Global Leadership and Cultural Intelligence (CQ)

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Introduction

The intention of this document is to review and document the opportunity I had as a visiting scholar at Aoyama Gakuin University from January 6th–17th, 2020. As an Adjunct Professor of Leadership at Western Kentucky University, I have the privilege of teaching a number of courses in the Organizational Leadership Department. For the last few years, I have taught a course called, *Leadership in a Global Context*. This course focuses on the topics of Global leadership and Cultural Intelligence (CQ). Much of the content delivered during the lectures at Aoyama Gakuin University was a part of this course.

1. Leadership

1.1 Definitions

The lectures given on January 6th addressed Insights for Global and Personal Leadership. This was the first of a two-part series (part two would be delivered on January 14th) and served as an introduction and explanation of some unique aspects of leadership. The importance and definitions of leadership were discussed to orient the students to the impact of leadership upon all aspects and segments of society. Below are three definitions of leadership discussed:

> "Leadership occurs any time one attempts to influence the behavior of an individual or group, regardless of the reason." (Thrall, McNicol, and McElrath, 1999)

> "Leadership is a process whereby an individual influences a group of individuals to achieve a common goal." (Northouse, 2007)

"Leadership is: Accepting a calling upon your life as you live a life of personal character, influencing others toward a worthy goal." Dr. Thomas Weakley

Although there are numerous definitions of Leadership, one will notice the most common element of leadership is the word influence. We teach our students: Leadership is Influence! Influence is at the very center and core of any leadership issue.

1.2　Relationships of a Leader

One also needs to understand that influence takes place in the context of relationships. Thus, the next section of the lecture dealt with "The Relationships of a Leader!" Each leader has three relationships they must engage in and maintain. One relationship is extremely common and is often the central issue of leadership: one's relationship with others. During the lectures, we interacted and discussed what character qualities were important to lead others well. This discussion is often what a student understands cognitively about leadership.

The other two relationships of a leader are often neglected or overlooked but are extremely significant to understand if one is going to be an effective leader. Who leads the leader? Personal leadership does not end for the individual once they become a leader. It continues through their mentors. Each effective leader understands that he or she continues to have gaps and weaknesses that need to be developed. A mentor helps to address these issues. During the lecture, the students were encouraged to find a mentor. This researcher believes that having a relationship with God through Christ contributes intensely to this relationship. During the lecture that element of my leadership was discussed (Figure 1).

Perhaps the most overlooked relationship of a leader is the Leader and Self. Many of the greatest leaders in the world were able to lead others well but their greatest weakness was leading themselves. The lack of self-control, self-awareness, confidence, discipline and other internal characteristics become the downfall of what otherwise would be a great leader. The students were encouraged to look at their own leadership and evaluate themselves honestly.
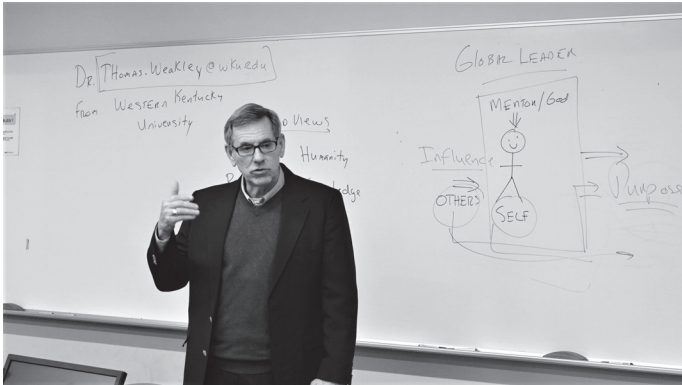
Figure 1:   Professor Weakley's lecture about Global Leadership.

