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We're sorry, but WorldCat does not work without JavaScript enabled. Please enable JavaScript on your browser. v. 1.0 Praise for The First Edition of *Leading with Cultural Intelligence* "As more companies go global, we need a better understanding of how to function as leaders across cultural boundaries. Now more than ever, our shrinking world needs what's in David Livermore's new book!" — Ken Blanchard, coauthor of *The One Minute Manager*® and *Leading at a Higher Level* "Inspired and intensely enjoyable. . . . Livermore brilliantly presents a fresh new way of grappling with the nuances and complexities of cross-cultural experiences. Based on solid academic research and years of personal experience, *Leading with Cultural Intelligence* is a groundbreaking book. . . . A must-read for every twenty-first century leader." — James M. Kouzes, award-winning coauthor of the bestselling books *The Leadership Challenge* and *The Truth About Leadership* "For those leaders who want to succeed in today's increasingly global and xinterdependent environment, *Leading with Cultural Intelligence* is for you. Now, more than ever, applying this simple four-step cycle will prepare you for tomorrow's world." — Paul Polman, Chief Executive Officer, Unilever "Everywhere is now part of everywhere else. *Leading with Cultural Intelligence* is an essential guide to navigating that new reality." — Gregg Easterbrook, author of *Sonic Boom* and *The Progress Paradox* "This book should be required reading for every business school student." — Cynthia Beath, Professor Emerita, McCombs School of Business, University of Texas at Austin ". . . an instructive, illuminating, accessible primer for all who might have commercial and organizational involvements in the multicultural times of the 21st century." — *New York Journal of Books* DAVID LIVERMORE, PH.D., is President and Partner at the Cultural Intelligence Center. He has done training and consulting for leaders in more than 100 countries and is the author of *The Cultural Intelligence Difference*. CHAPTER 1: CULTURE MATTERS: WHY YOU NEED CULTURAL INTELLIGENCE Leadership today is a multicultural challenge. Few of us need to be convinced of that. We're competing in a global marketplace, managing a diverse workforce, and trying to keep up with rapidly shifting trends. But many approaches to this leadership challenge either seem way too simplistic (e.g., "Smile, avoid these three taboos, and you'll be fine") or way too extreme (e.g., "Don't go anywhere until you're a cross-cultural guru"). Cultural intelligence (CQ) offers a better way. The four capabilities presented in this book can help you navigate any intercultural situation. What are the biggest hindrances to reaching your goals personally and professionally? How do you effectively lead a culturally diverse team? What kinds of cultural situations bring you the greatest level of fatigue? How do you give instructions for an assignment to a Norwegian team member versus one from China? What kind of training should you design for an implementation team coming from multiple cultural backgrounds? How do you get feedback from a colleague who comes from a culture that values saving face above direct, straightforward feedback? And how can you possibly keep up with all the different cultural scenarios that surface in our rapidly globalizing world? These are the kinds of questions that will be answered by developing your cultural intelligence. All my life I've been fascinated by cultures. From as far back as when I was a Canadian American kid growing up in New York, I was intrigued by the differences my family would encounter on our trips across the border to visit our relatives in Canada. The multicolored money, the different ways of saying things, and the varied cuisine we found after passing through customs drew me in. I've learned far more about leadership, global issues, and my faith from cross-cultural experiences and work than from any graduate course I've ever taken or taught. I've made people laugh when I've stumbled through a different language or inadvertently eaten something the "wrong" way. I've winced upon later discovering I offended a group of ethnically different colleagues because I spent too much time complimenting them. I'm a better leader, teacher, father, friend, and citizen because of the intercultural friendships I've forged through my work. And through the fascinating domain of cultural intelligence, I've discovered an enriched way to understand and prepare for my work across borders. Cultural intelligence is the capability to function effectively across national, ethnic, and organizational cultures. I It can be learned by most anyone. Cultural intelligence offers leaders an overall repertoire and perspective that can be applied to myriad cultural situations. It's an approach that includes four different capabilities, enabling us to meet the fast-paced demands of leadership in the global age. This book describes how to gain the competitive edge and finesse that comes from using these four capabilities to lead with cultural intelligence. Think about a cross-cultural project or situation facing you. Take a minute and walk through the four capabilities of CQ right now: 1. CQ Drive: What's your motivation for engaging with the cultural dimensions of this project? 2. CQ Knowledge: What cultural differences will most influence this project? 3. CQ Strategy: How will you plan in light of the cultural differences? 4. CQ Action: How do you need to adapt your behavior to function effectively on this project? If you don't have a clue how to answer some of these questions, I'll get to all that. But before more fully describing cultural intelligence and how to develop it, we need to spend a few minutes understanding its relevance to leadership. How do you lead with cultural intelligence? Whether you're a CEO, a manager in a non-profit organization, or a solo entrepreneur, you know you shouldn't wing it cross-culturally. But you don't have time to master all the ins and outs of every culture you encounter. Now fully updated, the Second Edition of *Leading with Cultural Intelligence* features brand new research, case studies, and statistics on the ROI of improving your CQ, as well as fresh examples from Google, IBM, Facebook, and other organizations. Practical and insightful, the book presents a powerful, four-part model for becoming more adept at managing across cultures: CQ Drive. Boost your own motivation for, and confidence in, interacting with other cultures. CQ Knowledge. Understand how differences such as values, norms, religion, family, laws, education, languages, and economic influences affect the way people think and behave. CQ Strategy. Learn to plan ahead for unfamiliar cultural settings while remaining flexible. CQ Action. Choose the right verbal and nonverbal behaviors, depending on context, and successfully adapt your behavior to each situation. Easy to grasp and follow, the CQ model offers a straightforward, repeatable method for relating to and inspiring people from different national, ethnic, and organizational cultures in an ongoing cycle. The book provides valuable insights into common situations, from eating unfamiliar local delicacies to negotiating business deals, through the stories of frequent cross-cultural travelers and practices used by effective global leaders. You'll learn how to lead cross-culturally—and continually grow in proficiency and comfort—by understanding the