Effective Training for International Cross-Cultural Collaboration and Leadership

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Yvette Durazo
State of California

Chapter 5

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Yvette Durazo
National University San Diego, USA

Margaret Manning
California State University – Dominguez Hills, USA

Giuseppina Wright
California State University – Dominguez Hills, USA

ABSTRACT

The purpose of this chapter is to share effective training methods designed to prepare business leaders for global cross-cultural collaboration and for the preparation to be utilized by practitioners, theorists and researchers from fields as diverse as humanities, sociology, psychology, Alternative Dispute Resolution (ADR) and business. The chapter analyzes existing literature with real-life case studies, such as integration policy in Sweden, the teaching of International Peacebuilding, training for Alternative Dispute Resolution in Mexico and first-hand observations of Morocco. Chapter findings suggest that experiential learning or learning-by-doing works best to effectively instill cross-cultural collaboration to shape global leaders. The authors propose further research be conducted to measure qualitative and quantitative results of cross-cultural training and implementation.

INTRODUCTION

Technological trends in the last 25 years not only made the world smaller, but also improved global access to the internet. Moreover, international cross-cultural growth has been fueled by trends such as (i) global business and outsourcing; (ii) continental alliances like the European Union (EU) and the Union of South American Nations (UNASUR); (iii) common currencies, such as the Euro and BitCoin (Snyder, 2014); (iv) free trade agreements, such as North American Free Trade Agreement (NAFTA Secretariat); (v) Free Trade Zones, such as Tangiers in Morocco (Benchemsi,

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2008); and (vi) transportation advances, including the widening of the Panama Canal (Wilkinson, 2014) and the construction of the new Tanger Med II port in Morocco (Benchemsi, 2008). These modern trends enable connections around the world and, at the same time create an urgent need for training of cross-cultural collaboration and leadership. Hence, as the world has shrunk due to technology and intense global commerce, companies face barriers as they encounter different cultures, values and communication styles. Hofstede (1983) found 50 years ago that "management was something universal" (p. 75). Differences between business partners were expected to shrink and eventually dissolve according to a set of principles called the convergence hypothesis (Hofstede, 1983). However, the genesis of the European Common Market, which later became the European Union, made it clear that convergence was not the solution for future business leadership, development and practice.

The chapter analyzes research on cultural framework, discusses collaborative terms, examines current global leadership training techniques, uncovers on-going problems and introduces implementation of cross-cultural collaboration tools and methods, including case studies of Alternative Dispute Resolution (ADR). The case studies illustrate and propose methods to facilitate conflict resolution and global collaboration. One case study describes the challenges of Swedish integration policy, another discusses teaching International Peacebuilding to undergraduate students and the last case study focuses on practical ADR training for attorneys in Mexico. Finally, the chapter addresses challenges to successful international cross-cultural collaboration and proposes essential components for training programs for effective global leadership.

BACKGROUND

Complexity of International Collaboration

Collaboration is difficult and complex, particularly "…in reality of the international field" (Marsick & Cederholm, 1988, p. 11). Pedersen's research determines that cultural identity issues such as language, culture and religion can be more complicated than socio-political differences (2006). Therefore, training leaders on the basis of the common ground of recognition and dignity can foster collaboration and prosperous business and organizational development (2006). Western business practices typically promote scientific models with linear cause and effect, promoting what Kimmel refers to as "scientific knowledge" (2006, p. 644) that seeks to simplify complex issues. For example, Requejo and Graham (2008) observed American business models approach complex tasks sequentially and settle issues one at a time. In contrast, non-Western cultures discuss issues using a holistic approach in which "nothing is settled until the end" (Requejo & Graham, 2008, p. 29). The complexity theory of multiculturalism assumes that reality is more complex than simple theories and is described by Pedersen as "…chaotic, complex, non-linear dynamic" (2006, p.657). International collaboration frequently adds another dimension of uncertainty. For example, the giant British supermarket chain, Tesco's Fresh & Easy markets failed in California within five years, even though Tesco "dispatched executives to live with American families, peek into their refrigerators and trail them on trips to the grocery store" (Li, 2013, para. 1).

Global Expansion

Businesses, particularly transnational corporations and technological sectors, created a global need to study other cultures. For example, the American company Nike has 715 factories in 44 countries which employ 984,136 people (Nike, Inc., 2014), making it essential to assess, define and consider the culture(s) of host countries to enable successful partnerships. Thus, as companies experience barriers and conflict while they encounter different cultures, cross-cultural training becomes not only a tool, but a global necessity.

In 1982, Naisbitt predicted a global marketing expansion in the blockbuster book "*Megatrends*," specifically the transition from a national to a global economy, free trade and the emergence of free markets, such as the North American Free Trade Agreement (NAFTA). NAFTA eliminated trade barriers and tariffs among Mexico, Canada and the United States and created opportunities for investment among the three countries (NAFTA). The NAFTA program opened the door for U.S. companies to relocate manufacturing plants, called *Maquiladoras,* throughout the Republic of Mexico, which created Mexican manufacturing jobs for U. S. import products and effectively lowered the price of goods to the final consumer (NAFTA, 2012; Ruiz, 2009).

After 20 years of existence, NAFTA has had its successes and some challenges. One challenge was the different legal systems and labor laws of the three countries (NAFTA Secretariat, 2008). To overcome these inherent differences, Alternative Dispute Resolution (ADR) was adopted as the preferred method for resolving disputes arising from international business transactions. ADR is an alternative to the litigation process and is classified into at least six types of conflict resolution: negotiation, mediation, conciliation, conflict management coaching, collaborative law and arbitration. The NAFTA Secretariat is the Non-Governmental Organization (NGO) responsible for the administration of dispute settlement provisions of NAFTA (NAFTA Secretariat, 2008). The NGO quickly recognized the importance of facilitating dispute resolution arising in private sectors due to international commercial contracts. As a result, author Y. Durazo is currently training attorneys in Mexico to utilize ADR processes such as mediation, conciliation and conflict resolution systems to manage business disputes between Mexico and the U.S (personal communication, August 15, 2014).

