Cross-Cultural Conflict Management

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Introduction

Conflict is an integral part of human interaction between people, groups, cultures, sects, firms, and countries. Conflict can, if guided, be healthy and productive. But, it may also easily lead to disastrous consequences and the deterioration of long term relationships. In the international marketplace the potential for conflict is extremely high as cultural beliefs and customs collide with regularity. Therefore cross-cultural leadership must attend to the inevitability of conflict with guidance, knowledge, patience, and a celebration of diversity – the ability to manage conflict.

This paper will explore some of the published theory on cross-cultural conflict management, and will propose a model for integrating these skills into an effective leadership style. The paper will conclude by suggesting a method for testing the model.

Conflict Theories

Rahim (Rahim 1983)[1] in an article about interpersonal conflict cites the work of Blake and Mouton (Blake and Mouton 1964) who classified styles of resolving interpersonal conflicts as:

- Problem-solving
- Smoothing
- Forcing
- Withdrawal
- Sharing

Rahim's article represents a view of these aspects based upon a conceptualized two dimensional model for conflict as concern for self and concern for others. He contends that the tests confirmed the acceptability.

In a later article on organizational conflict, Rahim (Rahim 2002)[2] argues that organizations do not need conflict resolution, but conflict management. That means to minimize the disfunctionality of conflict, and maximize the attributes. He states that the criteria for conflict management should be organizational learning, needs of stakeholders, and ethics. And, that the strategies for conflict management include:

- Minimization of affective conflicts or interpersonal conflicts. The author quotes from Jehn (Jehn 1997) who said that "relationship conflicts interfere with task-related effort

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[1] NOTE – good reference for methodology

[2] NOTE – excellent reference on organizational conflict

Table 1 - Styles of Handling Interpersonal Conflict

ROCI-II	Conflict Style	Situations where appropriate	Situations where inappropriate
IN	Integrating	1. Issues are complex. 2. Synthesis of ideas is needed to come up with better solutions 3. Commitment is needed from other parties for successful implementation 4. Time is available for problem solving. 5. One party alone cannot solve the problem. 6. Resources possessed by different parties are needed to solve their common problems.	1. Task or problem is simple. 2. Immediate decision is required. 3. Other parties are unconcerned about outcome. 4. Other parties do not have problem-solving skills.
OB	Obliging	1. You believe that you may be wrong. 2. Issue is more important to the other party. 3. You are willing to give up something in exchange for something from the other party in the future. 4. You are dealing from a position of weakness. 5. Preserving relationship is important.	1. Issue is important to you. 2. You believe that you are right. 3. The other party is wrong or unethical.
DO	Dominating	1. Issue is trivial. 2. Speedy decision is needed. 3. Unpopular course of action is implemented. 4. Necessary to overcome assertive subordinates. 5. Unfavorable decision by the other party may be costly to you. 6. Subordinates lack expertise to make technical decisions. 7. Issue is important to you.	1. Issue is complex. 2. Issue is not important to you. 3. Both parties are equally powerful. 4. Decision does not have to be made quickly. 5. Subordinates possess high degree of competence.
AV	Avoiding	1. Issue is trivial. 2. Potential dysfunctional effect of confronting the other party outweighs benefits of resolution. 3. Cooling off period is needed.	1. Issue is important to you. 2. It is your responsibility to make decision. 3. Parties are unwilling to defer, issue must be resolved. 4. Prompt attention is needed.
CO	Compromising	1. Goals of parties are mutually exclusive. 2. Parties are equally powerful. 3. Consensus cannot be reached. 4. Integrating or dominating style is not successful. 5. Temporary solution to a complex problem is needed.	1. One party is more powerful. 2. Problem is complex enough needing problem-solving approach.

Figure 2
The Dual Concern Model of the Styles of Handling Interpersonal Conflict

CONCERN FOR OTHERS — CONCERN FOR SELF — HIGH — LOW — Integrating — Obliging — Compromising — Dominating — Avoiding

because members focus on reducing threats, increasing power, and attempting to build cohesion…" Rahim says that affective conflict diminishes group loyalty, commitment, job satisfaction, and intention to stay in the organization.

- Maintain moderate substantive conflict or task and content conflict. The author quotes from Jehn again (Jehn 1995) who says that "groups with an absence of conflict may miss new ways to enhance their performance, while very high levels of task conflict may interfere with task competition." Rahim adds however that substantive conflict can diminish group loyalty, commitment, job satisfaction, and intention to stay in the organization.
- Use appropriate strategies (behavior such as integrating, obliging, dominating, avoiding, and compromising).

Rahim states that according to management scholars there is no one best way to make

decisions, and that leadership requires matching the leadership style (from autocratic to participative) to the situation – contingency theory. He suggests that a conflict contingency theory could be constructed from a similar view. Rahim describes the styles available for handling interpersonal (affective) conflict in Figure 2 (modified) (Rahim and Bonoma 1997). In this figure Rahim redefines the dimensions Blake and Mouton provided earlier. In addition, Rahim adds his own metrics for calculating his Rahim Organizational Conflict Inventory-II (ROCI-II). He uses a 5-point Likert scale for each of the dimensions shown in Table 1 (modified), and then the Problem Solving dimension (PS=IN-AV) and the Bargaining dimension (BA=DO-OB) can be calculated. Table 1 (modified) provides a detailed description of the appropriate times and conditions to utilize each of the contingency theory styles.

