

Getting the best from multi-cultural manning

Jan Horck
World Maritime University
Malmö, Sweden
jh@wmu.se

Abstract

Over the last thirty years, the world merchant fleet has become significantly multilingual and multicultural in crew composition. Today, about two thirds of the world's merchant marine vessels sail with a crew composed of several nationalities. At times, the crew mixture may experience behavioral problems both at work and off duty that can affect ship's safety, pollution prevention and security. In the past, casualty investigators have not studied interpersonal situations/relations in their investigations. Reports on the impact of human relations are almost non-existent. This paper seeks to provide awareness of, the benefits of mixed crewing.

Introduction

From the title of this presentation, one could assume that a ship sailing with a multi-cultural crew is a positive and interesting challenge. This is as it should be. If not, it may indicate that the managers of mixed crews may lack awareness, knowledge or simply do not dare take advantage of this opportunity.

Surely, the reason for having this subject on the agenda is that many owners have difficulties managing multicultural crews. That this subject is discussed in many maritime fora indicates that we are *not* taking full advantage of ethnic mixtures and that we *do* have a problem. This problem will grow unless we quickly find a sustainable way of how to work together. With less prejudice and stereotyping in this multicultural-setting this might be feasible.

Perhaps the industry needs to follow the example of someone like Alexander the Great

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and do something drastic or extreme. Or do like the Norwegian shipping company, JO Tankers that has decided to change most of its EU officer's contingent to Filipino officers (Frank, 2005). I think we have a problem here. Well, most of us have problems but here we are faced with a challenge that should not be denied or run away from. It is not a big problem today, and perhaps not tomorrow either, but in the near future it certainly will be unless we take a closer look at the occurrence of ethnic mixtures onboard ships, in maritime education and training classrooms and in company boardrooms.

A true global shipping community requires cooperation with both cultural and language boundaries. For most players in the industry, this does not seem to be the case. The joint website "Alert", by Lloyds Register and the Nautical Institute, shows there is a concern. Really, all of the facts are needed to understand why accidents happen.



More than once, cooperation has been an IMO theme and that applies also to managing mixed crews. In fact, recruitment practices, as carried out at some places today, could be a serious threat to both the ISM Code and the Revised STCW 78 (STCW 95) where it is understood that crews must be *committed* (loyal, devoted, dedicated) and able to communicate effectively free from prejudice (discrimination, chauvinism, intolerance). With increasing workforce mobility, this issue has become a particular challenge for shipowners (hereafter owners) within the European Union. Sadly, the European seafarer has become an alien species. Notably, this is not only the case for European seafarers but also for Japanese, Malaysians and other.

Many owners worldwide use mixed crews. Is this a forced necessity, undertaken only for commercial reasons? Are there other intentions/benefits? A multi-faceted crew is in itself nothing new. Have we learnt from the past? In the old days, the “foreigners” in the fleet were seen as a compliment to nationals. There were a lot of people onboard and we had time to check each other to ensure there were no misunderstandings and mistakes; sometimes a result of bad communication. There are not many comments on mixed crews from those days. An interesting exception, for instance, is the research done by the internationally respected Dr David Moreby (1990) concerning “*Communication problems inherent in a cross-cultural manning environment*”.

To improve productivity through people *could* be a positive experience even in a multi-cultural setup. A prerequisite would be that the company has a policy that promotes this approach and that everyone onboard realises that there are benefits. A policy is needed because work ethics vary not only between individuals but also among groups of people. With globalisation comes the need for effective communication and cultural awareness, both important management parameters that should be clearly recognized in a company's policy.

A well-trained, *safety-communicating* crew has become a prerequisite and a mandatory requirement in today's shipping. To insure this, several P&I Clubs conduct human-factor training programs. Insurance companies take a proactive interest in preventing accidents; owners should be equally proactive. We should all take an interest because “Skills and motivation do not have anything to do with nationality” (Hooper, 2004a, p.37).