1.3   The Purpose of a Leader

In the discussion of leaders who have an impact, we discussed the reality that all leaders have a purpose. They know where they are going and are taking others with them. As one of my mentor's states, "If one calls himself a leader and no one is following, he is simply just taking a walk!" Leaders definitely have a purpose and others join in their purpose. Thus, the students at AGU were encouraged to examine their own purpose. The lecture discussed the five things a purpose does for each of us. This was observed from Rick Warren's, *The Purpose Driven Life*! (Warren, 2002)

They are:

1.   Knowing your Purpose Gives Meaning to your Life!
2.   Knowing your Purpose Simplifies your Life!
3.   Knowing your Purpose Focuses your Life!
4.   Knowing your Purpose Provides motivation for your Life!
5.   Knowing your Purpose Prepares you for Eternity!

One's purpose relates to and must be in agreement with one's calling in life. Calling is the sense that one is motivated either personally, by another, or perhaps God so decisively that everything they are, everything they do, and everything they have is invested with a special devotion, dynamism, and direction lived out

as a response to a summons in life and leadership. (Guinness 2003) After this segment of the lecture the students were encouraged to write a purpose statement for their life including writing goals for the year. This was not a required class assignment but a recommendation.

2.　Cultural Intelligence and Worldview

The second series of lectures on January 7th were preceded by the opportunity to have lunch in Obari Sensei's office with a number of students from his seminars. The lunch was provided by Obari-sensei and was a delightful time to interact with his students in a casual setting. This lunch enabled me as a guest to get to gain knowledge and understand the Japanese culture more. It also allowed the students the opportunity to interact with a visiting scholar from the United States. After lunch, the day's lectures included two different sets of students. Third period included students that were sophomores, juniors and seniors. They heard the lecture given on January 6th. The fourth and fifth period students were Obari Sensei's seminar students classified as juniors and seniors. Since these students were in attendance for two consecutive periods, during the first session I delivered the introduction lecture first delivered on January 6th. During the last period of class, the focus of the lecture was on Global Leadership, Worldviews and Cultural Intelligence.

2.1　Cultural Intelligence (CQ)

What is Cultural Intelligence (CQ) and why is it important? These were the first two questions I addressed in this lecture. CQ is a learned capability that builds on the other forms of intelligence needed by today's leaders (IQ, EQ). Just as leaders can grow in these other areas such as social, emotional and technical competence, they can grow in their ability to lead effectively cross culturally. It is about developing an overall adaptability as a leader to motivate, negotiate and accomplish results in whatever situation and cultural context you find yourself. With CQ, we can engage in our rapidly shrinking world with an underlying sense of mutual respect and dignity for people everywhere and better accomplish our personal and organizational objectives (Livermore, 2015).

　　According to the research by Livermore, 70% of international ventures fail because of cultural differences and 90% of leading executives from 68 countries

identified cross-cultural leadership as the top management challenge for the next century. (Livermore, 2015) The best Global leaders will have a very developed CQ. It is very evident that the students attending Aoyama Gakuin University are some of the brightest students in Japan. Hopefully these lectures will enhance their ability to be a global leader.

Livermore's text discusses four capabilities for CQ leaders that this researcher considered to be significant and thus was communicated to the students at AGU. They are:

1. CQ Drive (Motivation): Having the interest, confidence, and drive to adapt.
2. CQ Knowledge (Cognition): Understanding Intercultural Norms and differences.
3. CQ Strategy (Metacognition): Making sense of the culturally diverse experiences and planning accordingly.
4. CQ Action (Behavioral): Changing Verbal and nonverbal actions appropriately when interacting Cross Culturally.

These four capabilities were addressed in detail during the lecture so that the students in attendance could have a greater understanding about what is necessary to be a global leader!

2.3　CQ Drive

The success of a new pursuit or interest is often determined by ones drive to succeed in that area. This is true also for Cultural Intelligence. Thus, Livermore's text begins with the topic of CQ drive. The students were encouraged during the lecture to examine basic questions such as: What is their motivation to lead in a different culture? Why do they want to be a Global leader? What is their level of confidence for a cross cultural responsibility? Do they want to increase their CQ? If one does not see the need and is only externally motivated their CQ will not increase. Their drive relates to their purpose which was discussed in the previous lecture.