Rahim goes on to set forth a process for managing conflict. The process begins with diagnosis, and then is followed by intervention, conflict, learning and effectiveness, and feedback.

Levinson (Levinson 1994) provides a broad overview of aggression and conflict. He defines conflict as "a dispute between two or more individuals or groups over access to or control of resources," and includes economic, political (power, leadership), social (prestige or status), and personal esteem in the definition of resources. The book is based upon world-wide surveys of 3,000 cultures, and is organized into 90 sections. A select listing of sections follows:

1. Advisors - The first section discusses advisors using the example of the San of Botswana who rely upon advisors to settle disputes. The section on aggression by women referenced work by Burbank (Burbank 1987) who found that of a sample of 317 societies, 137 had instances of aggression by women (82% of which were verbal).
2. Aggression in folktales - Levinson references the work of Cohen (Cohen 1990) in describing how folktales express indirectly desires, wishes, fears, anxieties shared by members of the society.
3. Apology - Levison notes that in a study of 56 societies (Hickson 1986) only 14% utilize apology as a means of resolving conflict, but where it is used there are specific requirements (e.g. Korea, Japan, Taiwan, Iran, Fiji).
4. Avoidance and Withdrawal – Levison points to research on the Javanese use of *satru*, people cease talking to one another, and to the Thai who consider withdrawal to be an appropriate response. Another study found that Jamaicans will withdraw and focus their anger on others, or themselves in silence, and that the Zapotec rely upon denial that a dispute exists.
5. Combative Sports – Social scientists argue that combative sports are more common in societies that are warlike (Worchel 1974).
6. Conflict Resolution – Levinson cites the work of Newman (Newman 1983) who defines eight types of legal systems for resolving disputes as: self-help, advisor, mediation, elder's council, restricted council, chieftainship, paramount chieftainship, and state level systems (judicial systems and courts). Levinson notes that complex societies like the USA use all eight types.
7. Ethnic Conflict – Levinson describes ethnic conflict as springing from culture, religion, physical features, of language, and lists 41 countries that had ethnic conflict ongoing in 1994. Levinson quotes Horowitz (Horowitz 1985) as saying "ethnic solidarity is

powerful, permeative, passionate, and pervasive," and that the consensus among experts is that ethnic conflicts must be managed for they cannot be resolved.[3]

8. Gossip – Levinson says that gossip is the most common form of verbal aggression, that it is usually derogatory, and that the person talked about is normally not present. Levinson quotes Haviland (Haviland 1977) as saying what people "gossip about is a good index of what they worry about." Levison also indicates that gossip is especially prevalent in conflicts involving two political factions within a single culture (see also (Rosnow and Fine 1976)).

9. Humor[4] – Levinson says that humor is a cultural universal, and can play a role in controlling aggression. He notes that psychological interpretations reveal that humor is a mechanism for meeting human needs to express aggressive drives and feelings, and in cultures where aggressive behavior is controlled, humor is less aggressive. Examples provided include the San of Botswana who use joking as an alternative to loosing one's temper, Chicanos who use word play as a sort of cultural indictment (Casimiro Flores rendered as "I almost see flowers" in English), or Liberian boys' use of insults to mimic men even if they don't understand what they are saying (see (Apte 1985)).

10. Machoism – Levinson indicates that machoism is found mainly in cultures where male and female roles are clearly differentiated, and where boys spend large amounts of time with their mothers and other women until the passage to manhood. He notes that aggressive male behavior in such societies is expected (see also (Munroe, Munroe et al. 1981)).

Brislin and Liu (Brislin and Liu 2004)[5] point to the work of (Pettigrew, 1998)[6] who identified four key components for positive (no conflict) intercultural contact: equal status, common goals, cooperative effort, and support from authority figures. According to the authors cross-cultural education is the key to avoiding and resolving conflicts. They recommend the use of critical incidents or stories that force people to deal with the conflicts that can arise. In the same text, Lee, Moghaddam et al. (2004) point to the work of researchers represented in *Culture & Psychology* as having had adopted a normative model of behavior and has preferred qualitative methods shared with the "new social psychologies" of Europe (Cole, 1996; Harré, 2002; Stigler, Shweder, & Herdt, 1990)[7].

Adams (Adams 1999) reports on an article that reviews the work of Tinsley (Tinsley 1998) which sets forth three strategies for dealing with conflict: defer to power, focus on existing rules or laws, or seek a solution that satisfies self-interests. Tinsley found that the Japanese group sought to defer to power, the German group sought to resort to rules and regulations, and the American group chose to use the last approach of self-interest.