A wide range of activities can assist when things go wrong. Shortcomings in procedures, practices, equipment and erroneous acts are contributory causes for things that can go wrong (Hooper, 2004b). Other causations are a lack of communication and stereotyping that could trigger an accident or an incident before, sometimes long before, it actually happens. A serious problem is stereotyping and judging people with the wrong measurements. When we judge others who we do not know, we interpret the meaning of the reason for the behaviour of someone from another culture usually with

emotion. The problem appears when we do not know the values, perspectives and approaches used by the other culture.

Today, many accidents are explained by human factors (70-80%) often sub-headed by clarifications like fatigue and bad ergonomics. There might be an equally important reason for human factors and that is multicultural misconceptions, power distance (a subaltern's respect to superiors), stereotyping and substandard communication.

Previous studies

A few recent studies generally conclude that ships operating with multi-cultural crews are not without problems. Since the reports are often contradictory, owners and others must be confused. Below are four of these studies to illustrate this:

- 1) "SIRC", in Cardiff, published *Transnational Seafarer Communities* saying: "...when supported effectively (mixed crews), can operate extremely successfully" (Kahveci, 2001, p.26, my adding in brackets, my underlining).
- 2) A Swedish ethnographer published *Isolde av Singapore* with a general remark that the Captain was worried almost every day (Horck, 2004a).
- 3) The Philippine National Maritime Polytechnic published a report *The Experiences of Filipino Seafarers in a Mix Nationality Crew* concluding that there are some problems (Devanadera, 2003).
- 4) In *An analysis of decision-making processes in multicultural maritime scenarios* it is concluded that the issue is not problem free (Horck, 2004b).

Four times problematic: no wonder JO Tankers are going to change to a more homogenous crew.

No researcher, to my knowledge, has been able to show or identify any real benefits of having a mixed crew. More openly, owners should express their views on mixed crews because this is in everybody's interest and above all in the interest of ship safety.



With these research studies in mind I am inclined to question, is there a maritime capability to communicate? We certainly cannot afford to make mistakes and take wrong decisions, neither onboard nor in company boardrooms, because of miscommunication by not understanding the *meaning* of what is said due to cultural differences, prejudice, power distance and stereotyping.

Culture and authority

One could ask oneself how many persons from the same culture group are needed for the group “to group”. Knudsen (2004, p.105) reports “... crew with more than four nationalities, since there are no majorities and minorities and nobody to claim ownership of the shipboard culture”. Joishi (2005, p.5) writes “... that Teekay’s officer compliment includes seafarers from 10 nationalities ... such a success story is relatively rare ... where mixing even two nationalities is a step taken ‘with much caution’ ...“. As an example, Knudsen states that Danes, in general, do not believe they can learn from foreigners. Although, *younger Danes* better realise that they can learn from non-nationals. Perhaps, the younger generation will reduce today’s worries? My study summarises that with three or more nationalities they group like birds of a feather that flock together. Groupings are not good for mutual understandings. It also shows a lack of curiosity and a fear of the unknown.

Knudsen also advocates that the industry will have less friction onboard if officers’ cooperative competence is strengthened and everybody learns teamwork skills. If this were done an overall benefit of cultural mixes would be achieved. People dining

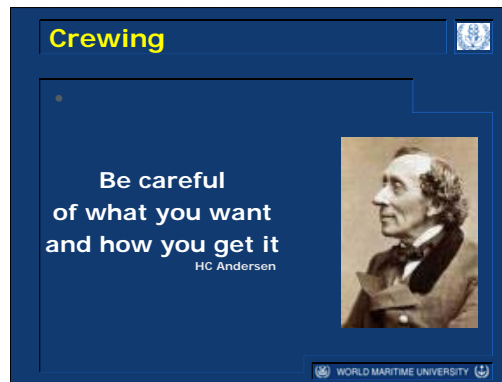
together contribute to cultural understanding. Equally important is chatting. Apparently, small interactive activities can create a great impact on cooperation.