The U.S. pioneered the initiative to pass the Alternative Dispute Resolution Act in 1990 by U.S. Congress, subsequently authorizing and encouraging federal agencies to use ADR processes (Katz & Flynn 2013). In March, 2014, the President of the Republic of Mexico, Enrique Peña Nieto (Presidential Office of the Republic of Mexico, 2014) made crucial changes to Mexican federal judicial process by adopting ADR processes and oral trials to provide a more agile, transparent and balanced justice system. Mexico continues to make economic progress and offer international business and labor opportunities. It can be said that NAFTA is the catalyst of change and transformation of ADR techniques into organizations (Gruben & Kiser, 2001).

Organizational Learning as Alternative to ADR Mediating Culture

If alternative dispute resolution is not used to bridge culture then the first step to bridge cross-cultural differences involves an understanding of the word culture. Author G. Wright (2014) defines culture as a collective of religion, language and values that defines group action, modes of communication and group interaction with its own members and other groups (personal communication, August 15, 2014). In tandem, Hofstede (1983) defines culture as "collective mental programming; it is a part of our conditioning that we share with other members of our nation, region, or group but not with other members of other nations, regions or groups" (p. 76). Understanding the dynamics of culture helps inform leadership challenges of a global economy.

Individualistic vs. Collectivist Values

Conducting business across cultures usually results in some form of conflict for all parties, especially between individualistic and collectivistic management styles. Khelifa (2009) found that "cross cultural conflict complicates the learning environment resulting in confusion, stress and frustration" (p. 1). In an individualistic environment, members of the group look after their own interests, while a collectivist culture offers status by in-group membership privileges. Hofstede (1983) concluded that "individualism is statistically related to that country's wealth" (p. 79) and ranked the United States among the highest of 50 countries on individualism index (p. 80). In contrast, egalitarian countries, such as Sweden, favor group performance instead of individual success and score higher on the collective scale. As a result, doing business in Sweden requires consideration of the entire group, with a shared understanding that the organization makes decisions with everyone's interest in mind. G. Wright (2014) observed that Swedes generally operate on the premise of equality, dislike preferential treatment and frown upon disrespectful behavior (personal communication, August 15, 2014). This observation concurs with Katz's (2007) findings that "Swedish culture is not one of strong individualists, at least not in the workplace… [with] rare elements of competition across business teams" (p. 1). On the other hand, U.S business operations value individualism, personal responsibility and direct, low-context communication exemplified by "…the John Wayne style of shoot first, ask questions later" (Requejo & Graham, 2008, pp. 20-21). In addition, an individualistic society may provide managers with specific tasks on how to deal with other cultures, which, according to Lee (2007), "do not internalize changes in attitudes and values" (p. 17).

So, what happens when businesses from individualistic and collectivist management styles must do business together? Simpson and Luinen (2009) suggest finding "a good fit" and define it as "…a match between the organization and its staff members, processes and systems" (p. 4). As organizations attempt to find this "good fit" they should focus on understanding how they view themselves and use this understanding to critically assess their own structure. In other words, each organization should use reflective practice, which involves on-going self-assessment and awareness. Self-awareness related to cross-cultural collaboration and leadership is defined as "…a process of reflection and learning …[to gain] insight into how they view clients that are culturally diverse" (Collins, Arthur & Wong-Wylie, 2010, p. 340). Self-reflection compels each organization to levy its own cultural values while concomitantly reviewing the values of its potential business partner. For example, an American organization doing business with a Swedish partner should respect the entire team and avoid giving any stakeholder privileged treatment. In addition, a typical Swede does not enjoy being singled out even if it is meant as a compliment. In contrast, a Swedish stakeholder should acknowledge American stakeholders in terms of rank and hierarchy within the organization.

Masculine vs. Feminine Values

The first step to meld a masculine organization with one of feminine values involves understanding that feminine and masculine are not intended to be taken in a literal sense, but, rather, are regarded as "social role divisions" (Hofstede,1983, p. 83). Hofstede (1983) goes on to suggest that a masculine society reflects social values that prioritize assertive and dominant roles, such as performance, achieving goals and making money. Therefore, examples of masculine countries based on Hofstede's definition include Japan, USA, Germany, Venezuela, Mexico and Italy.

In contrast, Hofstede (1983) ascribes feminine values to societies distinguishing characteristics such as quality of life, preserving environment and helping others. Examples of feminine countries based on this definition include Sweden, Norway, Denmark, Finland and the Netherlands. Consequently, successful collaboration between a society of masculine values such as Japan and a feminine society such as Sweden should include leadership that is willing to understand and adapt to each stakeholder's objective. Although performance is certainly a business factor in countries such as Sweden with its feminine values, more important considerations are made for work conditions, solidarity and horizontal management (G. Wright, personal communication, August 15, 2014). For example, a Swedish business is not likely to compromise on the safety of its workers in order to enhance the bottom line, nor is it associated with personal shame or blame should the business prove unsuccessful. Along the same lines, a Swedish business doing business in Japan should respect the personal responsibility assigned to Japanese stakeholders as well as the formal hierarchy of management. The divergence between feminine and masculine values explains why New Zealanders, who appreciate the feminine values of preserving a pristine environment, ran afoul of the masculine U.S. when it banned U.S. nuclear-powered submarines from its ports in 1986 (ABC News, 2014). Chapter authors recommend sensitivity training and cultural education take place prior to engaging in business with cultures ascribed masculine and feminine values.