Agee and Kabasakal (Agee and Kabasakal 1993) undertook a study of US and Turkish students to determine how they resolve conflicts. First they reviewed the literature on conflicts by

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[3] NOTE – this is also a critical issue for cross-cultural leadership, intra-culture or country. Leaders must be aware of the cultural and ethnic backgrounds of people working on their teams (e.g. Spanish and Basques, or Turks and Armenians).

[4] NOTE – this is also a critical issue for cross-cultural leadership, intra-culture or country. Leaders can lean about people from the humor common in a culture

[5] NOTE – excellent article on the financial aspects of diversity in the workplace.

[6] No reference provided in E-Book

[7] No references provided in E-Book

citing the work of Habib (Habib 1987) on overt conflict action in international corporations, and Filley (Filley 1978) on problem solving as a dispute resolution technique. Agee and Kabasakal cite the work of Ruble and Thomas (Ruble and Thomas 1976) and their five conflict resolution modes as:

- Competing – focused on one's position while neglecting the others' needs.
- Avoiding – failure to satisfy either one's or another's needs.
- Accommodating – failure to satisfy one's own needs in order to satisfy those of others.
- Collaborating – problem solving, information exchange, mutual decisions.
- Compromising – parties each give up something to make a mutually acceptable decision.

Agee and Kabasakal also reference the cross-cultural conflict research of (Sullivan, Peterson et al. 1981), (Kozan 1989), and (Leung 1987). The authors make use of what they call a <u>convenience sample</u> (Sekaran 1983). The authors found in their study that there was no significant differences in the approach of Turkish and American students in personality conflicts, but that there were in different work style conflicts. The authors speculate that the situation seems to make the difference – contingency model (Kozan 1989).

Avruch (Avruch 1998) describes the review of a book on Interactive Conflict Resolution (ICR) by Ronald Fischer (Fischer 1997). Fischer describes the contingency approach to conflict resolution and links the intervention (conciliation, consultation (ICR), arbitration, and peacekeeping) to the stage of the conflict (discussion, polarization, segregation, destruction); also see (Fischer 1997).

Clarke and Lipp (Clarke and Lipp 1998)[8] propose a seven step conflict resolution model for cross-cultural conflict:

- Problem identification – statement of problem, difficulties, and explanations. Suggestion that each cultural group do each independently first, then reach mutual understanding.
- Problem clarification – statement of intentions and perceptions. Suggestion that each cultural group do each independently first, then reach mutual understanding.
- Cultural exploration – hidden expectations and assumptions. Explore and discuss.
- Organizational exploration – global and local considerations. Guide discussions on methods.
- Conflict resolution – set goals, achieve harmony, set plan. Explore the standard values through facilitation.
- Impact assessment – monitor the results and assess the benefits.
- Organizational integration – lessons learned.

The authors base their hypothesis on the foundation of "extensive knowledge in the other culture and prolonged contact or experience with it," and the use of a bi-cultural facilitation team.   The authors also suggest that one of the results of this seven step approach is to develop what they call a *unique third culture*.

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[8] NOTE – offers good practical techniques for facilitators

Connors (Connors 1998) did an experiment with a group of education students in a workshop to explore the use of art in resolving conflicts. Her conclusions were that using art, visual metaphors, and storytelling was an effective and efficient means of learning about creative conflict resolution.

Corne (Corne 1992) provides a number of culturally specific suggestions for resolving disputes between Japanese and Americans. The author says that basic negotiating principles (Fisher and Ury 1983) must be coupled with sensitivity, empathy, and thorough preparation (education) to be successful.

Habib (Habib 1987) measured manifest conflict in multinational joint ventures.
He indicates that conflict is a dynamic process consisting of the following stages (Pondy 1967):

Figure 1. The dynamics of a conflict episode.
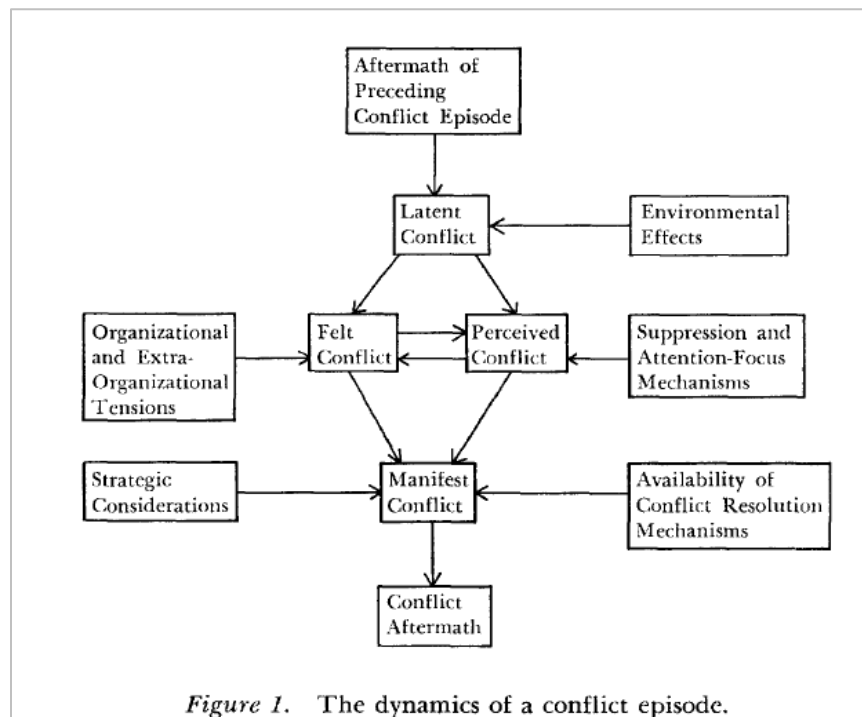
•Latent - potential conflict such as role deviance, resource conflict, divergence of goals, bad communications, drive for autonomy
•Perceived - Cognitive
•Affective – stress, tension, hostility, anxiety
•Felt - cognitive perceptions of the situation
•Manifest – behavior from passive to aggressive
•Aftermath