Mixed cultural living is possible ashore where there are a lot of people with whom to socialise. This is not the situation onboard with say fifteen crewmembers and where the majority are on watch or sleeping. Owners are crewing in accordance with safety regulations but the group is simply too small onboard. Thirty years ago a crew numbered 35-40 persons and the chances were a lot greater that you could find somebody to talk to and be friends with. Onboard, we can attend only one movie and normally be served one type of food. This can be frustrating. To be onboard, for say half a year, and not have anyone to talk to more than to say “good morning” and “thank you” etc. leads you to alienation and s/he becomes a risk factor. If on top of this, you are not allowed to go ashore (an ISPS Code consequence) and the ship turnaround time in port is only a few hours (too short for a shore visit), you could draw parallels to an obedient citizen being put on house arrest. Again, these circumstances could turn into a risk. Seafarers must realise that a ship is a very catholic (broad) community of friends. If the industry does not pay attention to these human factor aspects perhaps we will again see owners “shanghaiing” their crew; though, normally, nobody would want to sacrifice himself for an owner under such conditions.

With a marginal sized crew it also becomes difficult to be a deviator which is contrary to ashore, where a deviator is assimilated in the crowd. Seafarers often have problems handling conflicts. From my study, it can be noted that in a conflict, people (WMU students) prefer to withdraw than to argue. Silence, particularly in an important issue, is dangerous. To debate is usually better than to shrug one’s shoulders.

In the future, if the social environment onboard is poor, with no rules without exemptions, then with this condition, only dregs and people with no formal education will muster. This, of course, would be insane and not defensible on a high-tech ship. Owners need to look after their manning preferences and stop being historic or nostalgic in crew selection. Owners need to assure crewmembers’ continuous learning,

introduce better monitoring of the crew and their competencies and increase crew motivation.



Communication

Communication is our most important human tool for understanding, cooperation and action. Sadly, it is also the tool that can make us the most confused and frustrated. To communicate is to interpret a message for its meaning.

One of a manager's prime activities is to mitigate communication so that people freely can speak to each other. If the crew/staff is multi-cultural it creates a great deal of complexity if you admit that a crew is a value-added factor for output and profit. Lack of information contributes to crew fear, uncertainty and the spread of rumours. It must, therefore, be the officer's or department head's duty to communicate what is happening onboard or in the office. If this is not well done, there will be discrimination. With this follows that crewmember from other nationalities than the flag must, in clear terms, be given information on their rights and duties. If this is done properly, one can expect cooperation and devotion.

Partly, the ISM Code focuses on *safety-communication*, which sometimes is the target for surveyors and customer's *wetting* inspectors. The limited, required language knowledge is not enough to give an individual a social life onboard; hence s/he becomes alienated and thus becomes a safety risk; this is independent of the length of time the person has been mustered. In debates on ship safety, the limited language knowledge of a crew is normally not considered.

One benefit of working with people from other cultures is that you have the opportunity to learn about their cultures and languages. The Telegraph (2005) reported on a cadet who learned Hindi through his crewmates; he then became less lonely. *A la bonne heure*, we cannot allow such experiments with an already limited number of people onboard. Loneliness is a safety risk, particularly when the individual cannot handle it. How do you know that you can handle it? A “crazy test” for *all* crew would be wise!

A cross-cultural *faux pas* (very culture-specific violation/s) happens when we fail to recognize another person’s culture. People from other cultures have goals, customs, thought-patterns and values that may be different from our own. Interpersonal work with unknown (host) nationals may become bitter because of misreading verbal and nonverbal communication signals. This is not because of personality (Harris, 2004). Symbols manifest most communication. Such symbols differ in meaning dependent on time, culture/person and place. Interaction between humans is characterized by a continuous update of the meaning of symbols. If we accept stereotyping it will become a barrier to finding the authentic meaning of spoken sentences (as far as possible and to the best of our ability). When we communicate we project our own image (needs, expectations, ideals, perceptions etc.); mainly through appearance, tone of voice and the selection of words. Often, too often, the messages sent are not the same as the message received.

For many of us culture-communication becomes a challenge because there are many unknown variables. In some cultures people straightforwardly wish to spell out what they mean; others do just the opposite. If practicing the latter, there are fewer possibilities to interpret the message, look for meaning, understand pauses, seek relationships and look for empathy.

