-disciplined 	<ul style="list-style-type: none"> • empower others 	<ul style="list-style-type: none"> • feel like they belong and care about each other
VERY IMPORTANT			
	<ul style="list-style-type: none"> • a positive attitude towards different cultures • approachable • always ready to learn • open-minded • forgiving of mistakes • patient • ready to try new ways of doing things • diplomatic • self-aware • confident • good at networking • good at working with the system 	<ul style="list-style-type: none"> • communicate clearly • manage intercultural conflict on the team • help team members communicate with each other • understand the interpersonal dynamics on the team • recognise others' emotions • help team members work comfortably within the organization's culture 	<ul style="list-style-type: none"> • respect and value each other • feel safe to be themselves and to say what they really think • feel safe to explain and articulate things that make them feel uncomfortable • can comfortably evaluate and plan work practices together • feel they have equal voice and influence on the team
IMPORTANT			
	<ul style="list-style-type: none"> • humble • flexible • respect for different religions and belief • respect for individual difference within cultural groups • insightful • respected in his/her own cultural community 	<ul style="list-style-type: none"> • adjust his/her approach according to individual and cultural differences • help team members work comfortably with the culture(s) of the country where the team is working 	<ul style="list-style-type: none"> • understand and appreciate each other • trust each other • are not afraid to deal with issues • understand the different cultures on the team • celebrate difference

KNOW	BE	DO	CREATE COMMUNITY
HELPFUL			
<ul style="list-style-type: none"> • a broad knowledge of other cultures • specific knowledge of the cultures represented on the team 	<ul style="list-style-type: none"> • personal experience of other cultures • willing to take risks • consultative in approach • "down to earth" • a commitment to continue to learn about other cultures 	<ul style="list-style-type: none"> • identify cultural differences on the team • articulate and explain cultural differences on the team to others 	<ul style="list-style-type: none"> • have common experiences

South Asian

KNOW	BE	DO	CREATE COMMUNITY
ESSENTIAL			
	<ul style="list-style-type: none"> • respectful of others regardless of background • flexible • tolerant of difference • inclusive • diplomatic • committed to work through conflict to reach resolution • insightful • "down to earth" • self-disciplined • good at networking • good at working with the system • a positive attitude towards different cultures • respect for different religions and belief 		

VERY IMPORTANT

<ul style="list-style-type: none"> • a broad knowledge of other cultures 	<ul style="list-style-type: none"> • approachable • always ready to learn • open-minded • forgiving of mistakes • patient • courageous to confront problems • a commitment to continue to learn about other cultures • respect for individual difference within cultural groups • personal experience of other cultures • ready to try new ways of doing things • fair • self-aware • <i>consultative in approach</i> • <i>confident</i> • <i>a good mentor</i> • <i>willing to take risks</i> • <i>respected in his/her own cultural community</i> 	<ul style="list-style-type: none"> • communicate clearly • empower others • help team members communicate with each other • identify cultural differences on the team • understand the interpersonal dynamics on the team • adjust his/her approach according to individual and cultural differences • help team members work comfortably with the culture(s) of the country where the team is working • recognise others' emotions • help team members work comfortably within the organization's culture • articulate and explain cultural differences on the team to others 	<ul style="list-style-type: none"> • trust each other • respect and value each other • feel like they belong and care about each other • are not afraid to deal with issues • understand the different cultures on the team • understand and appreciate each other • can comfortably evaluate and plan work practices together • <i>have common experiences</i>
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IMPORTANT

<ul style="list-style-type: none"> • specific knowledge of the cultures represented on the team 	<ul style="list-style-type: none"> • humble 	<ul style="list-style-type: none"> • manage intercultural conflict on the team 	<ul style="list-style-type: none"> • feel safe to be themselves and to say what they really think • feel safe to explain and articulate things that make them feel uncomfortable • feel they have equal voice and influence on the team • celebrate difference
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Comparative Table

ASSUMPTION: if all regions agree on the same things – they are more likely to be important across all cultural groups (cf. the dominance of Europeans in the study). It is noted that numbers are too small for any outcomes from this process to be conclusive but if there is a difference, it might be significant.

The table below juxtaposes the regional interpretive results for each characteristic and competency. Where a particular item occurs more than 3 times, it stays at that level in the collation. If it occurs twice, it moves to whichever adjacent level where it becomes a majority (or lies in the middle). If it has to move 2 levels, it is only moved from above to fill a row, not from 2 levels below.

KEY:

Italics: completes an adjacent higher majority

Completes an adjacent lower majority

Completes a majority two sections below.

β – from adjacent below

α – from adjacent above

α – from 2 above

European	East & South-East Asian	Middle Eastern	Turkic & Iranian	South Asian
ESSENTIAL				
respectful of others regardless of background	β	respectful of others regardless of background	respectful of others regardless of background	respectful of others regardless of background
committed to work through conflict to reach resolution	β	β	committed to work through conflict to reach resolution	committed to work through conflict to reach resolution
			tolerant of difference	tolerant of difference
			inclusive	inclusive
			self-disciplined	self-disciplined
		a positive attitude towards different cultures		a positive attitude towards different cultures
		respect for different religions and belief		respect for different religions and belief
		good at working with the system		good at working with the system

