

*THE TRANSFORMATIVE POWER OF WOMEN'S PHILANTHROPY:
New Directions for Philanthropic Fundraising*

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Based on the author's research, this chapter gives advice to both volunteers and development professionals about better using women's unique leadership competencies.

Women's Philanthropic Leadership: How is it Different?

Bonita Banducci

Philanthropy is a fast-growing industry with a culture that demonstrates and cultivates the relational leadership of women, engendering local, national and global communities with new models of leadership. For the full power of women's contribution to philanthropy to be realized, it is necessary to articulate what this leadership looks like. By valuing and making visible women's attributes of perception, communication and practices—ultimately what we will call “competencies,” we will increase their skills in working with traditional leadership and increase fundraisers' skills in working with women.

Women and Men working together effectively in Philanthropy and in partnership with other sectors, can provide a model and a catalyst to realize UN Women's Project 50/50 to have 50% Men and 50% Women at every decision-making table by 2030 in order to reach the UN Sustainable Development Goals. Understanding and skills to work with the differences men and women of diverse cultures bring to the table, is a key factor in the practice of inclusion and realizing the value of effective partnership.

What is different about women's leadership and competencies is relational perception, communication and practices. This chapter provides some context and understanding about:

- What does relational mean?
- What do relational perception, communication and competencies look like in the field of philanthropy?
- What skills serve to advance the recognition and effectiveness of women's leadership in an often more individualistic world?

Articulating that which has previously been unnamed or misinterpreted can sound dissonant—just as when we had to change our language from “fireman” to “firefighter” to make room for greater meaning and social change. There are six aspects of using the term “relational” to describe women's leadership and the paradigm model of effectiveness that shapes their perception, communication and competencies. Each is distinct and yet related to the others.

1. "Relational" and "individualistic" are cross-cultural terms that create a context of differences not tied to biology, and allow understanding gender differences to be a doorway into understanding international cultural differences such as differences in context, time and information flow. (Hall and Hall, 1990).
2. The terms "relational" and "individualistic" are not tied to masculine and feminine, allowing for adaptability for both women and men, and a spectrum of gender identity.
3. Relational psychology is a theory of human growth, augmenting "the prevailing models of adult growth and achievement [that] are based on public-sphere characteristics such as separation, individuation, and independence" with "an alternative model, called growth-in-connection, that is rooted in private-sphere characteristics of connection, interdependence, and collectivity." New knowledge comes from "relational interactions . . . where the outcome was unpredictable because it was the product of the interaction" (Fletcher, 2001 p.31).
4. Unpredictable growth emerging is fundamental to self-organizing, adaptive organizations (Wheatley, 2001). Relational attributes are vital for systems of organizations and communities.
5. Fernando Flores' great work in human communication distinguishes relationship as the foundation of accomplishment. Specifically being known to others through having conversations conveying your vision, values and commitment, as in growth-in-connection, creates new possibilities (Flores, 2003).
6. Deciding how to allocate money in reciprocity with others expresses your vision, values, and intention, and is at the heart of the new transformative philanthropy (Twist, 2003). Such relational leadership has a transformative impact on our own lives and on our national culture.

The prevailing culture of women is "relational," distinguished by a constellation of competencies which have often been filtered out or discouraged in mainstream leadership (Banducci, 2005 Table 1 and 2). However, not all women are relational, just as not all men are individualistic. Some women are individualistic, and some men are relational—and many people are ambidextrous in their mindsets and competencies. It is important to identify relational people and perspectives through perceptions, communication and practices rather than by biology.

What are Relational Perceptions, Communication and Practices?

The relational paradigm sees the world through a lens of relationship—of knowing one another by values, vision and commitment; connection—being "other" or "we" focused; a mutuality partnership model; and perception framed by responsibility for the whole of things and preventing problems. This is distinct from the traditional individualistic frame of seeing the world through an "I"-centered, prioritized lens of independence for often heroic save-the-day, solutions. Important clues to the relational paradigm are using "we" instead of "I," indirectness in telling someone what to do, giving a lot of context in making a point, and being very focused on the needs of the client, prospect or donor. Philanthropy shifts from an "I am helping you (because I know what's best and I have the resources), hierarchical" framework to an "I am listening to you to hear what you see is needed (because you are making change happen), reciprocal framework.

