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The Development of Multicultural Competencies

Major Objective

To identify the competencies necessary for multicultural awareness, knowledge, and skills

Secondary Objectives

1. To identify general global leadership competencies
 2. To describe the race and culture specific attributes of multicultural competence
 3. To describe the components of multicultural competence
 4. To discuss the elements of individual, professional, organizational, and societal levels for multicultural competence
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A general understanding of competencies is important to provide a foundation for a deeper understanding of the complexity of developing competencies that go beyond lists based on individual samples. Competencies are the knowledge, skills, abilities, personal characteristics, and other person-based factors that help distinguish between outstanding performance and average performance (Pritchard, 1999). Competencies are then identified by examining star performers, surveying individuals who are familiar with the action being assessed (in our case, multicultural competency), and/or developing competencies based on good performers whose actions have been benchmarked in other companies (Kochanski, 1997). The next step is ensuring that the competencies relate to effective performance. It is important to verify that the competencies are necessary for successful leadership and that the level of proficiency is appropriate (Noe, 2005). By comparing the level of multicultural competency needed to be a successful leader with the current level that a leader possesses allows for both training and development plans to be determined.

Global Leadership Competencies

There has been a great deal of focus on the global leadership competencies needed for success in the rapidly changing global environment (e.g., Adler & Bartholomew, 1992; Brake, 1997; Dalton, 1998; Gregersen, Morrison, & Black, 1998; Kets de Vries & Mead, 1992; Mendenhall, 1999; Spreitzer, McCall, & Mahoney, 1997; Stroh & Caligiuri, 1998; Tichy, Brimm, Charan, & Takeuchi, 1992; Tung & Miller, 1990; Yeung & Ready, 1995). Obviously, developing competency lists for global leaders has become popular.

The competencies required for effective global leadership, whether domestically in a multicultural environment or abroad, are very similar. Aycan (1997) summarized key global leadership competencies based on several sources as: in-depth business and technical knowledge, managerial competency, ability to cope with uncertainties and conflicts, willingness and ability to embrace and integrate multiple perspectives, communication effectiveness, competence in developing and maintaining good interpersonal relations, willingness and commitment to succeed, ability to motivate and develop people with potential, ability and willingness to learn from experience, and competence in playing the role of a change agent.

When senior international human resource managers from eight large companies were asked, "What are the key global pressures affecting human resource management practices in your firm currently and for the projected future?" one of the top three that emerged was, "Identifying and developing talent on a global basis." In other words, identifying who can function effectively in a multicultural organization and developing his or her abilities (Roberts,

Kossek, & Ozeki, 1998, p. 94). The other two factors in the top three were deployment (easily getting the right skills to where they were needed regardless of geographic location), and knowledge and innovation dissemination (spreading state-of-the-art knowledge and practices throughout the organization regardless of where they originated). Obviously, dealing with multicultural pressures is very complex. Many companies, like Ford Motor Company, have a global human resources (HR) perspective that requires understanding different cultures and what motivates people from different societies (Solomon, 1998).

Global competencies are required for business success, but determining which competencies are most important is difficult. There is often a temptation to begin training without thoroughly analyzing the instructional needs of those to be trained. For leaders to be successful in multicultural interactions abroad and domestically, they must be globally literate. "To be globally literate means seeing, thinking, acting, and mobilizing in culturally mindful ways. It's the sum of the attitudes, beliefs, knowledge, skills, and behaviors needed for success in today's multicultural, global economy" (Rosen & Digh, 2001, p. 74). To be globally literate, leaders must possess the following competencies, according to Rosen et al (2000):

- Personal literacy (understanding and valuing oneself)
- Social literacy (engaging and challenging other people)
- Business literacy (focusing and mobilizing one's organization)
- Cultural literacy (valuing and leveraging cultural differences)

All of these competencies are both interrelated and interdependent. Together they form the foundation for the next literacy. How each of these literacies is expressed depends on the culture in which the leader is working, living, and conducting business.

Mai-Dalton (1993) posits a set of characteristics believed to be important to the successful leading of a diverse organization:

- A personal, long-range vision that includes employees of different ethnic and cultural groups
- An awareness of multicultural issues and a broad knowledge of diversity dimensions
- An openness to change in themselves by encouraging feedback from their employees, accepting criticism, and showing a willingness to change their behavior
- Mentoring and empowering those who are culturally different

To be successful, leaders must be aware of important cultural dimensions and understand how these dimensions can influence their working relationship

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with others from dissimilar cultures. Focusing specifically on the literature related to international selection, London and Sessa (1999) provide a review of five publications that have developed skill requirements, or competencies, for successful executives in a global environment.