Figure 1 is taken from the Pondy article. Pondy indicates that conflict can be considered as *disequilibrium* in an organization.

Kim, Lee et al. (Kim, Lee et al. 2004) point to the work of Ting-Toomey, Gao et al. (Ting-Toomey, Gao et al. 1991) as one example of the *national culture* approach to conflict management studies, and Kim and Leung (Kim and Leung 2000) for limitations due to conceptualizations of conflict styles. Kim, Lee et al. study the intra-cultural variability of people to examine links between individualistic and collectivistic values, using the Rahim Organizational Conflict Inventory-II (Rahim 1983). They found only three discrete dimensions of conflict styles emerged: compromising/integrating, obliging/avoiding, and dominating.

Liu ((Liu 1999) describes the principle arguments relating to inter-cultural studies by argumentation theorists who maintain that conflict resolution must be based upon shared interests and reasons. Liu argues that people are more aware of other value systems (Lee Kuan Yew as an example of a western-educated leader), that they prefer to frame arguments in these terms, and that they do not suffer a disadvantage for doing so. Liu postulates that arguments are increasingly using intra-cultural wedges to cast doubt within the opposition or

cross-arguing.

Oetzel, Ting-Toomey et al. (Oetzel, Ting-Toomey et al. 2001) performed a study of 768 students from China, Germany, Japan, and the USA to investigate *face* and *facework* during conflicts. By *face* the authors mean an individuals sense of positive image (respect, honor, status, reputation, credibility, competence, family/network connection, loyalty, trust, relational indebtedness, and obligation issues), and by *facework* they mean communication strategies used to keep face or cause another to loose face. The authors use a definition of conflict as "the interaction of interdependent people who perceive opposition of goals, aims, and values, and who see the other party as potentially interfering with the realization of these goals (Putnam and Poole 1987)." Chinese face consists of *lien* (or lian) and *mien-tzu* (or mianzi) (Chang and Holt 1994; Gao 1998). *Lien* refers to the moral character of an individual while *mien-tzu* refers to the social status achieved through success in life. In Japan face consists of *mentsu* and *taimen* (Morisaki and Gudykunst 1994). *Mentsu* is similar to the concept of moral character, and *taimen* refers to the appearance one presents to others. In Germany *gesicht* means face and the United States of course, face. Oetzel, Ting-Toomey et al. describe face theory as:

> "In a nutshell, the face negotiation theory argues that: (a) people in all cultures try to maintain and negotiate face in all communication situations; (b) the concept of "face" is especially problematic in uncertain situations (such as conflict situations) when the situated identities of the communicators are called into question; (c) cultural variability, individual-level variables, and situational variables influence cultural members' selection of face concerns over others (such as self-oriented face-saving vs. other-oriented face-saving); and (d) subsequently, cultural variability, individual-level variables, and situational variables influence the use of various facework and conflict strategies in intergroup and interpersonal encounters."

Oetzel, Ting-Toomey et al. consider face in three categories: self-face, other-face, and mutual-face. In referencing their theory to Hofstede's dimensions, they contend that *Individualists* have high self-face, *Collectivist* have high other face and mutual-face. Their study includes the separate work (Oetzel, Ting-Toomey, Yokochi, Masumoto, & Takai, in press) that found different types of facework behavior during conflicts with best friends or relative strangers:

- Dominating Facework - aggression and defend-self, express feelings
- Avoiding Facework – avoid, give in, involve third party, pretend
- Integrating Facework - apologize, compromise, consider the other, private discussion, remain calm, talk about the problem, express feelings

Oetzel, Ting-Toomey et al. also describe the work of Brown and Levinson (Brown and Levinson 1987) on politeness theory. Politeness theory focuses on positive and negative face, with five strategies: do not perform the act, go off the record, mitigate the threat of negative face, mitigate the threat of positive face, go on the record. The theory has been criticized widely, but much research has been done using it as a starting point.

