LDR 810-42: Cross-Cultural Dynamics (Fall 2024, Subterm B)

Assignment #3: Essay

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**Project plan on a cross-cultural cultural adjustment Map for success.**

Creating an organizational culture would be the most important aspect of my ministry as a leader and founder of Grace Sufficient Organization (GSO). Organizational culture (OC) consists of common norms, values, and beliefs of individuals within that group. In a historical context, this could be considered the cultural equivalent of the rituals, rites, symbols, and stories of a people. By today’s standards, organizational culture usually refers to the mutual outlook, assumptions, and standards of an organization’s membership. Organizational culture determinants include an organization’s structure, leadership, mission, and strategy. [Richard Chalmers](https://pubmed.ncbi.nlm.nih.gov/?term=Chalmers+R&cauthor_id=32809378) et al (2024)

Pieces of training the GSO Leadership on Emotional Quadrand (EQ) For Successive Outcomes are desperately needed in our ministry of Grace Sufficient Organization (GSO). According to [José M. Causadias](https://www.tandfonline.com/author/Causadias%2C+Jos%C3%A9+M), culture is a fuzzy concept without fixed boundaries, meaning different things according to situations. To address this issue, I introduce a *p-model* to understand culture as a system of people, places, and practices for a purpose such as enacting, justifying, or resisting power. *People* refer to population dynamics, social relations, and culture in groups. *Places* refer to ecological dynamics, institutional influences, and culture in contexts. *Practices* refer to participatory dynamics, community engagement, and culture in action. Power refers to forcing others into compliance (power over people), controlling access to spaces (power in places), and behaving as desired (power to practice). I use racism to illustrate the *p*-model and suggest applications in theory, research, and practice in developmental sciences.

From the research and understanding of culture at Grace Sufficient Organization/International (GSO/I), a small organization based in Kenya that supports individuals and families affected by AIDS, as well as those with special needs, disabilities, and the elderly. Addressing cross-cultural issues in our community can be challenging, particularly because it primarily consists of two to three main cultural backgrounds: Kikuyu, Kamba, and Embu. In this essay, I will discuss the challenges I face as the founder, especially the insufficient mobilization within the community to support our organizational development.

Nonetheless, different families, even within the same cultural background, have unique cultural practices that deserve recognition and engagement. I want to address these individual cross-cultural issues because each person comes from a family-set-up culture from birth. It is why individual families have different practices, values, and beliefs from others. Culture, to my understanding, is what you are and who you are in every single moment of your life. Our lives are shaped by culture from when we wake up till we lay down. Simply put, culture is our DNA.

Yes, individual families around the world can hold different cultures, as family cultures are shaped by a combination of factors like heritage, geographic location, personal choices, and the unique experiences of each family unit, meaning even within the same community, families can have distinct cultural practices and beliefs; this is particularly evident in immigrant families where parents might try to maintain their heritage culture while also integrating aspects of the new society they live in, a synopsis of how being aware of the map could have led to a better outcome.

A cross-cultural adjustment Map could be utilized when we get to understand what culture is. According to researchers, culture is made up of a combination of shared beliefs, values, customs, language, symbols, norms, traditions, art, rituals, and material artifacts that are passed down through generations within a society, essentially defining the "way of life" for a group of people; it includes both tangible (like clothing) and intangible (like beliefs) elements. Key Points Considerations for Training: As learned from City Vision University (CVI) 2021), regarding my master's degree program's final project on cross-cultural strategic plan assessment and organizational growth, the following considerations would be taken into account:

1. Objective Clarity: We may need to clearly define the goals of the training program to ensure that participants understand the desired outcomes and can align their efforts accordingly.
2. Needs Assessment: We may need to conduct a thorough needs assessment to identify the specific skills and knowledge gaps that the training intends to address, tailoring content to meet the audience's demands.
3. Learning Styles: We may need to acknowledge the diversity of learning styles among participants. Incorporate various instructional methods—such as visual aids, interactive activities, and hands-on practice—to facilitate effective learning for all.
4. Curriculum Development: We will develop a structured curriculum that logically progresses through the content, ensuring each module builds on the previous one and reinforces key concepts.
5. Feedback Mechanisms: We will implement systems for obtaining feedback from participants both during and after the training sessions. This will help assess the effectiveness of the training and identify areas for improvement.
6. Evaluation and Assessment: We will need to include methods for evaluating participant performance and retention of knowledge. Consider pre-and post-training assessments to measure learning outcomes and the impact of the training programs
7. Sustainability of Learning: Designing follow-up activities or resources to support participants in applying what they have learned in real-world contexts, thereby enhancing the sustainability of the training outcomes, will be paramount
8. Facilitator Expertise: We will need to ensure that trainers possess both subject matter expertise and effective pedagogical skills, enabling them to engage participants and facilitate meaningful discussions.
9. Cultural Sensitivity: It will be crucial to be aware of and sensitive to the cultural backgrounds of participants, adjusting content and delivery methods to accommodate diverse perspectives and experiences
10. Continuous Improvement: It would be important to establish a framework for the continual assessment and enhancement of training programs, incorporating new research, technologies, and methodologies to stay relevant in an ever-evolving educational landscape.