Relational communication is the sharing of information, the power of creating new information together, and the giving of contextual information for greater understanding, all done as a means of collaboration and empowering others. This is distinct from Individualistic communication where information is a desirable commodity,

withholding it is power, and people play devil's advocate to show up the weaknesses of an idea.

Relational thinkers “connect the dots” that are often not seen by more focused individualistic thinkers. This “high context” thinking can be named as “Fire Prevention” strategy. In Philanthropy as in the business sector, fire prevention strategies result in different solutions than strictly Fire Fighting strategy and action.

Relational practices create “webs of inclusion” (Helgesen, 1990 p.41) that include a complexity of perspectives and experiences of different people, holistic thinking—“connecting the dots”—and values-based decision-making. These practices are distinct from creating hierarchies of status, compartmentalizing, and prioritized, linear, logic-based decision-making.

Relational leaders are transformers who “get others to transform their own self-interests into the interests of the group through a concern for a broader goal.” Men are more often transactors, “seeing their jobs as a series of transactions with others in which they exchange rewards for services rendered or administer punishment to inadequate performers (Rosener, 1990 p. 120).”

Relational Leadership in Philanthropy

On the grassroots level, the success of the Grameen Bank, founded in Bangladesh, demonstrates the effectiveness of a relational model and practices for women to bring themselves, the poorest of the poor, out of poverty (Counts, 1996 p.303). Women are lent small sums of money in a group structure in which those with funds are supported, encouraged and held accountable with “peer pressure” to the other women in the group and to a set of values and practices that represent a culture of growth-in-connection within each group and among the groups in the community. The primary problem-solving unit is the group, not the individual or the bank worker. These women are not only bringing their families out of poverty, they are leading culture change, by creating a framework for values-based decision-making, consistent with relational culture. Women reinvest in the business, food, and children's education at a dramatically higher rate than men, who often spend money on themselves, buying material goods and alcohol. The repayment rate to the Bank, 95%, is also much higher than for men.

Women's transformational leadership shows up in grantor couples, in which the woman—transformer—is often passionate about making a difference, taking on projects that would not otherwise happen, while the man—transactor—enjoys negotiating, doing the deal to have others, and/or competing with others to give the most. “Men tend to give to enhance their own standing or maintain the status quo [as having one's name on a building], it is believed, while women give to promote social change or help others less fortunate” (Hall, 2004 p. 3 references Newman). Women “are more likely to volunteer before giving and seek closer contacts with the charities they support” (Hall, 2004 p.3 references Shaw). These differences should be treated as value, not liability.

Given what we know about gender differences, we ought to look through a relational lens, not an individualistic one, to assess the contribution and cultivate the leadership of women. It may take more time to make decisions about giving due to wanting to include others in decision-making as in consulting a spouse, or to formulate decisions on more complex grounds—getting and including a full picture. It is consistent with women wanting to volunteer and build relationship with the organization she is contributing to. Women may need to be educated about philanthropy but they “like” to be educated—it is part of the growth-in-connection and having a higher context understanding.

Again, all of these differences should be treated as value, not liability.

We must also learn to measure the power of women to bring other women into the giving of time, talent and treasure. In the grantor domain, the spontaneous growth of giving circles demonstrates the chemistry of growth-in-connection and the relational effectiveness when women get together in groups to support a cause rather than contributing independently. An example is the workshop events in San Francisco and Los Angeles initiated by a group of professional women who partnered with The Hunger Project to explicitly link the subjugation of women and hunger. By nearly doubling the fundraising goal for these events, the volunteers pioneered a new Hunger Project fundraising strategy for women in philanthropy. Its educational component also had a profound impact on the lives of men and women who attended.