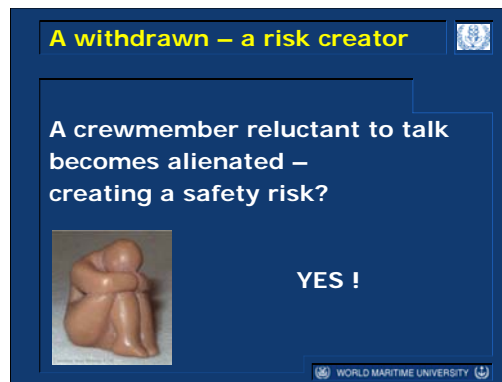


It is puzzling that the communication competency least taught in schools is *listening* (at least in the Western world). Worldwide, very few people know how to actively listen. Too often it happens that a WMU student cannot complete a sentence (no rule without exemption) during group-work assignments etc. The reason is that often group members become too exaggerated or a speaker's English is too long-winded (uncertain of getting a message across) or simply that his or her English becomes too weak in certain contexts.

To clarify talk, paraphrasing is recommended. This is an active listening habit that is essential when the crew's English is weak. By repeating the other person's talk in your own words (to make isomorphic attributions) it becomes easier to understand meaning and it also is an assurance of understanding. In multicultural communication, one should also be particularly careful to avoid uncommon or esoteric words; do not say e.g. efficacious but effective.

Stereotypes are attitudes that we attribute to a person's characteristics based on the group to which that individual belongs. In stereotyping we attempt to make it easier to predict another person's character and possible behavior so as to reduce our own uncertainty. If our prediction of behavior is wrong there might be a conflict in understanding. An ability to predict behavior is not something we are born with, but we often need to use typifications for social problems. Aristotle's way of thinking is widely adopted in the West and it is certainly a different way of thinking to Confucius, a representative for Asians. Such differences reflect disparity in cultures.

New competencies are required in order to make cultural differences a resource and to facilitate interactions with those who do not share the same values. Communication across cultural boundaries is difficult; the danger is that a reticent and non-communicative crewmember is an inherent safety risk. The reason is understandable because of weak English or large power distance.



Crewing

According to Mortimer (2005), there is an increased demand for senior officers from former Soviet Union countries (FSU). A good reason for a demand is their high level of skill; well comparable to Indian officers. One evident reason is financial: EU short sea operators have less crew home transport costs. Another reason for moving recruitment from Asia to Eastern Europe could be that the cultural differences are less striking. A fourth reason (not verified) could be the pronunciation of English of crewmembers from FSU countries is reasonably good and they offer acceptable communication skills; besides, low crew-cost is no longer a major driving argument to reduce operational costs. More important is mustering a crew with good knowledge and skills. Officers serving on modern ships command very expensive units, hence owners dare not risk ships being detained by port state control officers (PSC) because officers and ratings are not up to standard on communication and cultural awareness aspects.

A genuine, classic owner, with a fairly small number of ships, might have a more personal link to the crew than a mega owner, who might not be known by individual crewmembers. The link between crew and owner must be more personal. This is a

significant piece of STCW and ISM concerning the owner's commitment to seafarers, not only the opposite.

A good code of conduct ensures that the officers are onboard for the same duration of time as the ratings. This is sometimes not practised because the air tickets are more expensive for EU owners getting crew from Asia compared to Eastern Europe i.e. crew stay onboard for a longer time than officers that are recruited from Europe. It is also bad practise to allow an officer to dine with his national rating colleagues. Officers should dine with other officers, independent of their nationality. When sailing with officers from the ship's flag-state and ratings from other nations/cultures/religions, it is strongly recommended that the ship's boatswain be of the same nationality as the ratings; the work morale will then be healthier.

People who become members of a ship's crew do not necessarily love the sea. They muster for the sake of making a living. Therefore, not always, we find that the very best suited people are not going to sea. A ship is an expensive enterprise that deserves good calibre people and very good officers and this is "required" in the ISM Code. A person with e.g. a criminal past should not consider a career at sea. How can owners be assured that crew is assenting? Presumably, if the seafarer has the same nationality as the owner it becomes easier.