2.4   CQ Knowledge

For one to increase their Cultural intelligence, A basic understanding and knowledge of another culture is crucial. What does one need to know? Does he or she understand the similarities and the differences in the new culture they are addressing? During the lecture the students were introduced to the *Cultural Iceberg*. The Cultural iceberg illustrates that most of one's culture is difficult to observe (below the waterline). One's culture is the beliefs, values, customs, attitudes that makes one group unique or at least distinguishes it from another. Many of these issues are not recognizable or easy to see.

   One of the most important aspects to understand a different culture is to have a basic understanding of five key elements of its worldview. A worldview is a set of beliefs about the most important issues of life. The late Dr. Ronald Nash would define worldview as a "conceptual scheme by which we consciously or unconsciously place or fit everything we believe, and by which we interpret and judge reality." (Nash, 1988) Every culture and individual have a worldview. Thus, a portion of this lecture addressed these five key worldview elements:

> God: Are we alone? Is there a God? If so who, what is he/she/it. Is there one, or more than one? Are humans God?
>
> Reality: What is real? Is it only what we can see, feel, taste, smell, and examine thus physical only and/or metaphysical?
>
> Knowledge: What is truth? What can be known? Is truth relative? Is there truth and error? Do we have a closed or open system?
>
> Morality: Is there right and wrong? Is there a good or bad? Who determines what is right and wrong?
>
> Humanity: Are Humans a product of chance? Are we unique in creation? Is man basically good and needs no help, is man broken and corrupted and need rescue, is life anthro-centric? Does humanity answer to anyone?

   In addition to understanding different worldviews, CQ knowledge addresses each culture basic systems that when understood more thoroughly enhances the student's knowledge. These basic cultural systems include: Economic, Marriage and Family, Educational, Legal and Political, Artistic, and Religious systems.

2.5   CQ Strategy

After a thorough discussion of CQ knowledge the students were instructed on the topic of CQ Strategy. One of the most helpful theories to aid in developing the student's strategy is understanding the importance of the Development of Intercultural Sensitivity (DMIS). DMIS was created by Dr. Milton Bennett as a basic outline to explain the reactions that people have to cultural differences. The stages of DMIS are a continuum that ranges from ethnocentric to highly ethnorelative. It includes six stages of development: denial, defense, minimalization, acceptance, adaptation, and integration. (Bennett, 1993)

Ethnocentrism is the tendency for individuals to place their own group (ethnic, racial, or cultural) at the center of their observations of the world. It includes a perception that one's own culture is better or more natural than other cultures. We discussed in each of the classes how it is a universal tendency and each of us is ethnocentric to some degree. We all need to understand that Ethnocentrism can be a major obstacle to effective global leadership because it can easily prevent people from understanding or respecting other cultures. The students at AGU seemed to grasp the ethnocentric tendencies in their own lives especially when the three stages of DMIS of ethnocentrism was explained. The ethnocentric stages are denial, defense and minimalization.

After our discussion on ethnocentrism, we discussed the issue of being ethnorelative. Ethnorelative is a word coined to express the opposite of ethnocentric; it refers to a person who is comfortable with many standards and customs and who can adapt his/her behavior and judgments to many interpersonal settings. It too has three stages. The Ethnorelative stages are acceptance, adaptation, and integration.

2.6   CQ Action

CQ action was the last capability discussed with the AGU students as it pertained to being a CQ and global leader. The primary question addressed was, what behaviors do I need to adjust to be an effective global leader? These behaviors include verbal and non-verbal communication. The students were encouraged to adjust their communication when appropriate. One of the highlights for the students was the opportunity to interact with a few American students who were allowed to join the class discussions. This enabled the Japanese students to

practice some of their CQ action and gain valuable CQ knowledge. The American students were not able to attend all of the class periods.