Funding networks and alliances of non-profits to create powerful webs of influence are being fostered by women in philanthropy. Mergers are occurring; in California, for example, the Women's Foundation of San Francisco merged with the Women's Foundation of Southern California to create the Women's Foundation of California. The Women's Global Green Action Network addresses the greatest fear of relational people, isolation: "Women, working on the frontlines of their communities, have the same mission but often remain isolated from each other's efforts. *The Women's Earth Alliance* "seeks to build the linkages that will empower these agents of change" (Kramer, 2005). Imagine what will be possible with this alliance.

The Hunger Project is a woman-led Non-governmental Organizations (NGO) that demonstrates relational principles and strategies. As part of their strategy to provide funding for what's missing that would make a difference, they connect people with services provided by other NGOs. Years ago, The Hunger Project was acknowledged by UNICEF for providing the "glue" bringing NGOs together on projects rather than duplicating and competing with each other. For years, according to their methodology of "Leadership from All Sectors," they have insisted that in all countries they work with, women have 50% of the representation in all project planning, and that people from a diversity of economic status be at the table as well.

Skills to Make Relational Perspectives, Communication and Practices Visible and Valued

It is essential to articulate, consciously and with conviction, the effectiveness of the relational perspectives, communication and competencies that many women and some men bring to their work, and to make these visible and valued. The full spectrum of philanthropy from the grantors to the grantees and their clients can cultivate, protect and amplify this leadership whose heart is caring. However, we must go beyond the stereotypes of "Women Take Care and Men Take Charge" (Catalyst 2005) to frame women's relational competencies for leadership within philanthropy and beyond. For the purpose of growing philanthropy, relational people are often drawn to lead and support organizations that demonstrate this leadership.

Understanding these differences—in what works, what is effective, what is competence—leads to important leadership skills:

- Partnering with people who bring a different perspective to find directions and solutions that are of greater value because of the collaboration—increasing innovation, productivity and promotability of all people, men and women, who are effective working with differences.
- Recognizing there are points of diminishing return where seeing only one perspective limits what is possible;
- Standing with conviction for your ideas and point of view, understanding and therefore better addressing resistance;

- Preventing “disappearing acts,” (Fletcher, 2001) the ongoing filtering out, dismissing and not rewarding nor promoting of talent, the constellation of relational competencies, in mainstream leadership—and propagating new perceptions of competency, leadership, and effectiveness;
- As Americans, bringing this understanding into work with people of other cultures, many of which are more relational or “collectivist” than the United States.

My greatest awakening to the need for skills to cultivate this leadership came in my original research, from an interview with Carol Bartz when she was second-in-command at Sun Microsystems as Vice President of World Wide Operations.

I asked her what she contributed as a woman to the Senior Executive Team that would not be brought to the table if she was not there. She described how she could see all the ramifications of any problem or decision. The men would consider what is the highest priority problem, choose the highest-priority solution, and apply that solution without looking at all the interrelated factors of the problem or the solution. They wanted to fight fires as they came up. She said she could prevent fires from happening. She is a Fire Preventer.

She also revealed that the men actually thought that for this, she was not being a team player: stalling the action, getting into other people’s turf, and getting in the way of “the play” the CEO wanted to call. It was eye-opening to realize that her greatest contribution—seeing the complexity and all the factors that needed to be dealt with—was perceived as disruptive and NOT competent. It was also surprising to discover that, like many women, she did not identify this holistic, fire prevention way of problem-solving as the difference women bring to the workplace. In deed many women see the way they think as “common sense”—when it is not common and needs to be identified as competency.

I interviewed men executives about their perceptions on why women were not being promoted. I found a pattern, exemplified by one executive who answered my question with, “They just are not ready yet.” I asked, “What would ‘ready’ look like?” He answered, “They would be competent.” I asked, “What would competency look like?” He answered, “They would be able to get right to the heart of the matter. Women are all over the place, bringing in all this peripheral stuff!” Carol Bartz again, “connecting-the-dots” and preventing fires: talent being completely misunderstood. And yet many of the executives at that time had Peter Senge’s book *The Fifth Discipline* on their desks (Senge, 1990). One of Senge’s five disciplines is the importance of “a systems way of thinking.” The very talent the executives were looking for, they were systematically dismissing. It is like trying to learn to speak French from a book and then hearing a native French speaker and saying “That’s not French; it sounds funny.”