European	East & South-East Asian	Middle Eastern	Turkic & Iranian	South Asian
		Empower others	Empower others	
		Fair	fair	
<ul style="list-style-type: none"> ● trust each other ● <i>respect and value each other</i> 		<ul style="list-style-type: none"> ● <i>a broad knowledge of other cultures</i> ● specific knowledge of the cultures represented on the team ● <i>approachable</i> ● <i>patient</i> ● <i>always ready to learn</i> ● <i>open-minded</i> ● <i>respect for individual difference within cultural groups</i> ● <i>a commitment to continue to learn about other cultures</i> ● <i>communicate clearly</i> ● <i>understand the interpersonal dynamics on the team</i> ● <i>help team members communicate with each other</i> ● <i>recognise others' emotions</i> ● <i>adjust his/ her approach according to individual and cultural differences</i> ● <i>help team members work comfortably within the organization's culture</i> 	<ul style="list-style-type: none"> ● <i>courageous to confront problems</i> ● a good mentor ● <i>feel like they belong and care about each other</i> 	<ul style="list-style-type: none"> ● Flexible ● <i>diplomatic</i> ● insightful ● down to earth ● <i>good at networking</i>

European	East & South-East Asian	Middle Eastern	Turkic & Iranian	South Asian
		• <i>can comfortably evaluate and plan work practices together</i>		

VERY IMPORTANT				
manage intercultural conflict on the team	manage intercultural conflict on the team	manage intercultural conflict on the team	manage intercultural conflict on the team	β
personal experience of other cultures	personal experience of other cultures	personal experience of other cultures	personal experience of other cultures	personal experience of other cultures
are not afraid to deal with issues	are not afraid to deal with issues	are not afraid to deal with issues	β	are not afraid to deal with issues
open-minded	open-minded	α	open-minded	open-minded
help team members communicate with each other	help team members communicate with each other	α	help team members communicate with each other	help team members communicate with each other
can comfortably evaluate and plan work practices	can comfortably evaluate and plan work practices	α	can comfortably evaluate and plan work practices	can comfortably evaluate and plan work practices

together	together		together	together
communicate clearly	communicate clearly	α	communicate clearly	communicate clearly
recognise others' emotions	β	α	recognise others' emotions	recognise others' emotions
self-aware	β	self-aware	self-aware	self-aware
forgiving of mistakes	β	forgiving of mistakes	forgiving of mistakes	forgiving of mistakes
tolerant of difference	tolerant of difference	tolerant of difference	α	α
a positive attitude towards different cultures	a positive attitude towards different cultures	α	a positive attitude towards different cultures	α
feel safe to explain and articulate things that make them feel uncomfortable	feel safe to explain and articulate things that make them feel uncomfortable	β	feel safe to explain and articulate things that make them feel uncomfortable	β
feel safe to be themselves and to say what they really think	feel safe to be themselves and to say what they really think	β	feel safe to be themselves and to say what they really think	β
articulate and explain cultural differences on the	articulate and explain cultural differences on the			articulate and explain cultural differences on the

team to others	team to others			team to others
adjust his/her approach according to individual and cultural differences	adjust his/her approach according to individual and cultural differences	α	β	adjust his/her approach according to individual and cultural differences
a broad knowledge of other cultures	a broad knowledge of other cultures	α		a broad knowledge of other cultures
fair	fair	α	α	fair
understand and appreciate each other	understand and appreciate each other	β	β	understand and appreciate each other
understand the different cultures on the team	understand the different cultures on the team	β	β	understand the different cultures on the team
ready to try new ways of doing things	β	β	ready to try new ways of doing things	ready to try new ways of doing things
help team members work comfortably within the organization's culture	β	α	help team members work comfortably within the organization's culture	help team members work comfortably within the organization's culture
approachable	β	α	approachable	approachable

always ready to learn	β	α	always ready to learn	always ready to learn
understand the interpersonal dynamics on the team	β	α	understand the interpersonal dynamics on the team	understand the interpersonal dynamics on the team
identify cultural differences on the team	β	identify cultural differences on the team		identify cultural differences on the team
α	respect and value each other	β	respect and value each other	respect and value each other
β	β	confident	confident	confident
patient	patient	α	patient	patient
respect for different religions and belief	respect for different religions and belief	α	β	α
humble		humble		
inclusive	β	inclusive	α	α
feel they have equal voice and influence on the team			feel they have equal voice and influence on the team	
feel like they belong and	β	β	α	feel like they belong and

care about each other				care about each other
a commitment to continue to learn about other cultures	β	α		a commitment to continue to learn about other cultures
help team members work comfortably with the culture(s) of the country where the team is working				help team members work comfortably with the culture(s) of the country where the team is working
respect for individual difference within cultural groups	β	α	β	respect for individual difference within cultural groups
courageous to confront problems	β	β	α	courageous to confront problems
empower others	β	α	α	empower others
consultative in approach				consultative in approach
	committed to work through conflict to reach resolution	committed to work through conflict to reach resolution		
β	self-disciplined	self-disciplined	α	α

diplomatic	diplomatic	β	diplomatic	α
	trust each other			trust each other
β	β	good at networking	good at networking	α
<ul style="list-style-type: none"> flexible specific knowledge of the cultures represented on the team 	<ul style="list-style-type: none"> respectful of others regardless of background 	<ul style="list-style-type: none"> celebrate difference 	<ul style="list-style-type: none"> good at working with the system 	<ul style="list-style-type: none"> a good mentor willing to take risks respected in his/her own cultural community have common experiences