The learning from CVI on cross-cultural strategic planning continued that these considerations served to foster an enriching training environment that promotes effective learning and professional development City Vision (2021), learning Livermore, D. (2024), the professor explained came with the list stating that individuals and single families are also different in ways they do and look at things *blended families living in harmony*. (2024), explain

1. **Diverse origins:** Families with parents from different cultural backgrounds can naturally create a blended family culture, incorporating elements from both heritages.
2. **Migration and adaptation:** Immigrant families often adopt certain cultural aspects to their new environment while still holding onto important traditions from their home country.
3. **Internal variations:** Even within a single family, individual members might interpret and practice cultural norms differently based on their personal experiences and perspectives.

* **Cultural Orientation Gaps within a Family Systems**

Based on my understanding of this course, I feel like GSO will need to go and address the change needed. Our ministry as GSO would need leadership training in cross-cultural diversity within the different tribes mentioned in this paper, possibly each one of the board members to take the OCAI test. We will work starting from the internal, with the Emotional Quadrant (EQ), to begin with training GSO leadership on EQ, then we can move into the complete quadrant where we will be sure we get the job done as it's explained in the journal Leading with Cultural Intelligence: In the results-based workplace that emphasizes targets, deadlines, and getting things done, where people are competitive and focused on goals, where leaders are hard drivers, producers, and rivals. This can be tough with high expectations from the internal and external stakeholders'' as of the video of Quinn and Cameron on clan culture claims. The emphasis on winning will keep our GSO team working together to compete for the values of our organization. We will do it the way *Professor Kim Cameron's* video explained that you either start with either one but cannot do both simultaneously in external or internal focus. Ours will start with an internal focus as we can't do both simultaneously, he added. this being said, am realizing that we do have cross-cultural practices that we never addressed within the leadership of GSO. We will need to first seriously engage with the individual families' cross-cultural marriages as our baby step ground to address the cross-cultural matters that we already have and own them as a responsibility for interdisciplinary integration.

* GSO Division's improvement will be an 'ownership' attitude--Ownership attitude, in this case, means that I will emphasize us having the feeling of ownership as I own it, I will live up to its standards, and I will make GSO my responsibility. I will serve like the only one serving, having a sense of belonging. If ownership is not shared, then the structure is selfish and not empowering. People want ownership and a sense of belonging to a great cause. Without ownership, that can’t happen. Ownership holds everyone on the team accountable for their decisions and actions. For employees/staff/volunteers to take successful ownership of their work, they must clearly understand expectations. We must also have milestones where progress is evaluated. If we have Ownership, I will ensure that our teamwork is serving in the right roles, give them ownership, and celebrate their victories.
* Expand borders: GSO Organizational structures don’t define us; we define the GSO. As such, our organizational structure should not be a document of containment but a blueprint of open boundaries to grow and succeed. It will not box people in but should free them to do what they do best. As our organization grows, so should our structure, but in a way that facilitates our growth and not in ways that impede it. We will offer employees, volunteers, donors, and partners the chance to enjoy greater flexibility regarding how, when, where, and with whom their work is accomplished. This team should play an active role in designing and managing their work tasks. I will provide them with options and the ability to personalize their experiences.
* **Conclusion**
* According to Stella, I concur with the viewpoint that “the cultural identities of individuals will always differ, as they emerge from distinct social groups.” Cultural identification categorizes interactions into two main areas: individual or self-identification and identification with others. Jenkins (2014) conceptualizes social identity as the bridge between similarities and differences, serving as a means to classify both others and oneself. He posits that meaningful relationships among people would not be possible without this framework. Individuals connect both as unique persons and as members of society. Ethnicity embodies the “realm of personal identity that is collectively acknowledged and publicly articulated,” functioning as a form of “socially validated personal identity” (Stella Aririguzoh, 2022). We didn’t realize we were cultural beings until we encountered individuals from different parts of the world, whether near or far. It became clear that we were different when our family interacted with another family, and we had to engage in activities together. Through these experiences, we discovered that while we do the same things, we approach them in different ways. During these activities, we could have easily argued about our differing methods. However, despite our varied approaches, we achieved outcomes that were all well done. Ultimately, the key takeaway is that we are all different, but what matters most is the results we achieve, regardless of the paths we take to get there. Some methods may take longer than others to reach the destination, which is why we need to learn from one another as individuals and groups from diverse cultural backgrounds

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[Quinn and Cameron: Competing Values Model of Organizational Culture](https://youtu.be/eOnCetNa7Zc?si=614lnJOSJzlcxE3g)

[Organizational Culture Assessment Instrument (OCAI) Excel Sheet | Spreadsheet Download](https://youtu.be/phIru3air2E?si=mfDAabwYIIy_HdOt)