In an article on communications, Singh (Singh 2001) states that dialogue is a means of containing inter-cultural conflict through an attitude of discovery, exploration, and interrogation. Singh points to the work of Burbles and Rice (Burbles and Rice 1991), who argue for *communicative virtues* that include:

- Tolerance
- Patience
- Respect for differences
- Willingness to listen to others
- The inclination to admit one may be mistaken
- The ability to reinterpret or translate one's own concerns in a way that make them comprehensible to others
- The self-imposition of restraint in order that others may 'have a turn' to speak
- The disposition to express oneself honestly and sincerely

According to Singh, Burbles and Rice (Burbles and Rice 1992) argue that "if dialogue is to have a chance of success, it must ride on participants' mutual feelings of concern, trust, respect, appreciation, affection and hope as well as on cognitive understanding."

Gundykunst, Ting-Toomey et al. (Gudykunst, Ting-Toomey et al. 1991)[9] present considerations for designing courses in intercultural communications. The authors point to the work of Spitzberg and Cupach (Spitzberg and Cupach 1984) the three components of communication competence: knowledge (cognitive), motivation (affective), and skills (behavioral).

Slate (Slate 2004) reported the comments of Mr. Ahmed El-Kosheri saying "in general, the legal community throughout the Arab world is still manifesting its hostility to transnational arbitration .... the continuing attitude of certain western arbitrators being characterized by a lack of sensitivity towards the national laws of developing countries and their mandatory application, either due
to the ignorance, carelessness, or to unjustified psychological superiority complexes…" Mr. Slate then suggests that the dispute resolution profession should explore the issues of verbal miscommunications, non-verbal miscommunications, cultural mores of negotiation and mediation, cultural biases and stereotypes, and religion and politics.

Spicer (Spicer 1997) performed a study (inductive research) on 30 Americans and Russians working in multi-national organizations in Moscow and found that the transfer of culturally specific (tacit) knowledge was the main source of interpersonal conflict in all four dimensions (American/American, Russian/Russian, Russian/American, and American/Russian). Spicer notes that there is a need to bridge the gap between cross-cultural research (static) and cultural knowledge research.

Sullivan, Peterson et al. (Sullivan, Peterson et al. 1981) studied 156 Japanese and 100 American managers in joint ventures in Japan. They state that trust plays a crucial role and is the essential requirement for the Japanese partner, and if trust exists written arbitration clauses in contracts can in fact lead to distrust.

Tinsley and Brett (Tinsley and Brett 1997) studied 60 US American and 30 Hong Kong Chinese students, and found that US Americans prefer the *integrating interests* approach while Hong Kong Chinese prefer the *relational bargaining* approach.

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9 NOTE – excellent article on teaching intercultural communications

Tse and Francis (Tse and Francis 1994) studied 101 executives from Canadian and China and determined that negotiators do not significantly change their approach when conducting inter and intra cultural conflict negotiations. The study also explores how personality related and task related conflicts generate different resolution styles.

In his article on listening Welton (Welton 2002) quotes from a book by Barber (Barber 1984) who says that "an emphasis on speech enhances natural inequalities in individual's abilities to speak with clarity, eloquence, logic and rhetoric. Listening is a mutualistic art that by its very practice enhanced equality. The empathetic listener becomes more like his interlocutor as the two bridge the differences between them by conversation and mutual understanding. Indeed, one measure of healthy political talk is the amount of silence it permits and encourages, for silence is the precious medium in which reflection is nurtured and empathy can grow."

Ayoko, Härtel et al. (Ayoko, Härtel et al. 2002) argue that the type and course of conflict in culturally heterogeneous workgroups is impacted by the communicative behaviors and strategies employed by group members during interactions using communication accommodation theory (CAT) (Giles 1973).   The study groups were heterogeneous but from a single national community. Ninety percent of the participants indicated that cultural differences underpinned most of the conflicts, occurred daily, and were intense; also 84% of participants indicated that poor skills underpinned conflicts. The authors also state that "there is substantial evidence that diverse workgroups experience more conflict and higher turnover, less trust, less job satisfaction, more stress, more absenteeism, and more communication problems," citing the work of others.

Coleman (Coleman 1997) focuses on conflict in multicultural counseling. In his review he points to the work of LaFromboise, Coleman, et al. (LaFromboise, Coleman et al. 1993) who found five methods that people use to develop competence in a second culture: assimilation, acculturation, alternation, integration, and fusion. In a previous study (Coleman 1995) the author hypothesized that these methods, along with separation, represent the strategies people use to cope with cultural diversity.

Greenberg (Greenberg 2001)[10] provides a good review of the research that has been conducted on the concept of justice. He discusses distributive (norms of fairness), and procedural. Greenberg also addresses the issue of trust as being calculus based (i.e., trust based on fear of getting punished) and identification-based trust (i.e., trust based on accepting another's wants and desires)(Lewicki and Wiethoff 2000), and notes that this constitutes a limitation as it ignores fundamental differences in the construct of trust (Lewicki, Mcallister et al. 1998).

Greenberg states that in studies of cultural differences, a limitation is posed by the inherent tendency for national cultures to be interdependent, leading to cultural diffusion. This, in turn, creates spuriously inflated correlations between culture and various dependent measures, a phenomenon known as Gallon's Problem (Naroll, Michik, & Naroll, 1980).