IMPORTANT				
down to earth	down to earth	down to earth	β	α
insightful	insightful	insightful	insightful	α
α	flexible	Flexible	flexible	α
celebrate difference	celebrate difference	α	celebrate difference	celebrate difference
respected in his/her own cultural community	respected in his/her own cultural community		respected in his/her own cultural community	α

willing to take risks	willing to take risks	willing to take risks	β	α
a good mentor	a good mentor	a good mentor	α	α
α	help team members work comfortably with the culture(s) of the country where the team is working	help team members work comfortably with the culture(s) of the country where the team is working	help team members work comfortably with the culture(s) of the country where the team is working	α
α	feel they have equal voice and influence on the team	feel they have equal voice and influence on the team	α	feel they have equal voice and influence on the team
α	humble	α	humble	humble
good at networking	good at networking			
good at working with the system	good at working with the system	α	α	α
have common experiences	β	have common experiences	β	
	courageous to confront problems	courageous to confront problems		
	ready to try new ways of	ready to try new ways of		

	doing things	doing things		
α	consultative in approach	consultative in approach	β	α
	feel like they belong and care about each other	feel like they belong and care about each other		
	respect for individual difference within cultural groups		respect for individual difference within cultural groups	
α	specific knowledge of the cultures represented on the team	α	β	specific knowledge of the cultures represented on the team
α	α	trust each other	trust each other	α
		understand the different cultures on the team	understand the different cultures on the team	
		understand and appreciate each other	understand and appreciate each other	
		feel safe to be themselves and to say what they really		feel safe to be themselves and to say what they really

		think	think	
<ul style="list-style-type: none"> ● <i>self-disciplined</i> ● <i>confident</i> 	<ul style="list-style-type: none"> ● <i>approachable</i> ● <i>inclusive</i> ● <i>self-aware</i> ● <i>empower others</i> ● <i>help team members work comfortably within the organization's culture</i> ● <i>always ready to learn</i> ● <i>a commitment to continue to learn about other cultures</i> ● <i>confident</i> ● <i>forgiving of mistakes</i> ● <i>identify cultural differences on the team</i> ● <i>understand the interpersonal dynamics on the team</i> ● <i>recognise others' emotions</i> ● <i>respected in his / her own cultural community</i> 	<ul style="list-style-type: none"> ● <i>diplomatic</i> ● <i>respect and value each other</i> 	<ul style="list-style-type: none"> ● <i>respect for different religions and belief</i> ● <i>adjust his / her approach according to individual and cultural differences</i> ● <i>are not afraid to deal with issues</i> 	<p>feel safe to explain and articulate things that make them feel uncomfortable</p> <ul style="list-style-type: none"> ● <i>manage intercultural conflict on the team</i>
HELPFUL				
	have common experiences		have common experiences	

			<ul style="list-style-type: none"> ● personal experience of other cultures ● a broad knowledge of other cultures ● <i>specific knowledge of the cultures represented on the team</i> ● <i>willing to take risks</i> ● <i>consultative in approach</i> ● <i>down to earth</i> ● a commitment to continue to learn about other cultures ● identify cultural differences on the team ● articulate and explain cultural differences on the team to others 	
NOT IMPORTANT				
		<ul style="list-style-type: none"> ● respected in his/her own cultural community ● articulate and explain cultural differences on the team to others 		

European	East & South-East Asian	Middle Eastern	Turkic & Iranian	South Asian
ESSENTIAL				
respectful of others regardless of background	β	respectful of others regardless of background	respectful of others regardless of background	respectful of others regardless of background
committed to work through conflict to reach resolution	β	β	committed to work through conflict to reach resolution	committed to work through conflict to reach resolution
VERY IMPORTANT				
manage intercultural conflict on the team	manage intercultural conflict on the team	manage intercultural conflict on the team	manage intercultural conflict on the team	β
are not afraid to deal with issues	are not afraid to deal with issues	are not afraid to deal with issues	β	are not afraid to deal with issues
open-minded	open-minded	α	open-minded	open-minded
help team members communicate with each other	help team members communicate with each other	α	help team members communicate with each other	help team members communicate with each other

European	East & South-East Asian	Middle Eastern	Turkic & Iranian	South Asian
can comfortably evaluate and plan work practices together	can comfortably evaluate and plan work practices together	α	can comfortably evaluate and plan work practices together	can comfortably evaluate and plan work practices together
communicate clearly	communicate clearly	α	communicate clearly	communicate clearly
recognise others' emotions	β	α	recognise others' emotions	recognise others' emotions
self-aware	β	self-aware	self-aware	self-aware
forgiving of mistakes	β	forgiving of mistakes	forgiving of mistakes	forgiving of mistakes
tolerant of difference	tolerant of difference	tolerant of difference	α	α
a positive attitude towards different cultures	a positive attitude towards different cultures	α	a positive attitude towards different cultures	α
feel safe to explain and articulate things that make them feel uncomfortable	feel safe to explain and articulate things that make them feel uncomfortable	β	feel safe to explain and articulate things that make them feel uncomfortable	β
feel safe to be themselves and to say what they really	feel safe to be themselves and to say what they really	β	feel safe to be themselves and to say what they really	β

European	East & South-East Asian	Middle Eastern	Turkic & Iranian	South Asian
think	think		think	
adjust his/her approach according to individual and cultural differences	adjust his/her approach according to individual and cultural differences	α	β	adjust his/her approach according to individual and cultural differences
fair	fair	α	α	fair
understand and appreciate each other	understand and appreciate each other	β	β	understand and appreciate each other
understand the different cultures on the team	understand the different cultures on the team	β	β	understand the different cultures on the team
ready to try new ways of doing things	β	β	ready to try new ways of doing things	ready to try new ways of doing things
help team members work comfortably within the organization's culture	β	α	help team members work comfortably within the organization's culture	help team members work comfortably within the organization's culture
approachable	β	α	approachable	approachable

European	East & South-East Asian	Middle Eastern	Turkic & Iranian	South Asian
always ready to learn	β	α	always ready to learn	always ready to learn
understand the interpersonal dynamics on the team	β	α	understand the interpersonal dynamics on the team	understand the interpersonal dynamics on the team
α	respect and value each other	β	respect and value each other	respect and value each other
β	β	confident	confident	confident
patient	patient	α	patient	patient
respect for different religions and belief	respect for different religions and belief	α	β	α
inclusive	β	inclusive	α	α
feel like they belong and care about each other	β	β	α	feel like they belong and care about each other
respect for individual difference within cultural groups	β	α	β	respect for individual difference within cultural groups