Case Study: Integration Policy as Both Effective and Lacking Cross-Cultural Collaboration and Leadership in Sweden

Author Wright, born to an Italian father and German mother (personal communication, August 15, 2014), was raised in the relatively small country of Sweden, which has a population of approximately 9.7 million people (Trading Economics, 2014). During the 1960's Sweden actively recruited to expand its industrial work force, which attracted and coincided with a supply of European labor. The lack of work in post-World War II Europe matched the demand for labor in Sweden, which led to an influx of first-generation immigrants who became part of Swedish society. Swedes and immigrants shared common ground to meet their "core concerns of survival, recognition, and dignity" (Pedersen, 2006, p. 656). The first-generation immigrants were humbled by the equality and opportunities Sweden had to offer and were encouraged to adapt and assimilate into their new home's cultural framework. The democratic nation of Sweden offered language and cultural training classes to the immigrants to speed up the integration process. Growing up in Sweden, as a second-generation immigrant, author Wright appreciated the abundant opportunities and universally high standard of living in Sweden (personal communication, August 15, 2014). Wright's parents were both products of World War II and had nothing left to gain in their home countries. They met in Sweden and made efforts to "fit in" and took pride in becoming productive members of Swedish society.

Author Wright's parents went to Swedish language school upon arrival in their new country and spoke Swedish in the home (personal communication, August 15, 2014). This exemplifies physical cultural intelligence which includes learning the language to demonstrate genuine willingness to "enter the other's culture" (Earley & Mosakowski, 2004, p.141). In addition, G. Wright's family acknowledged and took part in Swedish culture and traditions, while maintaining a distinct Italian heritage and family life. In other words, her parents quickly called themselves Swedish by definition, yet did not have to compromise their inherited identities (G. Wright, personal communication, August 15, 2014). This assimilation process confirms Pedersen's (2006) theory of multiculturalism, in which conflict is reframed as cultural differences, so people can disagree without either of them being "wrong" (p. 667).

Another example of the Swedish integration policy was the opportunity for second-generation students to participate in "home language classes," which were voluntary classes of the second language spoken in the home (G. Wright, personal communication, August, 15, 2014). The language classes demonstrated the Swedish government's good faith effort to accommodate the survival of the immigrant's own language and culture. From Wright's perspective as a second-generation citizen, the government immigration integration was effective as she identified as Swedish first, yet proudly maintained an Italian heritage (Wright, personal communication, August 15, 2014). To illustrate, G. Wright attended Swedish schools and adopted Swedish mainstream traditional celebrations such as Midsummer, but maintained links to her Italian ancestry by attending Catholic Church and Italian cultural clubs. Her observation then, and still, is that most immigrants during that time period adapted in the same manner and, as a result, there was little conflict at a national level (G. Wright, personal communication, August 15, 2014). Thus, Swedish integration during the 1960's to the 1990's was successful by welcoming and accommodating immigrants with equality and opportunities while simultaneously allowing the future Swedish residents to adapt, assimilate and receive mutual respect for their original cultures. In other words, the immigrants created Kimmel's (2006) "micro culture of common meanings, norms of communication and behavior, shared perceptions and expectations, roles and relationships" (p. 625).

Recent Migration

In contrast are author Wright's concerns with challenges of the current Swedish integration trends and policies (personal communication, August 15, 2014). According to the Ministry of Integration and Gender Equality Sweden, more than one in ten inhabitants of Sweden in 2002 was born abroad. In addition, Sweden has inhabitants from 203 countries (2009), which is very diverse for a small size country. Furthermore, the Ministry of Integration and Gender Equality Sweden reports that present-day arrivals come predominantly from Syria, Iraq, Somalia, Russia and Afghanistan as refugees seeking asylum (2009). Thus, many come from violent backgrounds of war, torture, political persecution, famine and mass killings. Author Wright suggests that language barriers combined with psychological and emotional wounds makes it more challenging for refugees to assimilate into the Swedish workforce at the same rate as past immigrants. Pedersen's (2006) multiculturalism theory implies that people with "...few overlapping in-group memberships" have a harder time assimilating (p. 658). *The Local* reported that Sodertalje, a development of Stockholm, has over 30,000 Syrian refugee residents, representing one third of Sodertalje's population (2014), thus earning the nick name "Little Syria" by other residents of Stockholm (G. Wright, personal communication, August 15, 2014). In addition, another development called Rinkeby, is commonly referred to as "Little Mogadishu" due to its majority of Somalian residents (G. Wright, personal communication, August 15, 2014). Wright observed segregation along ethnic lines in these two communities, as a two-fold result of governmental placements and newly arrived refugees migrating to familiar territory. For example, in these two communities, newcomers can walk to the town square, speak their native tongue, attend mosque or church and enjoy the familiarity of their own culture (G. Wright, personal communication, August 15, 2014).

Integration Problems

Author Wright notes the barriers of language and religion as catalysts for confusion and the failure to establish trust for host country and asylum-seekers. According to the Swedish Tax Ministry, Sweden has an average tax rate of 47% (Skatte-Verket, 2010, p. 10) making the cost of accepting refugees noticeable to citizens contributing to the common governmental welfare system. Swedish people appear to be experiencing an identity crisis (Rothman, 1997) over competition for scarce resources (Deutsch, 2006) because Sweden prides itself on universal healthcare, dental care and free public schools. This may cause parties to make attributions about the other's character and further escalate conflict (Kimmel, 2006). In addition, Klare's (1996) dire prediction that unemployed youth would be attracted to drug trafficking, gangs, extreme religious groups or migrate to more affluent countries has been fulfilled. Moreover, the challenges of integration seem to coincide with the expansion of the European Union (EU), which was designed to create free trade zones and common currency. However, the EU has become a victim of its own success, as there has been a backlash from the wealthier member states, such as Britain and Germany, against the "poverty migration" (Chu, 2014, A4). Hence, anti-immigrant activists spread fear of a flood of newcomers "sponging off their welfare systems" (Chu, 2014, A4).