Oetzel (OETZEL 1998) did a study of Latinos (n=115) and European Americans (n=234) that suggested: (1) self-construal is a better predictor of conflict styles than ethnic/cultural background; (2) dominating conflict styles are associated positively with independent self-

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[10] NOTE – excellent review of the research on justice

construals while avoiding, obliging, and compromising conflict styles are associated positively with interdependent self-construals; and (3) integrating conflict styles are associated strongly and positively with interdependent self-construals and weakly and positively with independent self-construals.

Ting-Toomey, Oetzel et al. (Ting-Toomey, Oetzel et al. 2001) did a study to explore effects of ethnic background, sex, and self-construal types (see (Singelis and Brown 1995) and (Gudykunst and Matsumoto 1996)[11] on conflict styles among African Americans, Asian Americans, European Americans, and Latin Americans in the USA. The authors start with two aspects of self-construal, independent and interdependent, and then combine these into four dimensions of self as biconstrual, independent, interdependent, and ambivalent. They predicted and found that "self-construal provides a better explanation of conflict styles than ethnicity or sex."

Ting-Toomey, Oetzel et al. state that the theory of face (Oetzel, Ting-Toomey et al. 2001) defined eight styles of responses during conflict that were clustered in this study into Self-face, Other-Face, and Mutual-Face, and that conflict styles are learned within the primary socialization of an individual's cultural group (Ting-Toomey and Kurogi 1998). The authors also point to other work on gender (Gillian 1998) that found males tend to be individualistic and females collectivist. The authors also state that "ethnic identity salience is the strength with which one identifies with their ethnic group, whereas cultural identity salience is the strength with which one identifies with the larger culture. (Ting-Toomey, Yee-Jung et al. ((Ting-Toomey, Yee-Jung et al. 2000) found that ethnic and cultural identity have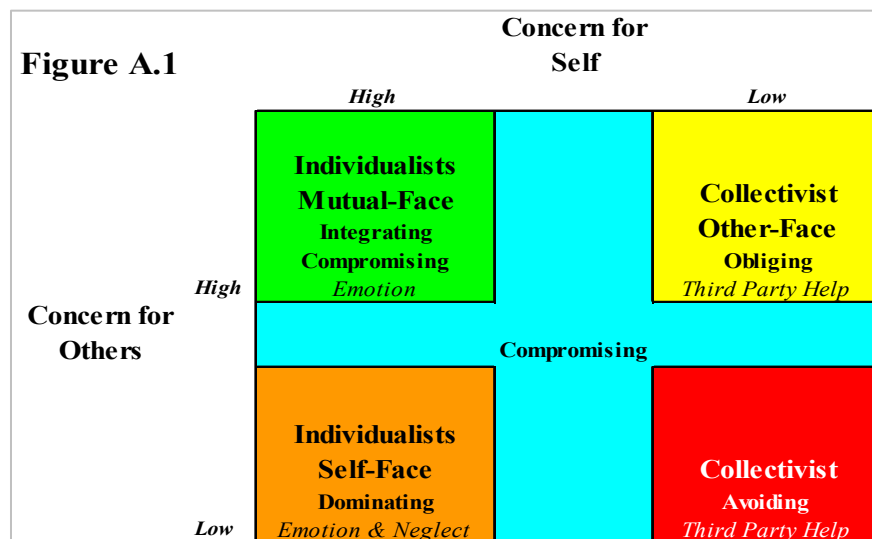 stronger effects on conflict styles than ethnic background." Figure A.1 was constructed from the Rahim model and the information from the Ting-Toomey, Oetzel et al. article.

Figure A.1

Concern for Self

Concern for Others

High — Low

Individualists Mutual-Face
Integrating
Compromising
Emotion

Collectivist Other-Face
Obliging
Third Party Help

Compromising

Individualists Self-Face
Dominating
Emotion & Neglect

Collectivist
Avoiding
Third Party Help

FIGURE 3.2
The Ins and Outs of Conflict Help in Central America

So To Whom Do You Turn?

ENTRARLE — GET IN
CONFIANZA — THROUGH TRUST RELATIONSHIP
PLATICAR — FIGURE OUT WHERE WE ARE SO WE CAN
UBICARSE
ARREGLAR — MANAGE TO ARRANGE
SALIR — A WAY OUT

Xie, Song et al. (Xie, Song et al. 1998) performed a study of 968 marketing managers from Japan, Hong Kong, the United States, and Great Britain. The authors hypothesize that there is a *concave* relationship between performance and the level of inter-functional conflict. They found that in western culture the conflicts in new

product development suffered from inter-functional conflict, while the reverse was true for eastern cultures. They also found that competition was a counterproductive method in Japan, and the reverse in the West. The article provides some interesting findings relating to products.