2.7　Question and Answer

Each class period was approximately 90 minutes in length. I was instructed to lecture for 60 minutes and then to include a 30-minute questions and answer time. Upon the conclusion of the first set of lectures, I concluded that incorporating the Q and A with discussion question throughout the lecture appeared to be a more effective and engaging method of delivery to enhance the development, retention and understanding of the students participating in the classes.

3.　Leadership

Of course, there were many wonderful opportunities during my time as a visiting scholar at AGU. One of the highlights was the opportunity to interact with students more than in just a single course period. Obari Sensei provided me the privilege to deliver the second part of the Global Leadership series on Tuesday January 14th. These were the same students who were in attendance during the 3rd, 4th and 5th periods on January 6th. The lectures delivered on the 6th dealt with personal leadership outlined in the first section of this summary. The lectures on January 14th addressed in much detail the concepts of Global Leadership, Cultural intelligence and the Development Model of Intercultural Sensitivity. (These lectures were discussed in the above section of this summary.)

3.1　Effective leadership

One of the greatest honors of my time visiting Aoyama Gakuin University was the opportunity to participate in the Faculty address. Fifteen to twenty individuals attended including faculty and a number of upper classmen students from Obari Sensei's seminars. The topic chosen to speak on was *Four Pillars of Effective Leadership*. Below is the Abstract that was submitted to the university:

　　　Leadership is at the very center of all facets of any society including governmental, business, cultural and especially educational settings. Each facet must decide the most effective philosophy of leadership for their organization. Leadership is most often defined in one word -

influence! A leader influences others to accomplish a shared goal through significant relationships.

This lecture presents four constructs of leadership as they pertain to any professional leadership context. Personal character is at the very core of creating leadership influence. Character is defined here as the qualities of convictions, companionship, courage and compassion. Each quality of leadership is a pillar that creates a structure of effective leadership. These four pillars are compared to Robert Greenleaf's Servant Leadership principles that include many constructs of the four pillars (Greenleaf, 1970, 1972, 1977). Each of the pillars is significantly attached to a leader's relationships.

Effective leaders manage three key relationships: their relationship with a mentor, their relationship with self, and the most common leadership relationship, with others. These relationships help to create greater leadership influence. Principles of Cultural Intelligence (Livermore, 2015) will be discussed as they relate to effective leadership in a global context.

As the abstract suggest, this researcher believes that the most effective leadership theory is Servant Leadership. After a brief discussion of the history and basic tenants of Servant Leadership as taught by Robert Greenleaf, I address my personal leadership philosophy as it relates to effective servant leadership.

3.2   Definition of leadership

Before addressing the specifics of Servant leadership, it was necessary to discuss two key aspects of leadership: Definitions of leadership and Three key relationships of a leader. Both issues are addressed in this summary paper as the topic related to other class lectures in more detail, but a quick review may be helpful here. This researcher offered four definitions to those attending the faculty address. Here is this researcher's definition: "Accepting a calling upon your life as you live a life of personal character influencing others toward a worthy goal." Once again, notice an emphasis on influencing others. Effective Leaders influence others to accomplish a shared goal through significant relationships. As stated previously, the three-key relationship of a leader was discussed: the leader

and self, the leader and others, and the leader and their mentor/God. The leader and their mentor/God address one's calling and answers the "Why" question. The leader and self-address the issue of personal character and the "Who" question. The leader and others address the leader's cause and the "What" question. The "How" of leadership was addressed through the discussion of Servant Leadership!

3.3　Servant Leadership

"The servant-leader is servant first . . . It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead. That person is sharply different from one who is leader first, perhaps because of the need to assuage an unusual power drive or to acquire material possessions . . . The leader-first and the servant-first are two extreme types. Between them there are shadings and blends that are part of the infinite variety of human nature." (Greenleaf, 1970)

Although the interest in Servant leadership (SL) has been observed for decades, it can still appear as a paradox to many. How can one be a servant and at the same time be a leader? How does it work? What are some strengths and weaknesses?