Steps for Making the Differences Work (Banducci,2005)

There are four steps for making communication differences work and profit from getting the best of both worlds.

Step 1. Acknowledge differences: Stop making yourself or others wrong.

Assuming that “there is only one right way” robs us of the opportunity to bring diverse ways of thinking, especially relational thinking, to the table. The individualistic men in Carol Bartz’s story lost this opportunity. A woman may not know that her perspective is holding her back from promotions or from everyday contributions. Even worse, a woman may think that she is going crazy. When this happens, she certainly cannot fully contribute and often will leave an organization. When something is wrong, a relational person will be less likely to question another person and more likely to doubt herself:

“Something is wrong with me.” When something is wrong in the world of an individualistic person, who assumes that “I know: “Something is wrong with them!”

Relational people need to catch themselves when they doubt themselves, and question their questioning—to explore their assumptions. Individualistic people need self-reflection on what else may be possible beyond what “I know” and explore their assumptions as well. Recognizing the relational thinking is not common sense and has to be identified as competency is essential both for a woman conveying her thinking and for others to not misinterpret her ideas

Step 2. Understand these differences: Get into another’s shoes. Once you understand some of the basics of individualistic and relational competency differences, you might immediately recognize the differences playing out. Or, you might need to map on the basic paradigms to figure out what is going on. You might ask the questions “How does looking through the lens of ‘who’s up and who’s down’ (individualistic) shape one’s behavior?” How does looking through the lens of “how do we connect and build relationships” (relational) shape the other?

We can bridge the gap inventively, and learn to present our perspective in the language of the other culture. This is taking the third and fourth steps of adapting and adopting—the place where real creativity, genuine innovation and true partnership can flourish.

Step 3. Adapting others to your difference. Let people know your competencies, what your unique perspective is and how it can contribute to the organization. When it comes to working with complex, holistic solutions, the relational person needs to understand that complexity looks like out-of-control chaos to a linear thinker. It is therefore the job of the relational person to let the linear thinker know that she/he can help guide the group through the chaos, most likely with a very collaborative approach. We are not trying to rob firefighters of their opportunities to fight fires. There will always be fires. But cutting down on the number of fires will lower the stress of the work environment, and allow for greater effectiveness.

Step 4 Adopt differences of others. Take on learning to speak the language and play the game the way others do in order to better communicate your ideas within their culture. It does not mean giving up your perspective. “I am not good enough the way I am” is “coming from deficit,” resulting in a loss of sense of self, authenticity, and self-confidence. “I am speaking from my perspective into his/her language and culture” takes getting outside yourself without forsaking yourself. From either perspective, “I am going beyond who I know myself to be” is often transformative.

An Example at Work: Applying Adapting and Adopting

Women and men both can use these skills of adapting, adopting, and naming the unnamed, in order to open up a space for different kinds of thinking, collaborating and establishing a new model for leadership competency.

The following is a transcript of a real workplace situation from a professional training video produced by ChartHouse Learning with Deborah Tannen *Talking 9 to 5* (Tannen, 1995) based on Tannen’s book *Talking from 9 to 5*, (Tannen, 1994) which demonstrates a relational practice and an idea that disappears.

Tannen narrates:

A ritual that men use which women can take literally is ritual opposition.

Just as little boys when they play with their friends often spend time play-fighting much more than little girls do, as adults men often use an oppositional stance to get things done. For example, to explore ideas.

Rather than supporting somebody else's ideas, they'll try to point out the weaknesses, challenge it as a way of helping somebody explore the idea.

Leslie: "But, I'm not sure what the angle is, but I think it's really...it's like a trend (you know) and what...and what the product is that's the manifestation of that trend."

Gary: "Right, but we'd have to...but, doesn't that still have implication of we're going to tell you what the best way to approach this is?"

Leslie: "So, maybe it's the (you know) best sellers. The three best selling ones."

Gary: "But then...but, but, then we're just..."

Leslie: "I'm not sure this is a good idea. I'm just throwing it out."