CHALLENGES OF CROSS-CULTURAL TRAINING

Terms of Collaboration

To create successful cross-cultural collaboration, it is advisable for each *party* to engage in cultural, language and communication training. However, these training sessions need to define key terms of collaboration, such as empowerment, self-determination, disclosure, reflection and truth-telling. Raider, Coleman and Gerson (2006) suggest introducing "…the use of a common vocabulary" to enhance cross-cultural group experience and training (p. 696). For example Erbe (2011) defines empowerment as "The restoration to individuals of a sense of their own value and strength and their own capacity to handle life's problems" (p. 66).

In addition, self-determination can also be a tool to create collaborative deals because it safeguards mutual engagement and enables creativity of alternate solutions. According to Erbe (2011), self-determination involves a "…personal decision in full knowledge of different courses of action" (p. 84). In other words, self-determination would help stakeholders identify alternate teamwork tactics or help recognize other modes of collaboration. Moreover, disclosure and truth telling are other crucial terms of collaboration used to determine the most important components for stakeholders. Lerner (1993) defined truth-telling as "…closely linked to whatever is important in our lives and the foundation of self-regard which requires honesty…" (p. 15). Full disclosure in business deals may include integral values or mission statements of the organization.

Bridging Theory and Practice

In addition to the challenges of defining collaboration in all its rich detail, it is equally important to understand that international training can present challenges. Often, cross-cultural training is presented as a simplistic quick-fix for collaboration, such as, the one-day crash courses touting "maximize your business success in Europe, Africa and Asia" (Leadership Crossroads, 2014, para.1). However, one of the most important challenges in an international setting to is to bridge the gap between ideal cross-cultural collaboration and the reality of how to train managers, or the gap between theory and practice (Argyris & Schon, as cited in Marsick & Cederholm, 1988).

Revans, an early proponent of action-learning, or learning-by-doing, observed that "people learn best from and with one another while tackling real-life problems" (as cited in Marsick & Cederholm, 1988, p. 4). Learners developed "questioning or Q insight" from their own experience, rather than from experts teaching "programmed or P knowledge" (p.4). Revans further proposed that

Q insight is developed through cycles of action in groups followed by reflection. Therefore, when learners are convinced they need P knowledge, they are more receptive to acquiring it. This model advocates that people have "unlimited capacity to learn Q insight," but a "limited capacity to absorb the P knowledge" (Revans, as cited in Marsick & Cederholm, 1988, p. 4). Yet, U.S. businesses have favored expert P knowledge dispensed by coaches and trainers in corporate workshops to prepare upper management for international assignments (Coutu, et al., 2009).

Limitations of Cognitive Training

Cross-cultural collaboration and training have limitations. One of these limitations is the cognitive restraints related to intelligence levels. According to Goleman, effective leadership is not limited to intelligence, but rather "IQ above 120 loses power as a predictor of success" (as cited in George, 2012, p. 34). Thus, effective leadership entails personal style and skills that can be learned, and something called "emotional intelligence" (EQ) which comprises four categories: self-awareness, self-management, social awareness, and relationship management (Goleman, as cited in George, 2012, p. 34). To support this claim, George (2012) interviewed 125 leaders who were members of *True North* leadership groups and found that EQ starts with each leader's sharing and accepting his/her "life story" and "the crucibles" s/he has experienced with the group (p. 34). Therefore, George (2012) supports chapter authors' recommendations that effective cross-cultural collaboration and training must include personal experiences, challenges and real- life scenarios. Other limitations of cognitive leadership training include providing honest feedback and sharing "blind spots" (p. 34), similar to the Johari Window (Erbe, 2003) described as "…a window [that] demonstrates the importance of seeking feedback about how others see you. Its blind corner represents what is not known to us but seen by others" (p. 76). Moreover, the results from M. Manning's class where students internalized appropriate cultural behavior concur with Fambrough and Hart's findings (2008) that emotional involvement or "Emotional Intelligence" (EI) is essential for successful training programs. They describe EI as understanding how different cultures view the role of emotions and insist that seminars, discussions and lectures alone are unlikely to get at the emotional aspects of cultural misunderstandings.

Earley and Mosakowski (2004) go even further to introduce the concept of *Cultural Intelligence* (CQ) as "an outsider's seemingly natural ability to interpret someone's unfamiliar and ambiguous gestures the way that person's compatriots would" (p. 140). They divided CQ into three sources: (i) the head, or the source of cognitive CQ, which involves "rote learning about beliefs, customs, taboos of foreign cultures"; (ii) the body, or the physical CQ, which includes speech, non-verbal body language and actions and (iii) the heart, or the emotional/motivational CQ which covers confidence, adaptation, ability to make friends and mastery (Earley & Mosakowski, 2004, p.141).

SUCCESSFUL TRAINING COMPONENTS

Action Learning for Successful Training

The Swedish Management Institute of Lund (MiL) action learning model requires participants to learn from each other and utilize outside resource persons to challenge traditional modes of thinking. Participants develop their personal models of leadership through a combination of activities including real-life team business projects, seminars, personal reflection and discussion (Marsick & Cederholm, 1988). In addition, Marsick and Cederholm (1988) advise that developing personalized leadership models are especially relevant for managers working in culturally diverse settings. They further maintain that most corporate leadership training programs tend to focus on just one aspect, such as the personality of the leader, or competence in tasks or ability to navigate an organization. However, professional competence alone is insufficient, which is why cross-cultural training programs must be innovative, fluid and should include cultural awareness and interpersonal skills.