Adler (2002):

- Able to employ cultural sensitivity and diplomacy
- Able to foster relationships that create respect for all parties
- Able to communicate clearly
- Able to solve cultural problems synergistically
- Able to negotiate across cultures

De Merode (1997):

- Motivating cross-cultural teams
- Conducting cross-cultural negotiations
- Recognizing cultural influences on business practices
- Selecting and staffing and evaluating staff in different cultural settings
- Managing information across multiple time zones and organization boundaries
- Building relationships among diverse groups
- Focusing on markets, consistently customizing offerings in relation to clients' needs in local markets across many local markets

Kanter (1995):

- Integrate knowledge
- Move capital, ideas, and people where needed
- Develop new communication routes
- Manage dispersed centers of expertise, influence, and production
- Learn from and leverage the world marketplace
- Use cultural differences to gain competitive advantage

O'Hara-Devereau and Johansen (1994):

- Ability to understand and communicate across multiple cultures
- Technological competence in a time of rapidly proliferating information
- Ability to create and sustain business teams in a global setting
- Ability to support the complex process of facilitating teamwork

Tung (1997):

- Ability to balance conflicting demands of global integration and local responsiveness
- Ability to work in teams from multiple functions and disciplines, companies, and industries
- Ability to manage and/or work with people from diverse racial and ethical backgrounds

London and Sessa (1999), in addition to providing the annotations above, also developed a nine-dimensional construct of intercultural sensitivity:

Dimensions of Intercultural Sensitivity

- Comfort with other cultures
- Positively evaluating other cultures
- Understanding cultural differences
- Empathy for people in other cultures
- Valuing cultural differences
- Open-mindedness
- Sharing cultural differences with others
- Degree to which feedback is sought
- Level of adaptability (p. 11)

Competency lists, while useful, do have problems. Much of the global leadership literature is based on U.S. samples without much thought given to its generalizability across cultures. Addressing this gap, Kuhlmann and Stahl (1996, 1998, reported in Stahl, 2001) used a sample of German expatriates to determine critical success factors. Their intercultural competencies were as follows:

- Tolerance for ambiguity
- Behavioral flexibility
- Goal orientation
- Sociability and interest in other people
- Empathy
- Nonjudgmentalness
- Meta-communication skills

Kuhlmann and Stahl's list differs from the majority of competency lists by offering individual and group exercises that help develop the competencies. For example, cross-cultural role plays would address issues of tolerance for ambiguity, empathy, nonjudgmentalness, behavioral flexibility, and meta-communications skills, whereas an international negotiating simulation would address all of Kuhlmann and Stahl's competencies. However, as stated, going to the next level of attempting to use the lists for developmental purposes is the exception rather than the rule.

A competency list recently developed by McCall and Hollenbeck (2002) is based on a survey of more than 100 global leaders from 16 companies in 36 countries. The seven global competencies needed for success in international business are:

- Flexibility in strategy and tactics
- Cultural sensitivity
- Ability to deal with complexity

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- Resilience and resourcefulness
- Honesty and integrity
- Personal stability
- Sound technical skills

However, many have shared their frustration with the competency list phenomenon and feel that there must be more to multicultural leadership than a list of competencies (Hollenbeck, 2001; Wills & Barham, 1994). One problem appears to be that although the lists overlap, they never converge. Furthermore, each writer seems to have his or her own methodology for determining competencies, which makes the lists difficult to compare.

We agree with Birchall, Hee, and Gay's (1996) statement in a study that cited many lists of international competencies that the best development strategy may simply be to teach people the basics and help them "learn how to learn." This is what we do in the next section of this chapter: Provide a developmental strategy that will help leaders to increase their multicultural awareness, knowledge, and skills for both international business and for leading a diverse and multicultural workforce at home. Developing competence, especially multicultural competence, is not easy, but leaders need to aspire to competence to be effective in a multicultural environment.

The Multidimensional Model for Developing Cultural Competence

As stated earlier, trying to define a leader's job by reading lists of competencies is unfulfilling. One has a sense of staying only at the surface level without being given the tools to work toward a deeper level of competence. We address this problem by introducing the multidimensional model for developing cultural competence (MMDC), developed by Derald Wing Sue (2001), a renowned leader in the counseling psychology field. As shown in Figure 5.1, the MMDC provides a conceptual framework for organizing three primary dimensions of multicultural competence: (a) specific racial/cultural group perspectives, (b) components of cultural competence, and (c) foci of cultural competence. The model is based on a $3 \times 4 \times 5$ design that allows for the systematic identification of cultural competence in several different combinations.

DIMENSION 1: RACE- AND CULTURE-SPECIFIC ATTRIBUTES OF COMPETENCE

As Sue (2001) states, one of the most troubling issues in defining cultural competence concerns the inclusive or exclusive nature of multiculturalism.