SL is different from many other leadership theories. It is concerned with putting followers first and the outcomes that are likely to emerge. It works best when leaders are altruistic and have a strong motivation to help others. But one must consider if the followers are receptive to this style of leadership. During the lecture, I asked if Servant Leadership works in Japan? That question was discussed in detail during the Q and A time following the lecture. During the discussion I referenced the United Aluminum Company of Japan which has a very large plant in Kentucky. The plant manager is a close friend and he and I have discussed differences he has observed in a US versus a Japanese management style.

There are strengths and weaknesses of any leadership theory and that is also true of Servant Leadership. SL makes altruism the central component of the leadership process and provides a counterintuitive approach to the use of influence. In SL Leaders should share control. But one must realize that SL is not a panacea. It may not be effective when subordinates are not open to being guided,

supported, and empowered.

Other criticisms of SL are because the name appears contradictory, SL may be seen as whimsical, or not really "leadership." Researchers are unable to reach consensus on a common definition or theoretical framework for SL. The prescriptive overtone suggests that good leaders "put others first" and conflicts with other principles of leadership such as directing, concern for production, etc. One of the most prominent researchers of Servant leadership is Dr. Larry Spears. Dr. Spears replaced Robert Greenleaf as the CEO of The Greenleaf Center for Servant- Leadership. During the lecture, Spears' ten Characteristics of Servant leadership were mentioned and briefly explained. (Spears, 2002) The remainder of the time was used to communicate this researcher's "Four Pillars of Effective Leadership."-

3.4   Weakley's Four Pillars of Effective Leadership

The balance of the lecture was used to present and develop what this researcher calls Servant leadership: The Four Pillars of Effective Leadership! The four pillars communicated are Conviction, Companionship, Courage and Compassion. Upon these pillars rest Effective Servant leadership. The pillars themselves must rest upon a strong foundation!

The first characteristic discussed was the pillar of conviction! Each leader must process a strong sense of personal conviction in key areas of life. These convictions are often developed over time. They start with a simple opinion upon a matter. That opinion as it is studied develops into a belief. That belief when tested often becomes a conviction. Each leader is required during their leadership journey to make difficult decisions. If he or she does not have a sense of conviction upon the matter, then their decisions may seem very unstable. Abraham Lincoln, one of the US most famous leaders' states, "Always bear in mind that your own resolution to succeed is more important than any other."

The second characteristic address was the pillar of companionship! This researcher mentor often said, if you call yourself a leader and no one is following then you are simply taking a walk. At the core of leadership are relationships. Companions that share in the journey with the leader. Gordon MacDonald communicates that each leader needs to appropriately maintain five types of companions. First is the VRPs. VRPs are very resourceful people. They are indi-

viduals who resource the leader to be more effective in their life and leadership. These are often mentors for the leader. During the lecture, a mentoring continuum developed by Clinton and Clinton was shared to broaden ones understanding of the types of mentors one needs to seek out.　Secondly is the VIPs very important people.　The VIP is one that shares the passions and leadership with the individual and their presence and companionship is a great encouragement.　Third is the VTP - the very teachable person.　They are often the follower who embraces the direction and leadership of the individual.　The followership of the VTP gives great encouragement to the leader.　The last two are VNP's - very nice people, and VDPs - very draining people. These two companions exist in every leadership organization, but the leader needs to make sure that the bulk of his time is invested with the first three types of companions. (MacDonald, 1986)

The third pillar is that of courage.　It has been said that courage is not the absence of fear but doing what you fear.　Christopher Columbus stated, "You can never cross the ocean until you have the courage to lose sight of the shore." All significant leadership ventures hit roadblocks and problems.　It takes courage from the leader to persevere through those obstacles to overcome the problem.