Feedback and Reflection

Successful cross-cultural training requires perpetual feedback and reflection. Self-reflection can be evaluated with the help of the Johari Window (Erbe, 2003). An example of a reflection exercise utilizing the Johari window can be a a group exercise where each member writes down 3 to 5 positive observations of self and subsequently compares notes with other group members. The reflection exercise has great significance for cross-cultural collaboration because it fosters mutual understanding and reduces misunderstandings. Self-reflection frequently includes keeping journals because those who "actively reflected on their experience will be more likely to learn quickly and deeply" (Terrell, 2011, p. 201).

Candid feedback is an integral part of cross-cultural training, which includes debriefing videotaped role plays, 360-degree feedback from group members and their circle of supporters (Guttman, 2012). Essentially, 360-degree feedback involves each person receiving a full round-circle feedback and evaluation from peers, professor and self. Author Y. Durazo uses 360-degree feedback for attorneys who participate in mock mediations. As a result, she can observe an increase of the participant's practical mediation techniques and self-awareness (Y. Durazo, personal communication, July 7, 2014). Guttmann concluded that feedback has to be seen "as a gift rather than a threat" (Guttman, 2012, p.11).

Author M. Manning used reflection for undergraduate students engaged in internships to train conflict resolution skills to middle-school youth in Los Angeles (personal communication, August 15, 2014). All student interns were required to write a journal entry about their expectations before they began their internship and after every meeting with the youth. Students' entries addressed questions like (i) What did I do well? (ii) What did I need to improve upon? and (ii) How did I add to conflict? At the end of the course, each intern gave an oral presentation based on her/his internship experience and reflections, including the part they played in it (M. Manning, personal communication, July 7, 2014).

Another example of reflection was author M. Manning's daily journal during her visit to Morocco, in which she recorded events, sights, sounds, smells, music, food, people and clothing, supplemented with collected memorabilia and photographs. It was through this reflective process that M. Manning began to question why Morocco appeared to have a similar history, demographics, language, religion and geography to Algeria, yet had escaped a ten-year civil war.

Organizations should also use self-reflection to evaluate their own cultural values as well as the values of potential partners. In other words, organizations should use reflective practice, which involves on-going self-assessment and awareness. Collins, Arthur and Wong-Wylie (2010) defined self-awareness as "a process of reflection and learning [to gain] insight into how they view clients that are culturally diverse" (p. 340). As a result, many practitioners agree that the first step in training is to develop the trainee's self-awareness, which includes "how their own culture is perceived by others and how its assumptions and strategies contribute to or detract from cross-cultural interaction" (Stewart, as cited in Kimmel, 2006, p. 634). This may be done through role plays to experience misperceptions and miscommunications directly or on video with pre and post discussions (Kimmel, 2006).

Another approach to self-reflection utilizes self-administered, pre-training surveys of a participant's cultural intelligence (CQ) as a baseline (Earley & Mosakowski, 2014). In addition, Coleman Raider Workshops (Raider et al., 2006) are based on an experiential learning model, which teaches adult learners "to make collaboration the preferred response to conflict" (p. 696). Its first module divides the group into two opposing parties; the role play is recorded on video and played back to provide a baseline to identify skills that need work and to promote shared learning. It is specifically designed to challenge learners to examine their preexisting theories about competition, collaboration and behaviors for resolving conflict, make them feel uncomfortable and promote self-reflection to modify problem behaviors. Raider et al. (2006) noted that "people may cognitively understand the principles of collaboration, but still persist in using the same competitive mode" (p. 702). Terrell goes even further and recommends training leaders to identify and suspend personal bias (2012). With clear understanding of cultures and mutual perceptions cultural gaps may be filled, thereby enabling successful cross-collaboration.

Effective Communication

When training leaders on how to collaborate across cultures it is important to recognize that each culture brings its own perspective and values to the table, especially in terms of effective communication. LeBaron (2008) notes that "the general ability to notice and respond to diverse communication, starting points and worldviews, tolerance for ambiguity, specific ability to respond effectively to power dynamics and other complexities – is essential to effective practice" (p. 47). Effective communication is not merely allowing the other party to speak, but to also listen intently, observe non-verbal cues, notice tone of speech, observe body language, gestures and facial expressions. In addition, effective communication requires parties to be tolerant and receptive to the other's cultural values.

Most likely, if a leadership team fails to communicate effectively, the partnership will not be successful no matter how appealing the business strategic plan. Simpson and Luinen (2009) note that although culture fosters a sense of identity, it can also create conflict by "setting up 'an us-against-them' mentality" (p. 9). Therefore, effective communication includes accurate translation of language and education of respective cultural values. As an immigrant to the U.S., author Wright observed that an American might say "How are you?" without expecting an answer because it is merely a social greeting. In contrast, Wright noted that words communicate the literal message in Sweden and the same question would be regarded as an inquiry of health (personal communication, August 15, 2014). This proves that, in the best interest of each party, an organization should research accepted cultural frameworks, including as many general practices as possible before engaging in cross-cultural collaboration. Stakeholders should strive to understand what is accepted and not accepted in respective cultures.

Effective communication in Western low context cultures often involves paraphrasing and reframing with stakeholders, or active listening, to ensure successful collaboration. Paraphrasing will ensure that organizational partners hear what is being said by stating the message in different words but with similar meaning. To illustrate, stakeholders may say "What I hear you say is..." or "What I think you are trying to communicate is..? Each party may include a question-and-answer session upon conclusion of the meeting or training.