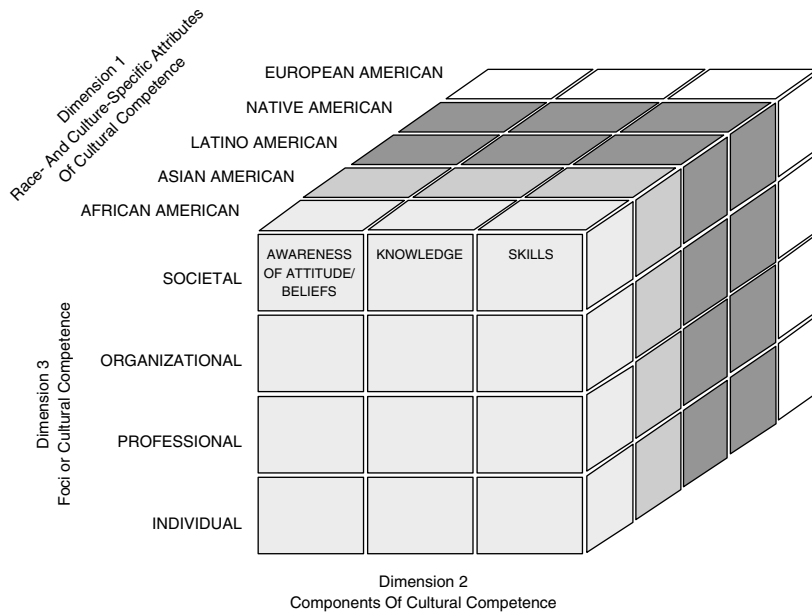


Figure 5.1 A Multidimensional Model for Developing Cultural Competence

SOURCE: Sue, D. W. (2001). Multidimensional facets of cultural competence. *Counseling Psychologist*, 29, p. 792. Used with permission.

Some feel that an inclusive definition of multiculturalism (e.g., including gender, ability/disability, sexual orientation) can diminish the importance of race as a powerful dimension of human existence (Carter & Qureshi, 1995; Helms & Richardson, 1997). This is not to diminish the importance of the cultural dimensions of human identity, but to point out the greater discomfort that individuals feel in discussing issues of race compared to other sociodemographic differences (Carter, 1995). As stated by Cornell West (2000) in a presentation to the International Press Institute's World Congress in Boston, "Let us be very clear, let us not be deceived, race is the most explosive issue in American life, the most difficult dilemma in American society. It's America's rawest nerve." Yet if the focus is solely on race, other groups may feel excluded. Thus, increasing multicultural understanding and sensitivity requires balancing our understanding of the sociopolitical forces that dilute the importance of race with our need to recognize the existence of other group identities related to culture, ethnicity, social class, gender, and sexual orientation (Sue, Bingham, Porche-Burke, & Vasquez, 1999).

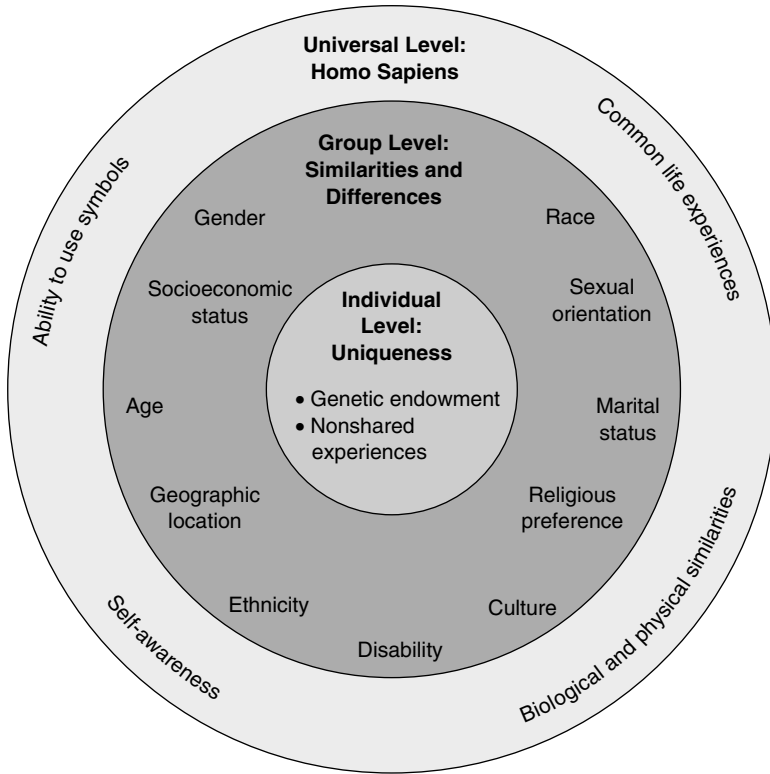


Figure 5.2 Tripartite Framework of Personal Identity

SOURCE: Sue, D. W. (2001). Multidimensional facets of cultural competence, *Counseling Psychologist*, 29, p. 793. Used with permission.

To help in exploring and understanding the formation of personal identity, Sue (2001) presents a tripartite framework made up of three concentric circles representing universal, group, and individual levels of personal identity (see Figure 5.2).