European	East & South-East Asian	Middle Eastern	Turkic & Iranian	South Asian
courageous to confront problems	β	β	α	courageous to confront problems
empower others	β	α	α	empower others
β	self-disciplined	self-disciplined	α	α
diplomatic	diplomatic	β	diplomatic	α
β	β	good at networking	good at networking	α
personal experience of other cultures	personal experience of other cultures	personal experience of other cultures		personal experience of other cultures
a broad knowledge of other cultures	a broad knowledge of other cultures	α		a broad knowledge of other cultures
identify cultural differences on the team	β	identify cultural differences on the team		identify cultural differences on the team
a commitment to continue to learn about other cultures	β	α		a commitment to continue to learn about other cultures

European	East & South-East Asian	Middle Eastern	Turkic & Iranian	South Asian
articulate and explain cultural differences on the team to others	articulate and explain cultural differences on the team to others			articulate and explain cultural differences on the team to others
IMPORTANT				
down to earth	down to earth	down to earth	β	α
insightful	insightful	insightful	insightful	α
α	flexible	Flexible	flexible	α
celebrate difference	celebrate difference	α	celebrate difference	celebrate difference
willing to take risks	willing to take risks	willing to take risks	β	α
a good mentor	a good mentor	a good mentor	α	α
α	help team members work comfortably with the culture(s) of the country where the team is working	help team members work comfortably with the culture(s) of the country where the team is working	help team members work comfortably with the culture(s) of the country where the team is working	α

European	East & South-East Asian	Middle Eastern	Turkic & Iranian	South Asian
α	feel they have equal voice and influence on the team	feel they have equal voice and influence on the team	α	feel they have equal voice and influence on the team
α	humble	α	humble	humble
good at working with the system	good at working with the system	α	α	α
α	consultative in approach	consultative in approach	β	α
α	specific knowledge of the cultures represented on the team	α	β	specific knowledge of the cultures represented on the team
α	α	trust each other	trust each other	α
respected in his/her own cultural community	respected in his/her own cultural community		respected in his/her own cultural community	α
have common experiences	β	have common experiences	β	

Summary Table compared to “All interviewees” Table

Italic = same

Red = moved up

Green = moved down

KNOW	BE	DO	CREATE COMMUNITY
ESSENTIAL			
	<ul style="list-style-type: none"> • <i>respectful of others regardless of background</i> • committed to work through conflict to reach resolution 		
VERY IMPORTANT			
<ul style="list-style-type: none"> • <i>a broad knowledge of other cultures</i> 	<ul style="list-style-type: none"> • <i>open-minded</i> • <i>self-aware</i> • <i>forgiving of mistakes</i> • <i>tolerant of difference</i> • <i>a positive attitude towards different cultures</i> • <i>fair</i> • <i>ready to try new ways of doing things</i> • <i>approachable</i> • <i>always ready to learn</i> • <i>patient</i> • <i>respect for different religions and belief</i> • <i>inclusive</i> • <i>respect for individual difference within cultural groups</i> • <i>courageous to confront problems</i> • <i>self-disciplined</i> • <i>diplomatic</i> • <i>personal experience of other cultures</i> • <i>a commitment to continue to learn about other cultures</i> • good at networking • confident 	<ul style="list-style-type: none"> • <i>manage intercultural conflict on the team</i> • <i>help team members communicate with each other</i> • <i>communicate clearly</i> • <i>recognise others' emotions</i> • <i>adjust his/ her approach according to individual and cultural differences</i> • <i>help team members work comfortably within the organization's culture</i> • <i>understand the interpersonal dynamics on the team</i> • <i>empower others</i> • <i>identify cultural differences on the team</i> • <i>articulate and explain cultural differences on the team to others</i> 	<ul style="list-style-type: none"> • <i>are not afraid to deal with issues</i> • <i>can comfortably evaluate and plan work practices together</i> • <i>feel safe to explain and articulate things that make them feel uncomfortable</i> • <i>feel safe to be themselves and to say what they really think</i> • <i>understand and appreciate each other</i> • <i>understand the different cultures on the team</i> • <i>respect and value each other</i> • <i>feel like they belong and care about each other</i>

KNOW	BE	DO	CREATE COMMUNITY
IMPORTANT			
<ul style="list-style-type: none"> ● specific knowledge of the cultures represented on the team 	<ul style="list-style-type: none"> ● humble ● flexible ● <i>down to earth</i> ● <i>insightful</i> ● <i>willing to take risks</i> ● <i>a good mentor</i> ● <i>good at working with the system</i> ● <i>consultative in approach</i> ● <i>respected in his/ her own cultural community</i> 	<ul style="list-style-type: none"> ● help team members work comfortably with the culture(s) of the country where the team is working 	<ul style="list-style-type: none"> ● feel they have equal voice and influence on the team ● trust each other ● <i>celebrate difference</i> ● <i>have common experiences</i>

Appendix G: Comparison of questionnaire data according to role

The questionnaire data were ranked by mean Likert score.