Custom Designed Learning

Terrell's (2011) phenomenological study of 12 successful global leaders found that personal attributes included desire to learn, drive to develop competencies and use of intuitive learning. Other researchers identified attributes such as curiosity, a taste for risk and "courage" (Lee, 2007; Marsick & Cederholm, 1988, p. 11). According to Pedersen

(2006) some people are more capable of accepting uncertainty because they can visualize the alternatives available and make suitable decisions. A successful cross-cultural training program includes analysis of stakeholders' personal attributes to create a customized training program. Thus, the program recognizes personal attributes such as willingness to change and adapt (Brooke, 2012).

Ideal Behaviors

Numerous researchers advocate desirable behaviors to facilitate collaboration across cultures. For example, Cohen and Sunoo (as cited in Pedersen, 2006) recommend that negotiators practice behaviors to adapt to new cultures which include saving face and recognizing "the importance of outward appearances" (p. 257). The American Psychological Association also outlined guidelines for multicultural competencies, which include awareness of one's own assumptions in contrast to other worldviews (Sue, et al., as cited in Pedersen, 2006). In other words, cross-cultural training should include the stakeholders' self-reflection with focus on cultural awareness.

Working in Peer Groups

Another successful training component is working in peer groups over an extended period under the guidance of an experienced third-party, such as a coach, mentor, facilitator, or trainer (Coutu, et al., 2009; Hewes & Patterson 2012; Kimmel, 2006; Unruh & Cabrera, 2013). The benefits of group membership include feedback, commitment, team spirit, trust-building, accountability, sharing in a safe environment, and support. Terrell (2011) found that global leaders tested new behaviors, learned from mistakes and benefited from trial and error before the real event. Hewes and Patterson (2012) required trainees to report on their assignments at the beginning of each workshop and share how they applied key concepts between workshops.

Role of Third Parties

A survey of 140 professional coaches in the U.S. concluded that coaches are used to develop the leadership capabilities of high-potential managers (Coutu, et al., 2009). The survey also supported two basic rules for hiring a coach: willingness and independence (2009). Hewes and Patterson (2012) suggest that coaches are necessary and effective because they keep people focused and make them responsible. A third party can teach trainees to be more aware of different cultures, thereby avoiding misperceptions and errors of attribution. In addition, Kimmel found that the role of a third party encompasses feedback from other negotiators, mediators and trainers for increased awareness and capabilities (2006).

Personal Responsibility for Learning

Although practitioners point out the many benefits of training in peer groups, Guttman (2012) favors "*self*-coaching" for lower-level managers who do not qualify for high-priced coaches (p. 8). He cautions that "coachees" have to be willing to change their behavior permanently and to be held responsible for their own learning (2012). Therefore, participants ought to accept personal responsibility even in uncomfortable situations that are beyond the scope of their own culture, experience or perceptions. Basically, the participant has to be willing to train to be culturally advanced. The findings are supported by Unruh and Cabrera's (2013) study of executives, which stated "a do-it-yourself mind-set is key" and instructed managers to focus on experimental international training (p. 136). However, currently there is not enough training. Only a third of companies surveyed by the American Management Association in 2011 reported training programs for global leadership development (as cited in Unruh & Cabrera, 2013, p. 136).

Real Life Scenarios: Role Play

Author M. Manning recommends using realistic role-plays for effective cross-cultural collaboration training, as evidenced by the results of her International Peace building class described later in the chapter (personal communication, July 7, 2014). Manning's finding is supported by Kimmel, who advocates that effective training needs to be specific, use real-life scenarios and include current relatable topics (2006). Therefore, participants can be stimulated and engaged while using realistic and relatable scenarios. Foy agrees that effective action learning in organizational settings requires "real problems in unfamiliar situations with unknown outcomes and the use of experience to find solutions to the problems" (as cited in Marsick & Cederholm, 1988, p. 7).

Global Travel

Chapter authors with experience in Mexico, Sweden, Morocco and New Zealand agree that, for optimum effectiveness, trainees have to "go there" and experience direct observations of cultural interactions. In tandem, Terrell (2011) concluded that global leaders develop through "first-hand, cross-cultural and global leadership experience," (p. 206). The premise of cross-cultural collaboration is that many cultures must at least be understood in order to have successful collaboration. Chapter authors propose that access to global travel, immersion in other cultures and firsthand experiences reduces conflict and resistance to collaboration. Pedersen (2006) reported that those with "cross-cutting, high-complexity memberships tend to be more accepting of out-groups" (p. 658). Along the same lines, researchers Earley and Mosakowski (2004) sent trainees with little preparation to enter a foreign culture to test their strengths, similar to M. Manning's experience in Morocco (personal communication, July 7, 2014). This practice reveals team's strengths and weaknesses. For example, the person who excels at mimicry ventures out first to greet locals and find out where to buy coffee and a newspaper, while someone whose strength is analysis observes new cultural events and explains them to the rest of the group. In addition, Unruh and Cabrera (2013) recommend immersion in the culture by seeking opportunities to work, vacation or volunteer with other nationalities. Immersion helps develop competencies by taking risks in "…unfamiliar situations and challenging their mental models" according to Unruh and Cabrera (p. 137). Thus, trainers and trainees note differences during immersion, which are called *divergence*, but also focus on making cultural connections. For example, Lalit Ahuja, hired to outsource IT operations in India for Target Corporation of Minnesota, traveled to the U.S. to study its culture and noted divergences such as "lower wages and a time difference that allows Target India to maintain operations 24/7" (Unruh & Cabrera, 2013, p. 139).