Because we are all members of the human race, and belong to the species *Homo sapiens*, we share many similarities, and the universal level can be summed up with the statement, "All individuals are, in some respects, like all other individuals." Since all of us are born into a cultural matrix of beliefs, values, rules, and social practices, group-level factors influence us. The group level of identity could be summarized by the following statement: "All individuals are, in some respects, like some other individuals." Some of the group-level factors are fixed and unchanging (e.g., race, gender, ability/disability, age), while

others are relatively nonfixed (e.g., education, socioeconomic status, marital status, geographic location). As Sue (2001) points out, Figure 5.2 shows that individuals can belong to more than one cultural group (i.e., race, gender, and disability), some group identities may be more salient than others, and the salience of cultural group identity can shift from one to the other depending on the situation.

The individual level of identity can best be summed up with the following statement: "All individuals are, in some way, like no other individuals." A holistic approach to understanding personal identity requires that we recognize all three levels: individual, group, and universal. As Sue (2001) notes, although the concentric circles in Figure 5.2 may suggest a clear boundary, each level of identity must be viewed as permeable and ever changing in salience. In addition, even within a level of identity, multiple forces may be at work.

DIMENSION 2: COMPONENTS OF CULTURAL COMPETENCE

While the business literature struggles to make sense of all of the various competency lists, the field of counseling psychology provides a wonderful framework. The three-stage developmental sequence introduced in Chapter 2 and demonstrated in this book provides a convenient structure for organizing the necessary elements of multicultural training to provide leaders with the necessary awareness, knowledge, and skills to be effective in multicultural environments. This three-step approach is best known through the definition of multicultural counseling competencies (Sue et al., 1982). The "multicultural counseling competencies" have become widely used and have provided a stabilizing force for multicultural counseling development (Helms & Richardson, 1997). The multicultural competencies of awareness, knowledge, and skill have been endorsed by the Association for Counselor Education and Supervision as well as six other divisions of the American Counseling Association (Sue & Sue, 1999) as the most articulate examples of assessing counseling competencies across cultures. These competencies and their principles are appropriate for reframing the field of leadership competencies.

Adapting the philosophy underlying the multicultural counseling competencies to leadership leads to the understanding that all leader interactions are multicultural in nature. There are always sociopolitical and historical forces that influence the beliefs, values, practices, and worldviews of both leaders and followers; and ethnicity, culture, race, language, and other dimensions of diversity need to be factored into leader preparation and practice (Arredondo & Arciniega, 2001).

Awareness provides the basis for accurate opinions, attitudes, and assumptions. It is first essential to become aware of implicit priorities given to selected attitudes, opinions, and values. Awareness presumes an ability to compare and

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contrast alternative viewpoints accurately, relate or translate priorities in a variety of cultural settings, identify constraints and opportunities in each cultural context, and a clear understanding of one's own limitations. A well-defined awareness is essential for leading and interacting with others. If the awareness stage is overlooked in multicultural leadership training, then the knowledge and skills—however accurate and effective—may be based on false assumptions. If, however, training does not go beyond awareness objectives, leaders will be frustrated because they can see the problems but are not able to change anything.

Developing awareness means observing objectively what is happening around us, and receiving impressions from all of our surroundings. We then use this information to determine what to expect the next time we are in a similar situation. This may seem straightforward, but according to Storti (1989), "It is not as easy as it sounds: just as, by the laws of conditioning, we can't expect people to behave in ways we have never experienced, neither can we observe behavior we've never seen before" (p. 77). There are many behaviors exhibited by individuals from a culture other than our own "that we are not capable of seeing, or more accurately, that technically we may see, but that we do not recognize as having any significance or meaning. Needless to say, this can make observing what is happening around us—and learning therefrom—a tricky business" (Storti, 1989, p. 77). Thus, the attributions we put on certain behaviors are based on our limited ability to understand, not on the intentions of the actor.

Knowledge provides the documentation and factual information necessary to move beyond awareness toward effective and appropriate change in multicultural settings. Through accumulated facts and information based on appropriate assumptions it is possible to understand or comprehend other cultures from their own viewpoint. Facts and information about other cultures are available in the people, the literature, and the products of each culture at the local, regional, and national levels. The second stage of gaining knowledge helps people access those facts and that information, directs people to where the knowledge can be found, and identifies reliable sources of information for a better understanding of the unfamiliar culture. If the knowledge stage is overlooked in training, then the cultural awareness and skill—however appropriate and effective—will lack grounding in essential facts and information about the multicultural context, and the resulting changes may be inappropriate. If, however, training does not go beyond the collection of facts and information about other cultures, those interacting with the leader will be overwhelmed by abstractions that may be true but will be impossible to apply in practice.