Normally, a person with different views and ideas is an asset. Different thinking comes with varied cultures and religions. New ideas should be welcomed in a competitive environment. It is better to have different ideas than no ideas at all. Therefore, people from other cultures (thinking differently) and women (who usually also think in another way) should be more than welcome in the industry.

Further, the predicted world officer shortage will make it necessary to muster different nationalities; an unrestricted international crew would reduce manning limitations. Barber International has beliefs on this (Hand, 2005). Owners can get the best crew from an extensive selection. A further option might be to waive the requirement, which many countries have, of having captains of the same nationality as the ships flag.

According to Malone (2000, p.104) optimised manning is "... the minimum number of personnel consistent with human performance, workload, and safety requirements, and affordability, risk, and reliability constraints". Ship manning reductions increase the risk of human error. Therefore, the minimum manning level onboard ships with a mixed crew should be higher in number than with a homogeneous crew. Owners should be proactive and increase their manning-levels. This will also increase the chances for a crewmember to find somebody alike to talk to, reducing alienation and hence the possibility that the individual will be a safety risk.

Gonzalez (2000) found that the factor most important in improving relations onboard in the Spanish merchant marine is the officers' commanding abilities. Beside officers' management skills, I would like to add communication abilities. Gonzales' second finding was the character of other crewmembers. It looks as if character has a linkage to ethnicity.

The Filipino National Maritime Polytechnic (Devanadera, 2003) did a study to determine the problems and issues encountered by Filipino seafarers in a crew of different nationalities. It found that 70% of Filipino crewmembers were less than 40 years of age and only 5% completed high school. 66% of the respondents (1140 persons) did not encounter any problem working with other nationalities. However 31% (a high figure) said otherwise and they mainly referred to problems with superiors. Communication and languages were the most commonly encountered problem; a poor command of English. "Raising of voices or shouting when giving orders were (sic.) negatively received by Filipino seafarers" (ibid, p.4). This result aligns well with the Spanish research above. Problems related to attitude were: arrogance, superiority complex, racial prejudice and ethnocentricity. The report also finds that Filipinos complained they were made uneasy by excessive drinking by colleagues. Filipinos were also distracted by their colleagues' body odor and this affected interaction. In summary, the report found that problems are mostly culture-related. It is recommended that prior to their deployment, crew be given a course to familiarize them with cultures they are assigned to work with to avoid stereotypical behavior that may create racial bias and

misunderstanding. The study recommends a *Code of Conduct for Mix Nationality Crew* (ibid, p.6).

If you are a good leader I am a good follower (Knudsen, 2004) holds good for any type of mixture of people; but how many of us are born leaders? Not many, but we normally can learn to be. Part of this learning is cultural awareness. IMO has very little of this in its model courses. A summary of the hours dedicated to cultural awareness in the IMO model courses adds up to an average of about 1.7 hrs. (Horck, 2003).

If a crew has the skill and knowledge with reference to PS controls and flag state (FS) inspections, this is normally satisfactory to Maritime Administrations (MA). PSC officers *randomly* decide what to look at, besides checking certificates; seaworthiness is not determined and a protocol of eventual deficiencies is issued. FS inspectors follow checklists - a certificate is issued, including *eventual* other issues, if the ship complies with requirements. If ever checked, these two assessments only assure that the crew has command of English language needed for ships safety i.e. technical words and commands. The ISM audits require *compliance to a system*; hence crew communication capability should be extended to more than the bare safety of the ship and its crew. These three MA controlled verifications that control language are not enough, bearing in mind that communication in a crisis situation, an action of the unknown, is very unpredictable. All onboard should be competent in the ship's working language, not only to manage work and safety issues, but also to be able to socialise. If not, the crewmember will be alienated and this may indirectly create a safety risk. Surveyors and inspectors should be alert to specific conditions that can be symbolic of larger problems. Perhaps, the definition of safe manning should be supplemented with cultural awareness and wider communication skills. Incidentally, it is worrying that most MAs in the world, all except three, delegate the ISM audit to a class society.