Gary: "I know, I'm just trying to like...I'm just...I'm just trying to be devil's advocate. So, but then all we're doing is reporting that something...the three best sellers is simply...they may be the biggest rip offs of all of them, but they just may be stupid platitudes and they've been marketed well as opposed to"

Leslie: "So, then we get some...some kind of expert to say what the best ones are."

Gary: "The best books on meditation. It just sort of strikes me as somewhat...how is somebody going to sort of say that definitively? This book really will calm you down."

Leslie: I don't even know if that is the angle exactly. I'm not sure if that's the angle. All I'm saying is I'm sort of throwing out something..."

Gary: OK

It's very likely that Gary isn't convinced this is a bad idea. He's simply pointing out the weaknesses as a way of exploring the idea, but Leslie backs off, lets it drop, and women often will take this devil's advocate game literally and either drop it as a bad idea or even feel personally attacked.

The danger is that the company may be losing some very good ideas, potentially very productive ones, because they're dropped because of this misunderstanding of the ritual.

Devil's advocate is the only way that many individualistic people know how to support an idea, making it bullet-proof.

Leslie, however, is not failing to make a point; she is trying to engage Gary in teasing out an idea, to collaborate with her, give her his insight. We don't even have a name for this collaborative approach. "Why not call it angel's advocate?" a man in one of my workshops suggested. As an archetype, angels bring information and insights, and initiate epiphanies.

*If Leslie and/or Gary could recognize their differences (step 1) and understand where they are both coming from (step 2), this is a great opportunity for adapting and adopting (steps 3 and 4). Leslie could say to Gary, "I will play devil's advocate with you, but first I want you to play angel's advocate with me, to give me your best thinking on this. It's the way I am most creative." She could teach him to bring his best thinking to the idea *before* poking holes in it. That's "adapting" your environment to provide the right action for relational effectiveness. Gary would be "adopting" Leslie's approach. Then Leslie could say to Gary, "Now, work with me so I can learn to play devil's*

advocate”—and she would be “adopting,” a way of perceiving and communicating that was previously foreign to her.

Devil's advocates usually listen to themselves trying to find the next question to ask. Angel's advocates listen to the other person, trying to build on what they are saying. We need the thinking and listening to by both kinds of people. Introducing angel's advocates brings a more collaborative quality to meetings and discussions, mixing it with devil's advocates to the benefit of both. An executive director of a family foundation told me that she was taught how to play devil's advocate by her father, and that was very useful in defending her ideas—but she needed angel's advocate also in order to lead the board in being creative.

Another blind assumption involves gaze. Women look directly at each other when communicating, and men look away. The same executive director realized that she had completely discounted the interest of one of the board members because he never looked at her when she talked, not realizing that this was his way of listening. Once again, both women *and* men have to recognize the assumptions they are making that may be shutting out valuable participation.

Naming and Renaming Values-Based Decision Making

It is important to name an effectiveness or competency such as “angel's advocate.” Another effectiveness that needs naming is “values-based decision-making.” Recently a student of mine told me that her fiancé says that his thinking is logical, hers is illogical.

I suggested that she may be making her choices based on values—a different kind of logic. Naming her thinking as “values-based decision-making”—along with some educating and articulation of values driving her thinking—might open up new possibilities in their partnership. It certainly would shift the power relationship.

Along with naming, there are instances where we have to rename to emphasize effectiveness. The Myers-Briggs personality profile has measured the statistically significant differences between men and women in the “thinking” and “feeling” dimensions: men are 56% logic-based Decision Makers and 44% values-based decision-makers; women are 24% logic-based decision makers and 75% values-based decision-makers (Hammer & Mitchell, 1996 pp. 2-15). However, using the terms “thinking” and “feeling” has connotations that do not paint a picture of effectiveness for women. We are actually “renaming” when we point out that these terms are meant to distinguish between “logic-based decision-making” and “values-based decision-making”—and that these terms have different and positive connotations.

Values-based decision-making is at the heart of the desire of women in philanthropy to make a better world, to want to make a difference for people.

New Leadership and New Futures

We can use the attention on measuring effectiveness in philanthropy to point out how a woman is being effective. We may not be able to measure the degree to which one relationship is more effective than another. We can, measure, for example, the differences it makes for donors being listened to, engaged with, and empowered, to have women instead of men as agents for programs such as micro-lending banks.