Avruch and Black (Avruch and Black 2001) state that culture is the *sine quo non* of being human, and that conflict is a natural part of that essence. They use the metaphor of grammar for culture, and the requirement that conflict requires an understanding of the party's grammar.
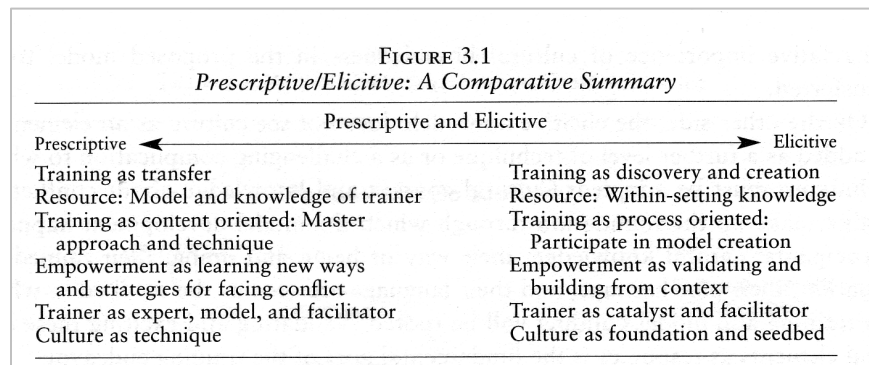
TABLE 9.1
A Summary of Basic Characteristics of LCC Conflict and HCC Conflict

Key Questions	Low-Context Conflict	High-Context Conflict
Why	analytic, linear logic	synthetic, spiral logic
	instrumental-oriented	expressive-oriented
	dichotomy between conflict and conflict parties	integration of conflict and conflict parties
When	individual-oriented	group-oriented
	low collective normative expectations	high collective normative expectations
	violations of individual expectations create conflict potentials	violations of collective expectations create conflict potentials
What	revealment	concealment
	direct, confrontational attitude	indirect, nonconfrontational attitude
	action and solution-oriented	"face" and relationship-oriented
How	explicit communication codes	implicit communication codes
	line-logic style: rational-factual rhetoric	point-logic style: intuitive-affective rhetoric
	open, direct strategies	ambiguous, indirect strategies

Lederach (Lederach 2001) provides an article that addresses the prescriptive and elicitive models of conflict resolution as shown in Figure 3.1. The author uses the elicitive approach in studying Central American Groups, and provides an overview in Figure 3.2. In this figure, *confianza* reflects the concept of trust and confidence, *platicar* reflects more than conversation but a cultural "being" with another, *consejo* reflects the idea of a counselor or mentor, and *ubicarse* reflects the idea of getting advice or finding out where one is. Finding a way out of the situation or putting things back together is *arreglo*.

Ting-Toomey (Ting-Toomey 2001) proposes a theory based upon Edward T. Hall's low/high context framework – see Table 9.1. Low Context Cultures (LCC) are those that value individualism, heterogeneous normative structures, and overt communications (e.g. Western). High Context Cultures (HCC) are those that value collectivism, homogenous normative structures, and covert communications (e.g. Eastern). The author indicates that Olsen[12] believes that there are instrumental (practices and goals) and expressive (desire to release tension) conflicts, and that Jackson[13] believes that a normative system anticipates

FIGURE 3.1
Prescriptive/Elicitive: A Comparative Summary

Prescriptive and Elicitive

Prescriptive ← ————————————————— → Elicitive

Prescriptive	Elicitive
Training as transfer	Training as discovery and creation
Resource: Model and knowledge of trainer	Resource: Within-setting knowledge
Training as content oriented: Master approach and technique	Training as process oriented: Participate in model creation
Empowerment as learning new ways and strategies for facing conflict	Empowerment as validating and building from context
Trainer as expert, model, and facilitator	Trainer as catalyst and facilitator
Culture as technique	Culture as foundation and seedbed

that conflict resolution occurs when two partyies "synchronize their patterns of actions, interpretations, and expectations."

In an article that reports on conflict resolution in 24 peaceful societies, Bonita (Salem 2001) cites strategies employed as self-restraint, negotiation, separation, intervention, meetings,

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[12] NOTE – specific reference unknown

[13] NOTE – specific reference unknown

and humor. The author notes that in peaceful societies the goal is to maintain societal harmony, and is based upon a fervent commitment to nonviolence.

In an article with an Arab view of the west, Salem (Salem 2001) describes a comfort culture in the West. He states that western conflict resolution is based on the assumption that pain is bad and comfort is good, whereas other cultures consider bad to be *bad* and good to be *good*. The author maintains that Western culture eschews discomfort, and that other cultures consider discomfort to be part of natural life.

Gurevitch (Gurevitch 2001) describes the effects of what he calls the *circle of understanding* as enumerated in the circular four step process below:

1. Inability to understand – use of stories, explanations, and information provide a means of communication between the parties from a common world (e.g. culture).
2. Ability to understand – adequate information is received and internalized from step 1 (e.g. common culture).
3. Inability to not understand – new understanding is a version of some old understanding like a preconceived dogmatic ideas. Similar to an intransigent position.
4. Ability to not understand – ability to listen and understand communications as if the other person. The author suggests techniques for opening effective dialogue in workshops.

Donaldson (Donaldson 2001) in an article on ethics notes that there is no black and white for ethical standards but rather what he calls *moral free space*, or the gray zone. He describes *conflicts of relative development*, and *conflict of cultural tradition* as two types of conflict that should be considered. C*onflicts of relative development* arise when countries have different levels of development and differences in wages and standards of living. *Conflict of cultural tradition* means attention to cultural standards that are not practiced in the expatriate manager's home country.