Skill provides the ability to build on awareness and apply knowledge toward effective change in multicultural settings. Trained people will become skilled in planning, conducting, and evaluating the multicultural contexts in

which they work. They will assess needs of other cultures accurately. They will work with interpreters and cultural informants from the other culture. They will observe and understand behaviors of culturally different people. They will interact, advise, evaluate, and manage their tasks effectively in multicultural settings.

We believe that adapting the competencies cited in Sue, Arredondo, and McDavis (1992) provides a promising framework for leaders in a multicultural environment. Developing these competencies should be beneficial for leaders who interact with a multicultural workforce domestically and abroad.

Awareness Competencies

The first level of developing multiculturally skilled leaders requires developing an awareness of the culturally learned starting points in the leader's thinking. This foundation of multicultural awareness is important because it controls the leader's interpretation of all knowledge and utilization of all skills. The need for multicultural awareness is seldom addressed in the generic training of leaders. The multiculturally skilled leader does not take awareness for granted.

Proposed Cross-Cultural Competencies and Objectives

- I. Leader Awareness of Own Cultural Values and Biases
 - A. Attitudes and Beliefs
 1. Culturally skilled leaders have moved from being culturally unaware to being aware and sensitive to their own cultural heritage and to valuing and respecting differences.
 2. Culturally skilled leaders are aware of how their own cultural backgrounds and experiences and attitudes, values, and biases influence interactions with others.
 3. Culturally skilled leaders are able to recognize the limits of their competencies and expertise.
 4. Culturally skilled leaders are comfortable with differences that exist between themselves and others in terms of race, ethnicity, culture, and beliefs.
 - B. Knowledge
 1. Culturally skilled leaders have specific knowledge about their own racial and cultural heritage and how it personally and professionally affects their definitions of what is considered normality.
 2. Culturally skilled leaders possess knowledge and understanding about how oppression, racism, discrimination, and stereotyping affects them personally and in their work. This allows them to acknowledge their own racist attitudes, beliefs, and feelings. Although this standard applies to all groups, for White leaders it may mean that they understand how they may have directly or indirectly benefited from individual, institutional, and cultural racism (White identity development models).

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3. Culturally skilled leaders possess knowledge about their social impact on others. They are knowledgeable about communication style differences, how their style may clash or foster interactions with individuals from underrepresented groups, and how to anticipate the impact it may have on others.

C. Skills

1. Culturally skilled leaders seek out educational, developmental, and training experience to improve their understanding and effectiveness in working with culturally different individuals. Being able to recognize the limits of their competencies, they (a) seek consultation from a diverse group, (b) seek further training or education, or (c) engage in a combination of these.
2. Culturally skilled leaders are constantly seeking to understand themselves as racial and cultural beings and are actively seeking a nonracist identity.

SOURCE: Adapted from Sue, Arredondo, & McDavis (1992) p. 484.

These cross-cultural competencies and objectives will be discussed further in the next chapter. First, we will discuss Dimension 3 of Sue's (2001) multidimensional model for developing cultural competence.

DIMENSION 3: THE FOCI OF CULTURAL COMPETENCE

This dimension examines the individual level versus organizational/systems level of analysis (Sue, 2001). The work on cultural competence has typically focused on the individual level of analysis. However, for leaders, as well as all employees, the history and culture of the organization will influence the attitudes of employees and implementation of ideas. Studies on ethics have shown that the organizational ethical climate (Petersen, 2002) and leaders' behavior (what they pay attention to, how they react to crises, how they behave, how they allocate rewards, and how they hire and fire individuals; Sims & Brinkmann, 2002) can shape and reinforce ethical and unethical behavior in employees. Similarly, for leaders and employees to act with multicultural competence, the organizational system must support and reward those actions.

As Sue (2001) states, the obstacles at the individual level are biases, prejudices, and misinformation, which often manifest themselves as discrimination; at the professional level, culture-bound definitions and ethnocentric standards serve as obstacles; at the organizational level, monocultural policies, practices, and structure can be obstacles; and at the societal level, obstacles include the invisibility of ethnocentric monoculturalism, the power to define reality, and a biased interpretation of history. Barriers to cultural competence and possible solutions for overcoming them are discussed below.

Individual/Personal Level

Sue (2001) developed the MDCC with an underlying assumption; namely, that no one was born into our society with the desire or intention to be biased,

prejudiced, or bigoted (Dovidio, 1997; Sue, 1999). Fearing and hating others is something that people learn. Misinformation about culturally different groups is imposed through a process of social conditioning and is not acquired through free choice (Jones, 1997; Sue, Carter, et al., 1998). Research suggests that biases and prejudices often express themselves unintentionally and at an unconscious level (Dovidio & Gaertner, 1999). Sue (2001) even suggests that people are taught from the moment of birth to be culturally incompetent.