A small but very illustrative incident occurred at a meeting of funders in California. In response to a panel presentation, a woman funder asked the question, “Is it more important for women to have relationships with their grantees than it is for men?” Two men on the panel responded to the woman without addressing her question. It was Kavita Ramdas of the Global Fund for Women who got up and said, “I believe I heard

the question differently from the other panelists," and then repeated the question word for word. Many of the audience burst into an applause of agreement.

She indirectly pointed out how the men could not even hear the question other than through their own lens. And of course she responded that having a relationship with grantees is very important for most women.

Women's leadership—relational leadership—is fundamentally inclusive and transformational. It is a phenomenon of development-in-connection. What more fertile and already fruitful field is there to cultivate this partnership leadership than in the full spectrum of philanthropy?

This chapter has provided some examples of what women's relational leadership looks like in the field of philanthropy. I have introduced an understanding of basic distinctions and skills that allow gender and cultural differences to work together. My intention is that you be able to build more inventive and profound collaborations with all the people with whom you work. Demonstrating and framing the effectiveness of relational leadership in philanthropy will have the added impact of opening up traditional institutions to new ways of leading and being effective—for the greater good of all.

Epilogue

Since this paper was originally presented, philanthropy and the non-profit and Non Governmental Organizations (NGO's) funded both by private individuals and corporations have grown and even through huge financial challenges, increased their on-the-ground impact and influence in transforming the future of humanity.

Recent Catalyst research focused on the increased business results of having women in all layers of management and corporate boards has shown significant differences in increased sales, return on equity and return on investment.

Research from MIT and Carnegie Mellon on Collective Intelligence has found that groups that have more women (but are not all women) have higher problem solving ability for complex problem solving.

In the problem solving and receiving end of philanthropy, the United Nations Sustainable Development Goals have established the centrality of empowerment of women in delivering on all the goals. UN Women have declared project Planet 50/50 by 2030 that the only way the world will reach the UN Sustainable Development Goals is by having 50/50 partnership of men and women at every decision-making table.

Understanding and effectively utilizing Relational Competencies that are developed with Relational perceptions, communication and practices increases the capacity to partner, build relationships, and empower; to get into the shoes of layers of customers and clients, to complex problem solve, and produce impact. Gender Competence expands the capacity for women to more effectively contribute their time, talent and treasure—which I have found, brings out the greatness of men—more Individualistic people—as well.

50/50 Partnership of Men and Women at every decision making table will also make possible a greater partnership of philanthropy and all sectors: academia, government & social services, non-profits and business that could make an extraordinary difference in accomplishing these extraordinary world-wide goals

We have had an extraordinary example of business organization transformation in conjunction with philanthropy and valuing of women in the business with men, in Juniper Networks, a major global technology company based in Silicon Valley. Juniper Network's partnership with NOTFORSALE, to end human trafficking, their implementation of Collective Intelligence with the purposeful recruiting and hiring of women, that also engenders the application of brain science to reduce threat and increase innovation and productivity for both men and women, is a window into the future of business and philanthropy working together for the greater good of all.

It was at a meeting of the HR Forum that I shook my head in disbelief to hear several men talking about how "we need to hire more women!" Led by Executive Vice President of Human Resources, Steven Rice, they were committed to creating a culture of high Collective Intelligence. From their Vice President, Global Talent Acquisition and Diversity, Felicia Mayo, I learned how they, according to Steven, "got rid of performance reviews and ratings, which tend to be backward-looking and punitive, and replacing them with frequent, constructive conversations with employees around a person's contributions, connections, capabilities, and career—their four C's.

Felicia Mayo is now VP of HR and Head of Diversity at Tesla. Steven Rice is now Chief Human Resources Officer at the Gates Foundation. According to a recent article "Career Lessons from Steven Rice: Cultivating a Mission-Driven Culture" by "the Gates Foundation is heavily invested in promoting gender equality around the world, so we work hard to ensure that our pay practices don't have disparities based on gender and that they reflect the principles we advocate."