Case Study: NCRP International Peace Building Class

Author M. Manning teaches undergraduate students international peacebuilding. She requires classes to watch brief videos of cross-cultural business meetings showing Americans behaving in a culturally inappropriate manner with their counterparts from China, Japan, Mexico or Germany. After discussions to identify offensive behaviors, the class splits into groups and are assigned a role play based on a current event, such as the meeting between U.S. Vice President Joe Biden and Mexican President Enrique Peña Nieto, or the arrest of a Saudi princess in Orange County, California, for allegedly forcing a domestic worker to work long hours for meager pay. Half of each group represents the American contingency and the other half that of the Mexican or Saudi team. Each group prepares for the international meeting by reading textbooks on international negotiation (Lee, 2007; Requejo & Graham, 2008) and researching online (CIA World

Facts, 2013; Leadership Crossroads, 2013). The students representing the Americans are required to demonstrate the culturally inappropriate way to handle the negotiation first and then switch to the appropriate way. The rest of the class acts as observers who note all of the behavioral, verbal and non-verbal nuances, such as how business cards were exchanged and the giving of gifts. After the role play ends, the observers volunteer feedback and each role-play group share their preparation, goals, feelings and evaluations of the outcome for the meeting (M. Manning, personal communication, July 7, 2014). Students report discomfort when they display inappropriate behavior and internalize more comfortable feelings as they demonstrate culturally appropriate behavior.

Case Study: Training of Alternative Dispute Resolution (ADR) in Mexico

Author Y. Durazo, M.A., Conflict Resolution Specialist, Mediation and an Associate Certified Credential Coach (ACC) from San Diego, California was invited to provide training on conciliation and mediation to attorneys and professionals working as mediators for governmental agencies throughout Guanajuato and neighboring cities in March 2014, (personal communication, July 7, 2014). An ADR initiative was introduced to government agencies and communities throughout Mexico as part of changes decreed by President Peña Nieto (Presidential Office of the Republic of Mexico, 2014). For example, the General Council of the Judiciary in the state of Leon, Guanajuato, offers training in conciliation, mediation and overall ADR systems to government agents. In addition, the General Council developed an ADR taskforce to introduce alternatives to litigation, by inviting and encouraging Mexican companies to use mediation and conflict resolution services for employer-employee disputes (Presidential Office of the Republic of Mexico, 2014). Therefore, as a direct result of the presidential decree, Mexican jurisdictions actively seek professionals with advanced education and ADR expertise from countries such as the U.S., where ADR is already established as part of the judicial system and the private sector. The General Council of the Judiciary utilizes trained mediators with up to 10 years of experience to provide services for its constituents, businesses and government agencies. One of the purposes is to educate instructors at judicial educational schools by bringing lecturers specialized in ADR programs from around the world. Y. Durazo currently provides this train-the-trainer ADR program in Mexico using an *experimental* approach, which is learning through reflection-on-doing (Mcleon, 2013).

The attorneys and government agents in Leon, Guanajuato had already taken preliminary courses in the principles of mediation at the General Council of the Judiciary school. After assessing their level of training to date, author Durazo designed a training curriculum to expand their skills as mediators. She applied the conceptual approach of conflict resolution taught through lectures and text books combined with the experiential process, which was well-received by the students (Y. Durazo, personal communication, July 7, 2014).

Durazo uses *experiential learning* as a basis for her peer-group training program for Mexican attorneys, by practicing mediation in role plays based on real cases (personal communication, July 7, 2014. ADR concepts are relatively new to Mexico and many attorneys trained in adversarial legal practices struggle to learn new ways of handling conflict, especially maintaining impartiality in mediation (Y. Durazo, personal communication, July 7, 2014). During the ADR training sessions, attorneys were invited to provide a scenario they already mediated or experienced. Y. Durazo noted a power imbalance in a mock mediation involving a multi-party conflict. The case example was a woman who expressed that she was afraid of her husband who psychologically abused her. In the mock mediation, the participants overlooked the woman's fear and power imbalance and missed how it resulted in an unsuccessful mediation. At the end of the training session, Y. Durazo clarified that "a mediator has the responsibility to create a safe, neutral and balanced environment" (personal communication, July 7, 2014). Moreover, she also advised the participants to be mindful of power imbalances when dealing with Mexico's powerful families, especially for the person in a power-down position. Although it would prove difficult to challenge the status quo, she observed that the Mexican attorneys welcomed ADR processes to empower constituents to address conflicts through an alternative to litigation (Y. Durazo, personal communication, July 7, 2014).

Author Durazo also provides training exercises to develop an appreciation of how the different *personality styles* of the mediating parties and the mediator's own style can escalate or resolve conflict. Durazo stated, "A good conflict resolution professional must know themselves first, before becoming a *neutral* for the conflicted parties and to have empathy for others in conflict" (Y. Durazo, personal communication, July 7, 2014).

MEASUREMENT OF TRAINING RESULTS

Positive Outcomes

A study by Honeywell confirmed that managers learned best from their own experience on the job: "50% of the ways in which managers learned came from challenging job experiences, 30% from relationships with others in the organization and… 20% from training" (Marsick & Cederholm, 1988, p. 8). The study noted that managers had to invest their own time and energy to learn the most. In addition, Swedish Management Institute of Lund (MiL) reported that managers and corporations that took part in training programs saw "significant growth in leadership and personal development, ability to work with and through others," confirmed by the fact that more than 50 percent of participants became company presidents (Marsick & Cederholm, 1988, p. 4).