The last pillar of effective leadership is compassion.　Compassion is that leadership characteristic that balances the other three pillars.　Leadership without compassion can easily degrade into autocratic and perhaps dictator styles of leadership. Jesus of Nazareth, the greatest servant leader of all time, after looking upon the multitudes felt compassion for the people because they were . . . like sheep without a shepherd (no leaders)!　Compassion is an internal characteristic that is irreplaceable in a leader.

The late US military leader, Douglas MacArthur stated, "A true leader has the confidence to stand alone, the courage to make tough decisions, and the compassion to listen to the needs of others. He does not set out to be a leader but becomes one by the equality of his actions and the integrity of his intent."　This quotation in many ways' summaries at least three aspects of the Pillars.

The Four Pillars of effective leadership do not stand independently (Figure 2).　Their connection is in the foundation that they share.　The foundation that they rest upon is crucial.　Some may place their own character as the foundation, others may place their mentor or even their organization as the foundation.　This researcher believes that the most effective foundation is the person of Jesus Christ.
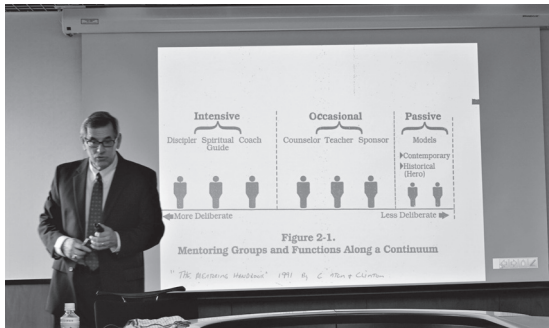
Figure 2:   Professor Weakley's lecture about mentoring

He truly was the greatest Servant leader of history! The lecture illustrated this in how Jesus lived and modeled each of the four pillars very masterfully. Each person must decide what their foundation will be. The faculty address ended with a time of questions and answers given by those in attendance.

4.   Conclusion

I have attempted to summarize the key aspects of my time as a visiting scholar at AGU. There are numerous other opportunities and privileges that were provided for me during the first few weeks of January. Obari Sensei was a wonderful and gracious host for my entire time in Japan. He went out of his way to provide additional experiences that greatly enhanced and made the time as a visiting scholar an everlasting memory. He created numerous opportunities to interact with the wonderful students outside of the class period which provided great additional insights informing the lectures and enhancing this cultural experience. He and I had numerous meals together enjoying the wonderful Japanese cuisine experiencing the Japanese culture. This included a delightful afternoon in his home with this family! He invited me to attend the Artificial Intelligence conference held at AGU on January 11th. During that time, I had the privilege to interact with numerous other scholars and meet the Vice Chancellor of AGU.

The experience as a visiting scholar at Aoyama Gakuin University from January 6th–17th, 2020 was one of the greatest privileges and highlights of my academic career. Thank you for the opportunity!

After lectures, the following questionnaire was given to the students. The

Did Prof. Weakley's lecture change your worldviews to be more open-minded?
90% (N=31)

0% 3%

7%

42%

48%

■ Totally agree   ■ Somewhat agree   ■ Netural   ■ Not agree   ■ Not much agree
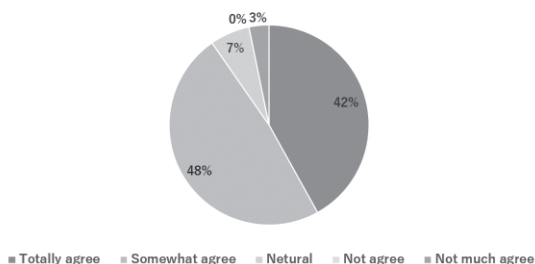
Figure 3:   Feedback about Professor Weakley's lecture

graph above indicated that almost 90% of my seminar students were very much satisfied with his lectures to become more sensitive to other culture and to be more open-minded. His lectures really inspired all my students.

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