As part of the MDCC, Sue (2001) suggests four major obstacles that block the path to attaining personal cultural competence. First, as individuals we find it difficult to acknowledge personal biases because we perceive ourselves as moral, decent, and fair (Sue, 1999). If we believe in justice and democracy, realizing that we do have biases threatens our self-image (Fine, Weiss, Powell, & Wong, 1997). Second, it is part of many individuals' nature to be polite, and we are not comfortable honestly examining, exploring, and discussing unpleasant racial realities such as prejudice, stereotyping, and discrimination in public (President's Initiative on Race, 1997). Third, being culturally competent at the personal level means accepting responsibility for actions (or inactions) that directly or indirectly perpetuate injustice. When we realize how our own biases and actions may contribute to inequities, we can no longer escape personal responsibility for change. Finally, addressing bias goes beyond an intellectual exercise and involves dealing with "embedded emotions" (fear, guilt, anger, etc.) that are often associated with painful racial memories and images (President's Initiative on Race, 1997). Most people avoid unpleasant situations and are tempted to avoid facing the reality of their fears (Sue, 2001).

As Sue (2001) states, understanding personal resistance to developing cultural competence is important for training because it suggests the type of activities and exercises likely to produce positive change (Carter, 1995; Helms, 1995; Sue, Carter, et al., 1998). The personal journey to overcoming multicultural incompetence represents a major challenge for leaders. Both trainers and trainees must be willing to address internal issues related to their personal belief systems, behaviors, and emotions when interacting with other racial groups (Dovidio, 1999; Sue, 1999). It is easier to address racism at an institutional and societal level than at the personal level, which requires acknowledging biases and preconceived ideas. It also means being open and honest with one another; hearing the dreams, fears, and concerns of all groups in society; recognizing how prejudice and discrimination hurt all people; and seeking common solutions that allow for equal access and opportunities for all people (President's Initiative on Race, 1997; Sue, 1999). To change, people must be willing to confront and unlearn biased conditioning that has occurred over their lifetime (Ponterotto & Pedersen, 1993).

Sue (1999, 2001) provides four principles that can be personally helpful in achieving individual cultural competence. First, to check the validity of their assumptions and beliefs, individuals must experience and learn from as

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many different sources as possible (not just the media or what their friends or neighbors say). Second, to gain a balanced view of any group requires that individuals spend time with people who represent that culture. Third, in order to understand a new culture, individuals must supplement their factual understanding with the experiential reality of individuals from that culture. Finally, individuals need a “have to” orientation and have to be constantly vigilant for manifestations of bias in both themselves and in the people around them (Sue, 1999). Leaders must go beyond simply attending workshops on multiculturalism and must take personal responsibility for developing personal growth experiences in the real world. Training programs can help by building in learning experiences for trainees that require personal growth experiences (Sue et al., 1999).

Professional Level

Evidence suggests that culture impacts values, beliefs, traits, and decision styles that are consistent with differences in management and leadership styles (Adler, 2002; Arvey, Bhagat, & Salas, 1991; Dowling, Welch, & Schuler, 1999). A wealth of leadership theories has been developed, and most of them have been criticized for being culture bound (Dorfman, 2004). Chemers (1994) identified how cultural differences in values likely impact three leadership functions—image management, relationship development, and resource utilization.

The way different cultures view leadership varies. American folk wisdom portrays a good leader as independent and forceful, whereas in Japan the attributes of fairness and harmony would likely be seen as important. In France, managers and leaders are thought to be experts and would lose respect if they did not know the precise answer to a subordinate’s question. In the United States, managers and leaders are viewed as problem solvers, and it is usually perfectly acceptable for them to tell a subordinate that they will provide the answer to a question after they look it up (Dorfman, 2004).

In a study that showed that culture played a role in perceptions of successful leader behavior, O’Connell, Lord, and O’Connell (1990) found that for Japanese respondents, being fair, flexible, a good listener, outgoing, and responsible were important traits for effective leaders to exhibit. For the American respondents, the traits of intelligence, honesty, understanding, verbal skills, and determination were associated with effective leadership. These results suggest that different traits are valued in different cultures, and for leaders to be perceived as effective in a multicultural environment, they must have knowledge of the values held by the various cultures they are leading.

Organizational Level

If leaders are truly to value multiculturalism, they must be part of an organization that moves toward multiculturalism in how it treats all employees,

suppliers, and customers. Organizations contain systems that create the majority of problems (Deming, 1986). If leaders in organizations expect employees to be multiculturally competent, then those organizations must support those competencies in their stated strategies, policies, procedures, and implementations. Much of the knowledge on multicultural organizational development was developed in response to the changing complexion of the workforce and marketplace as businesses were forced to reevaluate their organizational cultures (Sue, Parham, & Bonilla-Santiago, 1998). Multicultural organizational development suggests that organizations, like individuals, vary in their receptivity to cultural, racial, ethnic, sexual orientation, and gender issues. It has been suggested that organizations that value multiculturalism can often avoid the conflicts and misunderstandings characteristics of monocultural institutions (Thomas, 1990). They will also be in a better position to capitalize on a diverse marketplace and to attract a broader applicant pool. Determining what the organizational culture is like, what policies or practices either facilitate or impede multiculturalism, and how to implement change is crucial (Sue, 2001).