UNMASKING THE GENDER EFFECT WORKBOOK

Men & Women Building Effective Partnership

by Bonita Banducci,

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Differences as Complementary Leadership Competencies

Competencies from Gender and Diverse Cultures for 21st Century

Organizations

WORLD VIEW:

INDIVIDUALISTIC

RELATIONAL

<p>TRANSACTOR Work is a Series of Transactions with others in which they exchange rewards for services rendered or administer punishment to inadequate performers.</p> <p>PERCEIVES, THINKS AND ACTS THROUGH LENS: Independence/Individual</p> <ul style="list-style-type: none"> • Hierarchy / Who’s up/Who’s down • Rules/Rights • Either/Or • Goal Orientation for Producing Result • Regards events as isolated/discrete • Information is power, share only as needed 	<p>TRANSFORMER / INTERACTOR Work is getting others to transform their own self-interests:</p> <ul style="list-style-type: none"> - Into the interest of the group - Through concern for broader goals <p>PERCEIVES, THINKS AND ACTS THROUGH LENS: Interdependence/Relationship</p> <ul style="list-style-type: none"> • Network/Connection • Flexible Guidelines/Responsibility • Both/And • Process/Continuous Improvement Orientation • Connection Between Current/Past Events • Information empowers people, sharing creates new information and connection
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<p>COMPETITIVE in Context of Conflict, External Adversary</p> <ul style="list-style-type: none"> • Win/Lose • Zero Sum Thinking: There is only so much to go around • Hold onto Power <p>FIRE FIGHTER - Fights Fires</p> <ul style="list-style-type: none"> • Logical Thinking/Mechanistic System • Taking Action based on Highest Priority • Self-Reliant/Autonomous/Directs/Acts as Hero • Compartmentalize /Act on One Thing at a Time <p>Highly Focused, Linear Thinking:</p> <ul style="list-style-type: none"> • Low Context/ Narrow Scope • Negotiates Power • Data Driven • Working through problem-solving alone <p>DECISION MAKING: Individual Intelligence</p> <ul style="list-style-type: none"> • Independent, Directive • Logic Based, often not including human factors • Acts and Speaks from “I” and “I know” • Customer Focus: “I know what is best for the customer.” • Views Customer Service as 	<p>COMPETITIVE in Context of Relationship. Internal Excellence</p> <ul style="list-style-type: none"> • Win/Win • Synergy Thinking: The Whole is Greater than the Sum of Parts • Share Power, Empower <p>FIRE PREVENTER - Prevents Fires</p> <ul style="list-style-type: none"> • Systems Thinking/Organic Systems, • Planning Ahead - Considers events within a context, linking one to the next • Cross-Functional, Collaborative /Listens, Asks • Parts Are Interrelated / Many Things at Once • “Connecting the Dots”: High Context/ Broad Scope • “Higher Standard for Understanding” • Negotiates Policy • Driven to Include Relationships Between Data, Things, and Human Experience • Problem-solving by communication and talking it out with others <p>DECISION MAKING: Collective Intelligence</p> <ul style="list-style-type: none"> • Inclusive, Empowering • Values Based including human factors • Acts and Speaks from “I want to Understand” Higher Standard of Understanding • Customer Focus: “We need to get into the shoes of
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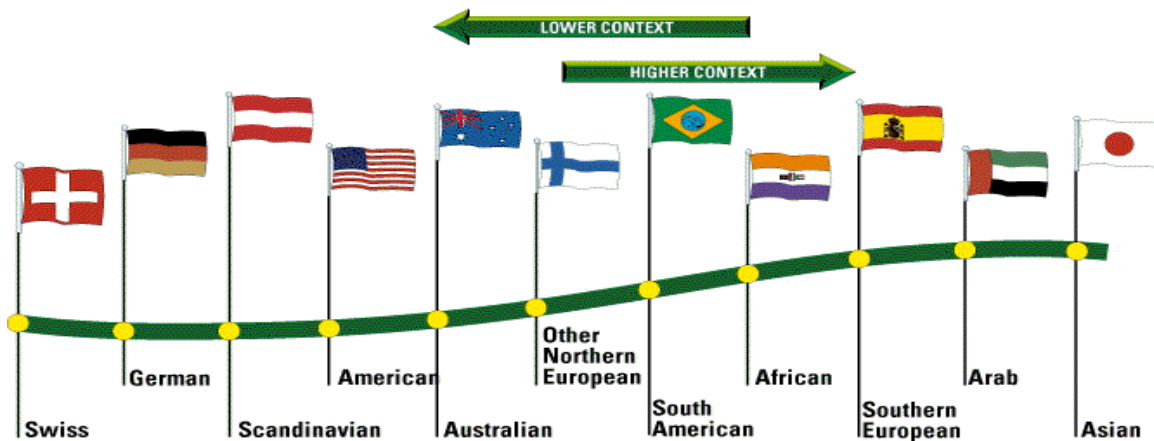
<p>Problem Center</p> <ul style="list-style-type: none"> • Universality for Continuity <p>TEAMWORK</p> <ul style="list-style-type: none"> • Each member plays a role or position bringing solutions for their position to the table, which may compete with other solutions • Compartmentalizes • Devil's Advocate <ul style="list-style-type: none"> Deductive Reasoning oppositional to Bullet-Proof Ideas • Shares Information As Needed, As Currency, As Commodity • Developing People by Promoting People <ul style="list-style-type: none"> Mentoring is to Move Him/Her Up the Ladder • Independent, Directive Decision Making <p>GREATEST FEAR Being Seen as Incompetent</p> <p>RESPONSE TO THREAT:</p> <ul style="list-style-type: none"> • Fight or Flight 	<p>the customer and the customer's customer--and look from there." Empathy</p> <ul style="list-style-type: none"> • Views Customer Service as Resource for Continuous Improvement and Innovation • Flexibility for Dealing with Change <p>TEAMWORK</p> <ul style="list-style-type: none"> • All members put all problems on the table, find solutions and divide responsibilities • Creates Webs, Integrates across functions • Collaboration - Angel's Advocate <ul style="list-style-type: none"> Inductive Reasoning Work Together to "Build" Ideas • Shares Information As Given, as Empowerment • Developing People by Teaching People • Mentoring is for Job Effectiveness and Job Satisfaction • Inclusive, Empowering Decision Making <p>GREATEST FEAR:</p> <ul style="list-style-type: none"> • Isolation <p>RESPONSE TO THREAT:</p> <ul style="list-style-type: none"> • Tend or Befriend / Flight
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Biculturalism and Multiculturalism