Many tanker-owners hesitate to sail with mixed crews because the oil-majors, with their vetting procedures, are not in favour. This is a subjective view, which I do not have full support for.

The Oil Companies International Maritime Forum's (OCIMF) (2004) *Tanker management and self-assessment, a best-practice guide for ship operators* (TMSA) is strictly used by most oil-majors. TMSA has twelve elements for the owners to follow; two (three) of them are directed at our issue: language skill, personal interaction and cultural awareness.

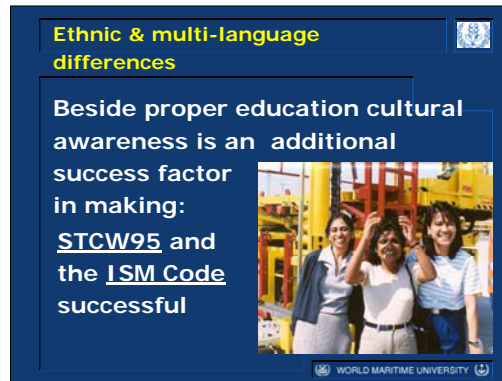
Element 2, Recruitment and management of shore-based personnel, stage 1: The company has a written plan Induction (of new recruits) covers all policies including safety, health, environment, quality, business ethics and cultural awareness (OCIMF, 2004, p.10, my parenthesis and underlining).

Element 2, Recruitment and management of shore-based personnel, stage 4: The company promotes appropriate interpersonal skills training. (ibid, my underlining).

Element 3, Recruitment and management of ship's personnel, stage 2: Procedures cover a range of factors including previous experience, age limits, ability to communicate in a common language and (ibid, p.12, my underlining).

These elements are not only a guide for tanker operators but could well be used for any ship operation. However, emphasising the above elements, also indicates that the reason for this paper is something owners should pay special attention to; it may be crucial in minimising accidents.

Bridge Team Resource Management can be a problem if the members do not harmonise and communicate effectively with each other; therefore, this has become an additional "challenge of ensuring crew social and cultural compatibility ..." (Amanhyia, 2005, p.3), for the owners.



Management styles

One can perhaps formulate two different reasons why mixed crewing has become a challenge:

- 1) One reason might be that old-fashioned management styles still are practiced. Younger generations worldwide perhaps are not ready to accept this. We have a clash.
- 2) When flat management is practiced, as in many industries ashore, we try to practice/implement *teamwork* onboard. Teamwork, perhaps not always applied in a correct way because it certainly does not mean that the captain is thinking loud. Teamwork is by necessity limited by the responsibilities of the ship's captain. It may also be that some crewmembers prefer to receive clear and direct orders.

I am inclined to agree with the opinion that we have gone too far in practicing flat management onboard. The majority of international crews are not ready to accept this, especially when those who are going to cooperate do not know each other and, in addition, have cultural differences.

Ship operation is not quite suited for too many discussions. Crew live under emergency-like conditions; on 24 hours stand-by. In an emergency one has to have a strong leader. So, why not learn to live with it from the very beginning – no confusion, no guessing!

Currently, the issue of culturalism is at the top of the political agenda. However, what is evaluated as troublesome at one time and in one place might not be evaluated as troublesome in another time and place. Perhaps, if we wait a decade or two self will

solve the problems. Johansson (2004) has published an interesting book "*The Medici Effect*" which has become a bestseller in the USA. He shows how industries ashore that have purposely employed foreigners have succeeded brilliantly realizing the benefits from diversity. Why not so in shipping? Shipping cannot wait two decades. Perhaps the industry is too conservative and not yet mature to take advantage of this mix. Scandinavia never had strong colonies compared to some other European countries. Many Scandinavians have never realized what benefits there could be. Perhaps, this is why today some owners dare not confront the unknown.

Advantages

What are the benefits today? To be realistic, is it possible to identify a substantial factor in favour of mixed crews? The answer is yes, but not with the management practices in use today and not with the poor knowledge of cultural awareness that many managers have.