Role: Mean Scores

Member

Characteristic or competency	Mean
committed to work through conflict to reach resolution	1.48
respect and value each other	1.56
respectful of others regardless of background	1.60
tolerant of difference	1.64
trust each other	1.68
a positive attitude towards different cultures	1.68
feel safe to be themselves and to say what they really think	1.72
approachable	1.72
manage intercultural conflict on the team	1.76
open-minded	1.80
communicate clearly	1.84
courageous to confront problems	1.84
help team members communicate with each other	1.84
feel safe to explain and articulate things that make them feel uncomfortable	1.92
feel like they belong and care about each other	1.96
always ready to learn	1.96
are not afraid to deal with issues	1.96
understand the different cultures on the team	1.96
patient	1.96
personal experience of other cultures	2.00
humble	2.00
empower others	2.00
inclusive	2.04
forgiving of mistakes	2.08
a commitment to continue to learn about other cultures	2.12
understand and appreciate each other	2.12
understand the interpersonal dynamics on the team	2.13
identify cultural differences on the team	2.16
can comfortably evaluate and plan work practices together	2.16
a broad knowledge of other cultures	2.24

Characteristic or competency	Mean
diplomatic	2.28
feel they have equal voice and influence on the team	2.28
ready to try new ways of doing things	2.28
fair	2.28
adjust his/her approach according to individual and cultural differences	2.28
respect for individual difference within cultural groups	2.28
flexible	2.32
help team members work comfortably with the culture(s) of the country where the team is working	2.32
respect for different religions and belief	2.36
self-aware	2.36
recognise others' emotions	2.40
help team members work comfortably within the organization's culture	2.40
self-disciplined	2.44
specific knowledge of the cultures represented on the team	2.48
celebrate difference	2.52
articulate and explain cultural differences on the team to others	2.52
consultative in approach	2.64
confident	2.68
insightful	2.68
good at networking	2.72
a good mentor	2.76
respected in his/her own cultural community	2.84
willing to take risks	2.84
good at working with the system	2.88
"down to earth"	2.88
have common experiences	3.32

Leader

Characteristic or competency	Mean
respectful of others regardless of background	1.31
always ready to learn	1.62
committed to work through conflict to reach resolution	1.69
respect for different religions and belief	1.69
empower others	1.69
approachable	1.77
open-minded	1.77
a positive attitude towards different cultures	1.77
respect for individual difference within cultural groups	1.77
forgiving of mistakes	1.85
patient	1.85

Characteristic or competency	Mean
communicate clearly	1.85
trust each other	1.85
manage intercultural conflict on the team	1.92
a broad knowledge of other cultures	1.92
tolerant of difference	1.92
inclusive	1.92
humble	2.00
a commitment to continue to learn about other cultures	2.00
ready to try new ways of doing things	2.08
identify cultural differences on the team	2.08
are not afraid to deal with issues	2.08
can comfortably evaluate and plan work practices together	2.08
adjust his/her approach according to individual and cultural differences	2.08
feel like they belong and care about each other	2.08
flexible	2.08
courageous to confront problems	2.08
respect and value each other	2.08
diplomatic	2.15
help team members work comfortably with the culture(s) of the country where the team is working	2.15
confident	2.23
understand the interpersonal dynamics on the team	2.23
feel safe to explain and articulate things that make them feel uncomfortable	2.23
feel they have equal voice and influence on the team	2.23
fair	2.31
feel safe to be themselves and to say what they really think	2.31
understand the different cultures on the team	2.38
recognise others' emotions	2.46
help team members work comfortably within the organization's culture	2.46
personal experience of other cultures	2.46
help team members communicate with each other	2.46
specific knowledge of the cultures represented on the team	2.46
self-aware	2.46
self-disciplined	2.46
understand and appreciate each other	2.46
consultative in approach	2.54
insightful	2.54
a good mentor	2.62
willing to take risks	2.69
articulate and explain cultural differences on the team to others	2.69
good at working with the system	2.77
have common experiences	2.85
respected in his/her own cultural community	2.92
good at networking	2.92

Characteristic or competency	Mean
celebrate difference	3.00
"down to earth"	3.15

Supervisor

SUPERVISOR	Mean
trust each other	1.00
respectful of others regardless of background	1.08
respect and value each other	1.23
humble	1.31
tolerant of difference	1.38
committed to work through conflict to reach resolution	1.38
forgiving of mistakes	1.38
a positive attitude towards different cultures	1.38
always ready to learn	1.46
approachable	1.54
identify cultural differences on the team	1.54
communicate clearly	1.54
personal experience of other cultures	1.54
feel like they belong and care about each other	1.62
respect for individual difference within cultural groups	1.62
a commitment to continue to learn about other cultures	1.62
understand and appreciate each other	1.62
patient	1.69
inclusive	1.69
understand the interpersonal dynamics on the team	1.69
manage intercultural conflict on the team	1.69
help team members communicate with each other	1.69
adjust his/her approach according to individual and cultural differences	1.69
open-minded	1.77
ready to try new ways of doing things	1.77
empower others	1.77
feel safe to explain and articulate things that make them feel uncomfortable	1.77
are not afraid to deal with issues	1.77
understand the different cultures on the team	1.85
flexible	1.85
fair	1.85
specific knowledge of the cultures represented on the team	1.92
feel safe to be themselves and to say what they really think	1.92
articulate and explain cultural differences on the team to others	2.00
diplomatic	2.00
courageous to confront problems	2.00

self-aware	2.08
help team members work comfortably with the culture(s) of the country where the team is working	2.08
a good mentor	2.15
respect for different religions and belief	2.15
recognise others' emotions	2.15
consultative in approach	2.17
a broad knowledge of other cultures	2.23
willing to take risks	2.31
celebrate difference	2.31
self-disciplined	2.33
help team members work comfortably within the organization's culture	2.38
respected in his/her own cultural community	2.38
feel they have equal voice and influence on the team	2.38
insightful	2.46
can comfortably evaluate and plan work practices together	2.46
good at networking	2.62
confident	2.67
good at working with the system	2.77
have common experiences	2.85
"down to earth"	3.08

Role: Interpretive Scores

The questionnaire data were sorted according to the Likert score interpretive scheme given in the table below.

Internal Range	Interpretation
1.00 to 1.49	Essential
1.50 to 2.49	Very important
2.50 to 3.49	Important
3.50 to 4.59	Helpful
4.50 to 5	Not important

Where elements are the same in two tables they are *italicized*. If they occur in three tables they are ***bold and italicized***, for easy reference.