Multicultural researchers have identified three types of organizations on a continuum of multicultural implementation (e.g., Adler, 1986; Barr & Strong, 1987; D'Andrea & Daniels, 1991; Foster, Cross, Jackson, & Hardiman, 1988; Sue, 1991).

1. **Monocultural Organizations.** Organizations at this level are primarily Eurocentric and ethnocentric. They operate from the following statements and assumptions: (a) there is an exclusion, either explicitly or implicitly, of racial minorities, women, and other marginalized groups; (b) they are structured to the advantage of Euro-American majority members; (c) there is only one best way to manage, administrate, or lead; (d) culture is believed to have minimal impact on management, personality, or education; (e) employees should assimilate; (f) culture-specific ways of doing things are not valued or recognized; (g) everyone should be treated exactly the same; (h) there is a strong belief in the concept of the melting pot (Sue, 2001).

2. **Nondiscriminatory Organizations.** Organizations enter a nondiscriminatory stage as they become more culturally relevant and receptive. The following premises and practices represent these types of organizations: (a) there are inconsistent policies and practices regarding multicultural issues—though some departments and some leaders and workers are becoming sensitive to multicultural issues, it is not an organizational priority; (b) although leaders may recognize a need for some action, they lack a systematic program or policy that addresses the issue of prejudice and bias; (c) the changes that are made to address multicultural issues are often superficial and made for public relations purposes; (d) equal employment opportunities and affirmative action are implemented grudgingly (Sue, 2001).

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3. Multicultural Organizations. Organizations at this level value diversity and attempt to accommodate continuing cultural change. These organizations (a) work with a vision that reflects multiculturalism; (b) reflect the contributions of diverse cultural groups in their mission, operations, products, and services; (c) value multiculturalism and view it as an asset; (d) engage in visioning, planning, and problem-solving activities that provide for equal access and opportunities; (e) understand that equal access and opportunities are not the same as equal treatment; and (f) work on diversifying the environment (Sue, 2001).

In order to move toward cultural competence, organizations must alter the power relations to minimize structural discrimination (Lewis, Lewis, Daniels, & D'Andrea, 1998). This may involve including minorities in decision-making positions and sharing power with them, and developing multicultural programs and practices with the same accountability and maintenance priorities as other valued programs within the organization. More important, programs that directly address the biases, prejudices, and stereotypes of leaders and all employees need to be developed (Sue, 2001). Although, as stated earlier, the fields of diversity and multiculturalism have often only tangentially acknowledged each other, evidence suggests that if a multicultural initiative does not contain a strong antiracism component, it will be much less likely to succeed (D'Andrea & Daniels, 1991; Wehrly, 1995).

Societal Level

Race is a part of our history and, as was stated earlier, is the most explosive issue in U.S. society (West, 2000). On June 13, 1997, President Clinton issued Executive Order No. 13050 creating a Race Advisory Board to examine race, racism, and potential racial reconciliation in the United States (President's Initiative on Race, 1997). This advisory board concluded that (a) bigotry and racism continue to be two of the most divisive forces in our society; (b) the need to address issues of race, culture, and ethnicity have never been more important; (c) most U.S. citizens appear to be ill equipped to deal with issues of race, culture, and ethnicity; (d) unfair disparities exist between racial/ethnic minorities and Euro-American groups due to racial legacies of the past; (e) these inequities are often so deeply ingrained in our society that they are nearly invisible; and (f) a constructive dialogue regarding race must occur in this nation. The recommendations of this advisory board included "looking at America through the eyes of others" (marginalized groups), searching for common values and goals shared by members of all groups, and developing and institutionalizing practices that allow for equal access and opportunity.

Although the report does not directly mandate increasing cultural competence, it does encourage people from all segments of society to become more

culturally aware, sensitive, and respectful toward each other (Sue, 2001). As part of the MDCC, Sue (2001) identifies the three major barriers to attaining cultural competence in our society: (a) the invisibility of ethnocentric monoculturalism (our strong belief in the superiority of our own cultural heritage), (b) the power to define reality from a singular perspective, and (c) a biased historical legacy that glorifies the contributions of one group over another.

Overcoming these barriers in all four levels is a monumental task. Leaders have the potential to change at the personal level, which can help with change at the professional and organizational level, which could then provide a foundation for change at the societal level.

Conclusion

Aligning a leader's competencies with the requirements of his or her job is necessary for superior performance. All leaders need competencies related to multicultural awareness, knowledge, and skills. The multidimensional model for developing cultural competence developed by Sue (2001) goes beyond the many lists of global competencies to provide an in-depth framework for the dimensions of multicultural competence. Chapters 6 and 7 integrate the development of multicultural awareness, knowledge, and skills with training issues to provide the tools necessary for leaders to develop their own multicultural competence.