Below are seven (obvious) statements of the possible advantages of a multi-cultural crew:

- 1) Crewmembers from different cultures may tend to use different intellectual processes and patterns, providing a diverse range of responses and input
- 2) Customers may benefit from being able to choose to deal with a crewmember who is culturally or linguistically from the same background. This may make business easier or faster.
- 3) By ensuring a broad mixture of nationalities, the captain's authority is unlikely to be challenged by strong national groupings.
- 4) The larger the pool of possible crewmembers, the more likely it is that excellent staff can be recruited. By applying artificial limitations, shipowners are reducing their chances of recruiting the people they need.
- 5) By working in a multicultural crew, each member's knowledge of the world will be improved. This may be of advantage to the company later, if a seafarer transfers to a shore-based job where such knowledge can translate directly into a business advantage.

- 6) In themselves, cultural differences can be business advantages; for example, the lower alcohol consumption of many Asian seafarers is likely to improve safety. Such differences may also impact on other members of the crew: an individual from a hard-drinking culture may be influenced to moderate his behaviour to more appropriate levels.
- 7) Recruiting seafarers from developing countries often provides support to those countries from remittances sent home to families. The impact on the economy provides a spur to improve maritime training in those countries, which in turn again improves the pool of candidates from which shipowners may recruit.

The benefits of cultural differences depend on *respect* being shown. People should be happy to pass on their knowledge to others, especially safety; generally nobody should be afraid of administering a rebuke. Danish owners appear to handle crew mixtures well. The reason could be that gentle but responsible management is carried out by way of a Danish smile - *det Danske smil*.

Conclusion

Regrettably, today there are not many encouraging arguments for mixed crewing. Not until we start to realise that we 1) can learn about other cultures, 2) must adapt a stronger leadership, 3) must understand what really is behind the concept of teamwork and 4) make additional efforts to communicate clearly, without using language as a tool for domination. Orders must be repeated and nothing taken for granted. A clear corporate culture has to be introduced.

If we follow the ISM Code and pay attention to the routines and procedures against all identified risks then possibly some advantages can be found in a mixed crew. As A.P. Möller says: "*rettidig omhu*" – preventive care. This should indeed be applied to people, the best investment target for success and progress. Send the crews to Bridge Resource Management Courses, respect knowledge, learn from the *Herald of Free*

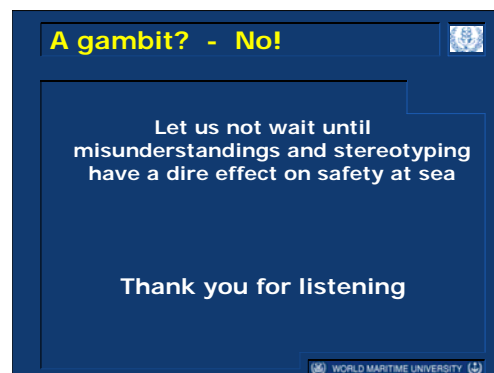
Enterprise and look at the ship and its environment in the broad perspective. Work as a team, but first learn what teamwork is.

If the study of multi-cultural issues is introduced into the curriculum in national maritime education, perhaps fewer accidents/incidents will occur onboard. Owners and others in the shipping industry will certainly find advantages from the differences. Maritime education and training institutions should also consider the communicative competence of those training to become officers. A further analysis of competence should include the skills of being able to adapt to different social situations.

People solve problems more in teams today and that is why it is important to employ staff with a good social competence; perhaps it is more important than employing people with high intelligence (IQ).

Lloyds' List (2005, p.7) writes "there has been insufficient research done on the attitudes of modern mariners and the effects of everything from multicultural crew to ... in modern ships". And Grey (2005, p.6) adds: "It is important that the industry is at last putting a growing amount of resources into the human element". Let us not wait until misunderstandings and intolerance have a dire effect on safety at sea.

Ladies and gentlemen, if any of you can add to my list of the *positive* aspects of mixed crewing, I would be delighted to hear from you.



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MET students

MET professors

Can we communicate?

Do we understand each other in a multi-cultural shipping environment ?

Workforce mobility

Ship's crew

Company board rooms

WORLD MARITIME UNIVERSITY