Essential characteristics and competencies

Members

KNOW	BE	DO	CREATE COMMUNITY
	<ul style="list-style-type: none"> • <i>committed to work through conflict to reach resolution</i> 		

Leaders

KNOW	BE	DO	CREATE COMMUNITY
	<ul style="list-style-type: none"> • <i>respectful of others regardless of background</i> 		

Supervisors

KNOW	BE	DO	CREATE COMMUNITY
	<ul style="list-style-type: none"> • <i>respectful of others regardless of background</i> • humble • tolerant of difference • <i>committed to work through conflict to reach resolution</i> • forgiving of mistakes • a positive attitude towards different cultures 		<ul style="list-style-type: none"> • trust each other • respect and value each other

Very important characteristics and competencies

Members

KNOW	BE	DO	CREATE COMMUNITY
<ul style="list-style-type: none"> • <i>a broad knowledge of other cultures</i> • <i>specific knowledge of the cultures represented on the team</i> 	<ul style="list-style-type: none"> • <i>respectful of others regardless of background</i> • <i>a positive attitude towards different cultures</i> • <i>tolerant of difference</i> • <i>approachable</i> • <i>always ready to learn</i> • <i>open-minded</i> • <i>humble</i> • <i>forgiving of mistakes</i> • <i>patient</i> • <i>inclusive</i> • <i>courageous to confront problems</i> • <i>a commitment to continue to learn about other cultures</i> • <i>respect for individual difference within cultural groups</i> • <i>personal experience of other cultures</i> • <i>ready to try new ways of doing things</i> • <i>flexible</i> • <i>respect for different religions and belief</i> • <i>diplomatic</i> • <i>fair</i> • <i>self-aware</i> • <i>self-disciplined</i> 	<ul style="list-style-type: none"> • <i>communicate clearly</i> • <i>manage intercultural conflict on the team</i> • <i>empower others</i> • <i>help team members communicate with each other</i> • <i>identify cultural differences on the team</i> • <i>understand the interpersonal dynamics on the team</i> • <i>adjust his/her approach according to individual and cultural differences</i> • <i>help team members work comfortably with the culture(s) of the country where the team is working</i> • <i>recognise others' emotions</i> • <i>help team members work comfortably within the organization's culture</i> 	<ul style="list-style-type: none"> • <i>trust each other</i> • <i>respect and value each other</i> • <i>feel like they belong and care about each other</i> • <i>feel safe to be themselves and to say what they really think</i> • <i>are not afraid to deal with issues</i> • <i>feel safe to explain and articulate things that make them feel uncomfortable</i> • <i>understand the different cultures on the team</i> • <i>understand and appreciate each other</i> • <i>can comfortably evaluate and plan work practices together</i> • <i>feel they have equal voice and influence on the team</i>

Leaders

KNOW	BE	DO	CREATE COMMUNITY
<ul style="list-style-type: none"> • <i>a broad knowledge of other cultures</i> • <i>specific knowledge of the cultures represented on the team</i> 	<ul style="list-style-type: none"> • <i>committed to work through conflict to reach resolution</i> • <i>a positive attitude towards different cultures</i> • <i>tolerant of difference</i> • <i>approachable</i> • <i>always ready to learn</i> • <i>open-minded</i> • <i>humble</i> • <i>forgiving of mistakes</i> • <i>patient</i> • <i>inclusive</i> • <i>courageous to confront problems</i> • <i>a commitment to continue to learn about other cultures</i> • <i>respect for individual difference within cultural groups</i> • <i>personal experience of other cultures</i> • <i>ready to try new ways of doing things</i> • <i>flexible</i> • <i>respect for different religions and belief</i> • <i>diplomatic</i> • <i>fair</i> • <i>self-aware</i> • <i>self-disciplined</i> • <i>confident</i> 	<ul style="list-style-type: none"> • <i>communicate clearly</i> • <i>manage intercultural conflict on the team</i> • <i>empower others</i> • <i>help team members communicate with each other</i> • <i>identify cultural differences on the team</i> • <i>understand the interpersonal dynamics on the team</i> • <i>adjust his/her approach according to individual and cultural differences</i> • <i>help team members work comfortably with the culture(s) of the country where the team is working</i> • <i>recognise others' emotions</i> • <i>help team members work comfortably within the organization's culture</i> 	<ul style="list-style-type: none"> • <i>trust each other</i> • <i>respect and value each other</i> • <i>feel like they belong and care about each other</i> • <i>feel safe to be themselves and to say what they really think</i> • <i>are not afraid to deal with issues</i> • <i>feel safe to explain and articulate things that make them feel uncomfortable</i> • <i>understand the different cultures on the team</i> • <i>understand and appreciate each other</i> • <i>can comfortably evaluate and plan work practices together</i> • <i>feel they have equal voice and influence on the team</i>