CHAPTER 5 DISCUSSION QUESTIONS

1. What are the advantages and disadvantages of using a list of global leadership competencies to determine one's own multicultural competence?
2. In developing multicultural competence, should one have an inclusive or exclusive view of multiculturalism? What are the implications for each view?
3. Describe a time when you "saw" a behavior, but did not recognize it as having any significance even though it was meaningful to the one exhibiting the behavior.
4. How can leaders recognize their limits of multicultural competencies while still feeling confident in their interactions with diverse others?

Critical Incident: I Had Them Right Where I Wanted Them . . . I Thought

Stan was excited. It was his chance to show his CEO that he could be counted on for the important jobs. Stan was going to meet with an executive team that

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had flown in from Tokyo, Japan. This executive team represented a large computer company that could place enough orders to make up a quarter of Stan's company's current sales of microchips. Stan was supposed to close the deal to secure commitment from this company. When Stan entered the room where the Japanese executives waited, he didn't waste any time heading for his computer to start what he thought was his finest PowerPoint presentation ever. Before he began to speak, each executive handed Stan a business card held in both hands with a slight bow. Stan took out three of his own cards and handed them to one of the executives while keeping one hand on his computer. During the presentation, Stan was getting a good vibe from the executives as they continuously nodded their heads in agreement with what Stan was presenting about the quality and state of the art of the technology his company could offer them.

At the end of the presentation the executives asked Stan if he would like to join them for drinks, but Stan, who didn't have a high level of tolerance for alcohol, declined their offer. They bowed as Stan left, and he felt like he had just earned the respect of three international businessmen. Stan strutted through the office for the rest of the day, confident that he had just secured one of his company's largest orders. Later that day his boss called him in and asked him to sit down. Stan waited with anticipation and a slight curiosity as he noticed the vein on his boss's head throbbing. Stan's boss cleared his throat and surprised Stan with the next words that came out of his mouth. "Stan, I don't know what happened during your meeting with the Tokyo executive team, but all deals are off. They are flying back to Japan tonight and said that they would look for another supplier."

CRITICAL INCIDENT DISCUSSION QUESTIONS

1. Did Stan do anything wrong before his presentation?
2. Did Stan make inappropriate assumptions about the nonverbal behavior of the Japanese executives?
3. Is there anything that Stan or his company can do to rectify the situation?

Exercise 5: Double-Loop Thinking**OBJECTIVE**

To analyze a cross-cultural situation from two perspectives.

DESCRIPTION

Trainees are assigned a topic and divided into two teams that are instructed to take opposing viewpoints of the topic under discussion. After a

period of time the two teams are instructed to reverse roles, each team taking the viewpoint originally held by its opponent. The trainees will experience difficulty in switching roles but will learn from the challenge. By having argued for both opposite positions, the trainees will be encouraged to see the situation from both viewpoints at the same time.

Time required: About an hour

Risk/expertise level: Moderate

Participants needed: Ten or more trainees to form two teams plus one facilitator

PROCEDURE

1. Select a critical incident or brief case examples.
2. Assign the case or incident to one or more participants, asking them to discuss the incident from the perspective of one individual in the incident.
3. Ask one or more other participants to discuss the same incident from a contrasting perspective of another individual in the incident.
4. Critical incidents involving conflict between two individuals work best for this experience.
5. Each participant is asked to describe the perspective assigned to them according to (1) the behaviors displayed, (2) the expectations the individual had for consequences of the behavior, and (3) the value reflected by the behavior and expectation.
6. After the two groups of participants have discussed their contrasting perspectives for 10 minutes, a spokesperson from each group reports the behaviors, expectations, and values of the perspective assigned to his or her group.
7. The facilitator will then ask the two groups of participants to switch sides and repeat the above process, describing the behaviors, expectations, and values of the perspective of the contrasting individual in the critical incident.
8. As an additional experiment along the same line, take a newspaper article about an “enemy” group presumed to be hostile toward us. Wherever the article uses the word *they* substitute the word *we* to see how that perspective changes the meaning of the article toward *inclusiveness*.

DEBRIEFING

In debriefing, discuss the following questions:

1. Is there an area of common ground between the two parties?
2. Can a skilled individual see the same incident from different perspectives?

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3. What is the advantage of being able to see both perspectives?
4. What is the disadvantage of being able to see both perspectives?
5. What cultures or special interest groups are most likely to be able to take both perspectives?

INSIGHT

It is possible to hold two opposing positions in one's mind at the same time.

SOURCE: Pedersen, P. (2004). *110 experiences for multicultural learning*. Washington, DC: American Psychological Association Press. Adapted with permission.

Pedersen, A. (n.d.) [unpublished workshop materials].