common factors that are critical to all cross-cultural efforts and to becoming an effective global leader. © 1996-2014, Amazon.com, Inc. or its affiliates Jun 14, 2018 Peter Kerry Powers rated it really liked it I used to tell students that whether they "liked" a book or were "interested" in a topic was utterly beside the point. The point of an education is to learn how to invest yourself, to find your way in, to practice the imaginative leaps that would be necessary to take interest and even to come to like or love something that you were unable to like at the beginning. Generally speaking, I think education is training in how to be a soul more open to possibilities, to increase both the range and dept I used to tell students that whether they "liked" a book or were "interested" in a topic was utterly beside the point. The point of an education is to learn how to invest yourself, to find your way in, to practice the imaginative leaps that would be necessary to take interest and even to come to like or love something that you were unable to like at the beginning. Generally speaking, I think education is training in how to be a soul more open to possibilities, to increase both the range and depth of your pleasures and thereby to increase your motivation to understanding of things that were previously indifferent or mysterious.Well, I'll be up front and say Livermore's book, *Leading With Cultural Intelligence*, isn't pitched to the meaty part of my imaginative or intellectual strike zone. I have enjoyed books on leadership in higher education where I pick up tips here and there on how to do a better job. I do find, however, that books on leadership are often long on examples that state the obvious, too repetitive of the insights others have already well-established, short on deeper reflection on human meaning and purpose, and almost totally absent of graceful writing. Too many feel like the insights of a good Harvard Business Review essay stretched over and extra hundred and fifty pages to make the best seller list. That having been said, I came to Livermore's book with a little trepidation, but also determined to demand of myself what I demanded of my students—to make a leap of the imagination that would help me find my way in to it. It came recommended from Todd Allen, a trusted colleague who leads our institutional efforts in inclusive excellence, and I have some long personal and intellectual investment in understanding how to make some difference in the world relative to issues of cultural and racial division and animosity. Finally, I firmly believe that if institutions of higher education are going to fully grapple with the questions of inclusive excellence, leadership has to come from the middle from people like department chairs who help make and implement decision about curriculum, hiring, faculty development and other academic programming. So I am considering the book as a source text for a chair retreat next fall.By and large this motivation paid dividends. Cultural Intelligence has the faults I list above. It won't be remembered for its contributions to American prose, and the second half of the book starts sounding repetitive even though Livermore is supposedly introducing new concepts. Nevertheless, I ended up glad I read the book. I ended with some new insights into my own way of being in the world and it helped me think about how that way of being might be contributing positively or negatively to efforts in inclusive excellence in my own domain.The notion of cultural intelligence has been around for a little while, and is somewhat akin to the notions like emotional intelligence. Livermore makes this analogy explicit, in fact. Roughly speaking the book is about the dimension of cultural intelligence, the skills you need to effectively exercise cultural intelligence, and the means by which you can enhance your cultural intelligence. Livermore breaks cultural intelligence down in to four domains: knowledge, motivation, strategy, and action. What kinds of knowledge do you need to be culturally intelligent? What kind of motivation do you have to practice cultural intelligence? What strategies do you use to engage in situations of cultural difference? What kinds of actions do you pursue to reach specific ends in ways that respect the cultures with which you are engaging?None of this is rocket science exactly, but because Livermore is making most of his references to leading in multinational corporations, I was constantly having to think by analogy to how things might apply to the world of higher education. Among other things, as a Dean of the Humanities, it struck me that we probably think of cultural intelligence almost entirely in the realm of knowledge-what do you know about other cultures and inter cultural situations being the driving question. This is unsurprising given the cognitive bias of most of us who choose to go in to higher ed. But in Livermore's conception this is only one small part of what it would mean to function in a culturally intelligent way. It's not enough to know about other cultures, it's also important to know how your own culture leads you to privilege certain things and value certain kinds of behavior. Moreover, knowledge alone may not lead to strategy and action. Livermore makes the case that introverts tend to be very strong on cultural knowledge and strategizing, but weaker on action and motivation. This rang true, though of course it isn't universally true. But intellectuals like to reflect, like to strategize, and sometimes we don't really like to act. Thinking is what we do best, and a strategy is a means of perfecting castles in the air as yet unmarred by the difficulty of implementation. This is not to denigrate reflection of strategizing since Livermore makes clear that all are important; it's just to point out that Livermore provides a framework for thinking where your own strengths and weaknesses may lie and how you can work on other areas. Finally, even though Livermore's book is primarily about intercultural intelligence in global companies, it also struck me that it is very applicable to academic cultures on most college campuses. Academic institutions, even very small ones, are usually made up of multiple cultures that don't understand each other's values, don't understand the way one another talk, and often have a miserable time trying to work together. The faculty does not understand the culture of the administration or operations, and vice versa. The culture of the administration can fall into the trap of denigrating the culture of the faculty, or at least being mystified by it (and vice versa). Neither faculty or administration easily understand the rapidly changing cultures of the student body. And within and across all these cultures are the larger cultural matrices of the society as a whole-international students and faculty from multiple areas of the world, students and faculty from multiple domestic ethnic backgrounds, different age groups, urban and rural often thrust together, hip and jowl. This cultural cacophony is one reason cultural politics on campus is so fraught and difficult to manage. But it is also our glory. Where else in American life do we ask such a range of people to come together for common purpose, for the common good? If we can do it well, we can be a model for others. I don't imagine Livermore's book will get us there, but it has some helpful ideas for steps along the way. . . .more

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