Supervisors

KNOW	BE	DO	CREATE COMMUNITY
<ul style="list-style-type: none"> • <i>a broad knowledge of other cultures</i> • <i>specific knowledge of the cultures represented on the team</i> 	<ul style="list-style-type: none"> • <i>approachable</i> • <i>always ready to learn</i> • <i>open-minded</i> • <i>patient</i> • <i>inclusive</i> • <i>courageous to confront problems</i> • <i>a commitment to continue to learn about other cultures</i> • <i>respect for individual difference within cultural groups</i> • <i>personal experience of other cultures</i> • <i>ready to try new ways of doing things</i> • <i>flexible</i> • <i>respect for different religions and belief</i> • <i>diplomatic</i> • <i>fair</i> • <i>self-aware</i> • <i>self-disciplined</i> • a good mentor • consultative in approach • willing to take risks • respected in his/her own cultural community • insightful 	<ul style="list-style-type: none"> • <i>communicate clearly</i> • <i>manage intercultural conflict on the team</i> • <i>empower others</i> • <i>help team members communicate with each other</i> • <i>identify cultural differences on the team</i> • <i>understand the interpersonal dynamics on the team</i> • <i>adjust his/her approach according to individual and cultural differences</i> • <i>help team members work comfortably with the culture(s) of the country where the team is working</i> • <i>recognise others' emotions</i> • <i>help team members work comfortably within the organization's culture</i> • articulate and explain cultural differences on the team to others 	<ul style="list-style-type: none"> • <i>feel like they belong and care about each other</i> • <i>feel safe to be themselves and to say what they really think</i> • <i>are not afraid to deal with issues</i> • <i>feel safe to explain and articulate things that make them feel uncomfortable</i> • <i>understand the different cultures on the team</i> • <i>understand and appreciate each other</i> • <i>can comfortably evaluate and plan work practices together</i> • <i>feel they have equal voice and influence on the team</i> • celebrate difference

Important characteristics and competencies

Members

KNOW	BE	DO	CREATE COMMUNITY
	<ul style="list-style-type: none"> • <i>consultative in approach</i> • <i>confident</i> • <i>a good mentor</i> • <i>insightful</i> • <i>willing to take risks</i> • <i>good at networking</i> • <i>respected in his/ her own cultural community</i> • <i>good at working with the system</i> • <i>"down to earth"</i> 	<ul style="list-style-type: none"> • <i>articulate and explain cultural differences on the team to others</i> 	<ul style="list-style-type: none"> • <i>celebrate difference</i> • <i>have common experiences</i>

Leaders

KNOW	BE	DO	CREATE COMMUNITY
	<ul style="list-style-type: none"> • <i>consultative in approach</i> • <i>a good mentor</i> • <i>insightful</i> • <i>willing to take risks</i> • <i>good at networking</i> • <i>respected in his/ her own cultural community</i> • <i>good at working with the system</i> • <i>"down to earth"</i> 	<ul style="list-style-type: none"> • <i>articulate and explain cultural differences on the team to others</i> 	<ul style="list-style-type: none"> • <i>celebrate difference</i> • <i>have common experiences</i>

Supervisors

KNOW	BE	DO	CREATE COMMUNITY
	<ul style="list-style-type: none"> • <i>confident</i> • <i>good at networking</i> • <i>good at working with the system</i> • <i>"down to earth"</i> 		<ul style="list-style-type: none"> • <i>have common experiences</i>

Comparison of interview data according to role

KEY		
	Knowledge of other cultures	
	Personal characteristics and attitudes	
	Skills	
	Create team community	
Mentioned by more than 1 in 3 supervisors		Mentioned by more than 1 in 3 members and leaders
53. Trust each other		Ready to listen
8. Always ready to learn		8. Always ready to learn
3. Specific knowledge of the cultures represented on the team		20. Courageous to confront problems
5. Humble		48. Feel safe to be themselves and to say what they really think
Language		51. Respect and value each other
43. adjust his/her approach according to individual and cultural differences		37. Communicate clearly
51. Respect and value each other		

Mentioned by 1 in 4 or 5 supervisors		Mentioned by 1 in 4 – 5 members and leaders
Ready to listen		5. Humble
20. Courageous to confront problems		14. Respectful of others regardless of background
Vulnerable		2. A broad knowledge of other cultures
7. Patient		3. Specific knowledge of the cultures represented on the team
Open-hearted		6. Approachable
18. Consultative in approach		12. Ready to try new ways of doing things
Does not “box” people		25. Forgiving of mistakes
37. Communicate clearly		53. Trust each other

38. Empower others		9. Open-minded
41. Help team members communicate with each other		41. Help team members communicate with each other
48. Feel safe to be themselves and to say what they really think		Language

Mentioned by 1 in 6 – 10 supervisors		Mentioned by 1 in 6 – 10 members and leaders
1. Personal experience of other cultures		31. A positive attitude towards different cultures
2. A broad knowledge of other cultures		Does not “box” people
Not threatened		46. Feel like they belong and care about each other
6. Approachable		Respect
11. Willing to take risks		15. Inclusive
15. Inclusive		38. Empower others
25. Forgiving of mistakes		Give responsibility
Not ethnocentric		50. Understand and appreciate each other
Help team understand team cultures		57. Can comfortably evaluate and plan work practices together
39. Understand the interpersonal dynamics on the team		
Help team members find their “right fit”		
50. Understand and appreciate each other		

Mentioned by less than 1 in 10 supervisors		Mentioned by less than 1 in 10 members and leaders
Authentic		1. Personal experience of other cultures
9. Open-minded		7. Patient
10. Flexible		13. Tolerant of difference
12. Ready to try new ways of doing things		Help team understand team cultures
13. Tolerant of difference		43. Adjust his/her approach according to individual and cultural difference
Embracing difference		54. Celebrate difference
14. Respectful of others regardless of background		Invest time
Respect		18. Consultative in approach

26. Self-aware		26. Self-aware
30. Good at working with the system		27. Self-disciplined
Not selfish		29. Good at networking
Good model		30. Good at working with the system
Encouraging		32. Respect for different religions and beliefs
Listens to locals		42. Recognise others' emotions
31. A positive attitude towards different cultures		45. Help team members work comfortably with the culture(s) of the country where the team is working
Give responsibility		Authentic
Allow diverse approach		Transparent
Balance personal difference		No secrets
46. Feel like they belong and care about each other		10. Flexible
52. Feel they have equal voice and influence on the team		11. Willing to take risks
54. Celebrate difference		Embracing difference
		16. Diplomatic
		17. Fair
		19. Confident
		24. "Down to earth"
		Not selfish
		Good model
		34. A commitment to continue to continue to learn about other cultures
		Allow diverse approach
		Help team members find their "high fit"
		Feel like they need each other
		52. Feel they have equal voice and influence on the team

Table 11: How often supervisors talked about different characteristics and competencies compared to members and leaders

Appendix H: Primary, Secondary and Tertiary Characteristics and Competencies of a Good Multicultural Team Leader

The various competencies and characteristics have been grouped according to frequency into primary, secondary and tertiary categories. Primary characteristics or competencies were mentioned or marked by more than 10 respondents; secondary, by 5 to 9 respondents and tertiary by less than 5 respondents.