Measurement of Training

Although training programs may report positive results, there are issues of objectivity and generalization because of factors such as self-reporting, anecdotal reporting, personal observations, lack of quantitative data and the difference between practitioners' observations versus researchers' theories. Chapter authors propose that issues are due to inaccurate and subjective data. The finding is supported by Coutu and associates (2009), who reported that surveyed coaches claimed effectiveness of training programs anecdotally and that "…research has not followed coached executives over long periods of time to record effectiveness" (p. 93). In addition, Terrell (2011) prefaced his conclusions with a caution about the small sample size of 12 global leaders.

Another issue that has not been explored in depth was whether the desirable personal attributes that enhanced training, especially for global leaders, were inherent, learned or a combination of both. For example, as in the case of ADR training in Mexico, success of the training is judged by the ability of newly trained attorneys to conduct mediation sessions that mutually satisfy the parties in conflict. Currently, the tangible measurement is the written mutual agreement that represents the stakeholders' interests. Another indicator of success for the Guanajuato jurisdiction is collected data on the number of mediated versus litigated cases, and outcomes before and after the introduction of ADR. Rahim (2001) suggests tracking attorneys' long-term evaluations to monitor whether the use of ADR advanced their careers or had on impact on the bottom line of organizations.

FUTURE RESEARCH DIRECTIONS

Raider et al. (2006) strongly recommend that "researchers should consult practitioners and trainers on what they believe to be most effective from their experience and then develop methods to systematically verify it" (p. 716). Objective and measurable results that translate into desired outcomes in the real world of international organizations are necessary. The experience and observations of authors Y. Durazo, M. Manning and G. Wright also support these conclusions and suggest future research of follow-up on training programs. In addition, the authors propose future research on training program implementation and how they meet specific goals of the organization. The authors recommend that gathering this data should be the starting point for any training program. Data collection would include researching the organization's history, mission statement, annual statements, financial reports, marketing information, competitors, litigation records, human resources practices and interviews with executive teams to articulate the vision for the future. Only then can a customized training program objectively measure its effectiveness to fulfill stated goals. The proposed effectiveness of training could be measured by recording production levels, market penetration, overhead costs and net profits. Additionally, measured results could stimulate research and development of new products or new methods of delivery, improve safety standards, restore the environment, reduce employee turnover and most importantly, introduce collaboration as an alternative to competition and conflict. Currently, there are not enough measurable and quantifiable data sets to measure the effectiveness of cross-cultural collaboration training programs.

CONCLUSION

The authors conclude that effective cross-cultural leadership training occurs when managers learn by their own experience in realistic exercises, but "going there" is the best strategy. The conclusion is supported by Revans' research stating that disseminated expert information (P) about other cultures is useful, but the emotional component is necessary to internalize learning (Q) (as cited in Marsick & Cederholm, 1988). In addition, this chapter emphasized that learning is enhanced by training components such as self-awareness, feedback and reflective practice. The authors illustrate challenges, results and real world training programs with relevant case studies based on their own expertise and experience. The authors found that the main issue and basis for future research is a lack of objective measurable results of cross cultural collaboration.

In conclusion, cross- cultural collaboration and training is essential to marry diverse cultural values in our shrinking globalized world. Effective cross-cultural collaboration requires training leaders and stakeholders to communicate effectively, optimally leading to a synergy of combined ideas to transform leadership across the globe.

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KEY DEFINITIONS AND TERMS

Alternative Dispute Resolution: It is a collective term for the ways that parties can settle disputes, with (or without) the help of a third party. Includes dispute resolution processes and techniques that act as a means for disagreeing parties to come to an agreement; mediation, negotiation, mini trial, early neutral evaluation, conflict coaching, mediation-arbitration and arbitration are among these ADR process. Some courts now require some parties to resort to ADR of some type, usually mediation, before permitting the parties' cases to be tried in court. ADR imposes fewer costs than litigation.

Coaching (Conflict): Conflict coaching is an alternative dispute resolution technique, defined as a set of skills and strategies used to support peoples' ability to engage in, manage, or productively resolve conflict. In this process, the conflict coach works one-on-one with a coachee experiencing conflict with another person. Conflict coaching enables the coachee to talk about the conflict with a neutral third party (the conflict coach), consider options for managing the conflict, and design an approach to discuss the conflict with the other person. Conflict coaching can be used as a stand-alone process, or can be practiced with each of the parties in separate meetings during mediation. Conflict coaching can be useful in a variety of circumstances, including conflicts in the workplace, divorce and post-decree situations, community disputes, family disagreements, or business conflicts In such situations, the conflict coach can serve as a confidential listener, help the coachee to see the situation from all perspectives, support the coachee in considering options, and help the coachee to come up with a plan of action to deal with the conflict. In conflict coaching, the coachee, not the conflict coach, is responsible for the outcome.

Experiential Learning: Is learning through reflection on doing. It is a method of educating through first-hand experience. The combination of skills, knowledge and experience are acquired outside of the traditional academic classroom setting, and may include internships, studies abroad, field trips, field research and service learning projects. It is based on elements which operate in a continuous cycle during the learning experience.

Experiential Techniques: Experiential learning is a method of educating through first-hand experience. Skills, knowledge and experience are acquired outside of the traditional academic class room setting, and may include internships, studies abroad, field trips, field research and service learning projects.

Leaders: Making reference to individuals in higher government or business position that are influencing and leading others efforts; CEO, presidents, manager, government agents.

Neutral: (noun) A person or a nation that remains neutral, as in a controversy or war.

Party/Parties: A person or group involved or participating in a conflict, dispute, issues, or argument. Parties participating in a process of mediation due to experiencing conflict or wanting to discuss issues.

Personality Styles: The complex of characteristics that distinguishes an individual especially in relationships with others. The totality of an individual's behavioral and emotional tendencies, the organization of the individual's distinguishing character traits, attitudes, values, believes or habits.