High/Low Context: Who's Which?

To give an idea of where different cultures fall on the context scale, diversity specialists often organize them in a loose linear format like the one below. Experts also find that cultures tend to have certain defining characteristics in relation to the high/low monochronic-polychronic concept (see lists below).



Individualistic

Low Context Cultures

Information must be provided explicitly, usually in words

- Less aware of nonverbal cues
- Lack well-developed networks
- Need detailed background information
- Tend to segment and compartmentalize information
- Control information on a 'need-to-know' basis
- Prefer explicit and careful directions from someone who 'knows'
- Knowledge is a commodity

Monochronic People

- Do one thing at a time
- Concentrate on the job
- Take time commitments (deadlines, schedules) seriously
- Are low context and need information
- Adheres religiously to plans
- Are concerned about not disturbing conversations
- Emphasize promptness

Relational

High Context Cultures

Much information drawn from surroundings. Very little must be explicitly transferred.

- Nonverbal important
- Information flows freely
- Physical contact relied upon for information
- Environment, situation, gestures, mood, all taken into account
- Maintain extensive information networks
- Prefer to include directions of any one or everyone who 'might know something'
- Do not always adhere to schedules

Polychronic People

- Do many things at once
- Are highly distractible and subject to interruptions
- Consider time commitments an objective to be achieved, if possible
- Are high context and already have information
- Are committed to people and human relationships
- Accustomed to interruptions
- Change plans often and easily

Source: Edward T. Hall and Mildred Reed Hall, *Understanding Cultural Differences* Tarmouth, ME: Intercultural Press, 1989

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