Primary Characteristics and Competencies

Able to help team resolve conflict
Always learning
Ready to listen
Respect and value each other
Courageous to confront problems
Feel safe
Trust each other
Communicate clearly
Humble
Specific knowledge of team cultures
Language
Respectful of others regardless of background
A positive attitude towards different cultures

Secondary Characteristics and Competencies

Approachable
Broad knowledge of cultures
Forgives mistakes
Helps team members communicate with each other
Adjust approach according to individual and cultural difference
Empower
Not box people
Ready to try new ways of doing things
Open minded
Team members feel like they belong and care about each other
Inclusive
Patient

Understand and appreciate each other
Gives responsibility
Personal experience of different cultures
Respect
Tolerant of difference
Respect for individual difference within cultural groups
A commitment to continue to learn about other cultures

Tertiary Characteristics and Competencies

Celebrate difference
Consultative
Can comfortably evaluate and plan work practices together
Identify cultural differences on the team to others
Good at networking
Open hearted
Willing to take risks
Vulnerable
Work with outside world
Flexible
Good at working the system
Good model
Recognise others' emotions
Allow diverse approach
Embrace difference
Help team members work comfortably within the culture(s) of the country where the team is working
Understand the interpersonal dynamics on the team
Invest time
Not selfish
Right fit
Self-aware
Self-disciplined
Authentic
Authority
Balancing personal difference
Inspire/build common vision
Confident
Diplomatic
Down to earth
Encouraging
Feel they have equal voice and influence on the team
Not ethnocentric
Fair
Makes team members feel like the need each other
No secrets
Not threatened

Respect for different religions and beliefs
Transparent
Feel safe to explain and articulate things that make them feel uncomfortable
A good mentor
Help team members work comfortably within the organization's culture
Ability to make and hold decision
Enjoys the team
Accepting
Listen to individual people and not make assumptions
Not have a 'limiting' definition of culture
Self-disclosing, vulnerable
A deeply held conviction of the value of multicultural teams

Constructing an Integrated Summary Table

In the tables below: where secondary or tertiary characteristics are related to, or further describe primary (or secondary) characteristics, they are included as descriptive subcategories of the more frequently mentioned characteristic and shaded to indicate their sub-category status according to the following schema.

Primary characteristic		
	Secondary Characteristics as subcategories	Tertiary Characteristics as subcategories
	Secondary characteristic	
		Tertiary characteristic

Where relevant, characteristics at the same level that are similar to each other have been grouped together. As being able to resolve conflict was such a high priority for team leaders, the specific characteristics and competencies related to conflict which are not already covered are included in the tables at the primary level.

The summary has been organised according to the common educative parameters of *know, be, do* in order to facilitate the construction of an educative profile or assessment tool in the future.

Know

This category outlines the things a good multicultural team leader needs to know about or have personal experience in.

Specific knowledge of team cultures	
	Broad knowledge of cultures Personal experience of different cultures

Be

This training category outlines the personal qualities and attitudes of the good multicultural team leader.

Humble	
	Not selfish; Down to earth
Has a positive attitude towards different cultures	
Committed to continue to learn about other cultures	Not ethnocentric
Respectful of others regardless of background	
Respects; Tolerant of difference; Has respect for individual difference within cultural groups; Not box people	Embraces difference; Has respect for different religions and beliefs; Fair; listens to individual people and does not make assumptions; Does not have a 'limiting' definition of culture
Ready to listen	
Approachable	Open hearted; Accepting; Vulnerable; Invest time
Always learning	
	Good model
Committed to working through conflict to reach resolution	

	Ready to try new ways of doing things	
		Flexible; Willing to take risks; Allow diverse approach
	Open minded	
		Consultative
	Inclusive	
	Patient	
		Authentic; No secrets; Transparent; Self-disclosing
		Self-aware; Confident; authority; Not threatened
		Self-disciplined
		Good at networking
		Has a deeply held conviction of the value of multicultural teams

Do

This training category outlines the things the good multicultural team leader needs to be able to do personally.

Be courageous to confront problems	
Communicate clearly	
Mediate in conflict Identify the specific problems that are causing conflict and articulate these to the people involved	
	Forgive mistakes
	Adjust approach according to individual and cultural difference
	Be diplomatic Balance personal difference
	Empower Give responsibility
	Encourage; Right Fit
	Identify cultural differences on the team to others
	Enjoy the team
	Recognise others' emotions
	Be a good mentor
	Inspire/build common vision
	make and hold decision
	Understand the interpersonal dynamics on the team
	Good at working the system
	Work with outside world

Create Community

This training category outlines the things the good multicultural team leader needs to be able to enable the team (members) to do.

Respect and value each other		
	Understand and appreciate each other	Feel they have equal voice and influence on the team Celebrate difference
Feel safe		
		Feel safe to explain and articulate things that make them feel uncomfortable Comfortably evaluate and plan work practices together
Trust each other		
Language (i.e. communicate/overcome language barriers)		
	Help team members communicate with each other	
	Team members feel like they belong and care about each other	
		Makes team members feel like they need each other
		Help team members work comfortably within the organization's culture
		Help team members work comfortably within the culture(s) of the country where the team is working

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