Levine (Levine 1998) provides a perspective from his experiences in the USA legal system. He suggests ten principles of thinking that foster dispute resolution:

* Believing in abundance – negotiations from the view that there is enough for all through creativity
* Using resources efficiently – be mindful of the use of resources in getting to resolution. It creates a mindset of attention to thrift
* Being creative – look for win-win solutions
* Fostering Resolution – nurture collaboration between the parties
* Becoming vulnerable – drop the bravado barriers. The author describes the use of the *truth circle*. The participants form a circle and pass around a *talking stick* which permits the person with the stick to speak uninterruptedly while the others listen attentively.
* Forming long-term collaborations – moving the mind set from short term quick hit solutions to long term thinking
* Relying on feelings and intuition – working beyond the proven five senses
* Disclosing information and feelings – share information more fully
* Learning throughout the process
* Becoming responsible – responsible for solving the conflict

Levine also sets forth a model for conflict resolution in seven circular steps:

- The attitude of resolution – internalizing the ten principles above, and listening effectively. The author indicates that there are many truths. As a colleague Dr. William Ma often says from his experience, "there are a thousand ways of telling a truth."
- Telling your story – effective communications and listening
- Listening for a preliminary vision of resolution – thinking about a resolution that honors the concerns of all parties (Dawson 1995)
- Getting current and complete – saying the difficult things that include emotional issues
- Reaching agreement in principle – defining a vision of the future
- Crafting the new agreement
- Resolution – the act of unraveling a perplexing problem

Deutsch ((Lewicki and Wiethoff 2000) describes a theory of cooperation and competition that considers interdependence among goals, and the type of action taken. The author then considers how these dimensions affect three major social psychological processes that affect cooperation and competition: substitutability, attitudes, and inducibility. Substitutability means how a person's actions can satisfy another's intentions, and it is critical to the functioning of social institutions. It enables one to accept the activities of others in fulfilling one's needs. Attitudes are the predisposition to respond favorably, unfavorably, or evaluatively to one's environment or self. That is we respond positively to stimuli that are beneficial, and negatively to that which is harmful. Inducibility refers to the readiness to accept another's influence, being willing to be helpful to those that are helpful.

Deutsch explains that cooperative relationships differ from competitive relationships through the display of the following characteristics:

- Effective communications
- Friendliness, helpfulness, and less obstructiveness
- Coordination of effort, orientation to task achievement, orderliness in discussion, and high productivity
- Feeling of agreement with the ideas and of others and a sense of basic similarity in beliefs and values
- Willingness to enhance the other's power (eg. Knowledge)
- Defining conflicting interests as a mutual problem

Deutsch believes that rapport building, conflict resolution (listening, empathy, identifying creative means to resolve disputes, etc.), and group process and decision making (leadership, communications, clarifying, summarizing, integrating, etc) skills are necessary for effective conflict resolution.

In an article that addresses the constructive use of controversy, Johnson, Johnson et al. (Lewicki and Wiethoff 2000) suggest that there must be cooperation, and propose the following sequence:

- Initial problem – people categorize and organize incomplete information to form an initial conclusion (freeze the epistemic process)
- Presentation of conclusion – a cognitive rehearsal to deepen their own understanding
- Confrontation of different conclusions – different conclusions from others create

uncertainty (unfreeze the epistemic process)
- Curiosity – search for more information and different perspectives
- New conclusions – re-conceptualized and re-organized conclusions

In a article on trust and relationships, Lewicki and Wiethoff (Lewicki and Wiethoff 2000) note that there has been attention to trust from several social sciences ((Lewicki and Bunker 1995); (Kramer and Tyler 1996); (Rousseau, Sitkin et al. 1998)), and categorize the major themes as personality theorists (readiness to trust, deeply engrained into the personality), sociologists and economists (institutional phenomena), and social psychologists (interpersonal transactions).   The authors adopt a definition of trust as being "an individual's belief in, and willingness to act on the basis of, the words, actions, and decisions of another" (Lewicki, Mcallister et al. 1998). Lewicki and Wiethoff maintain that implicit in the definition are three elements that contribute to the level of trust: chronic disposition, situational parameters, and the history of the relationship.

Lewicki and Wiethoff reference a previous article (Lewicki and Bunker 1995) that states professional relationships have three types of trust: calculus-based trust (CBT or CBD for calculus-based distrust), knowledge-based trust, and identification-based trust (IBT or IBD for identification-based distrust). Calculus based trust is grounded in the potential rewards and punishments for not violating or violating the trust (the authors use the metaphor of the children's game *chutes and ladders*). Identification-based trust is based upon the ability of the parties to understand the other's wants and needs, and to identify with them (the authors use the metaphor of singing together or harmonizing). The authors note that knowledge-based trust is a dimension of relationships and confidence in the other party.

Lewicki and Wiethoff build a matrix of types of trust and distrust to illustrate their theory, and to show how trust may change over time. They contend that trust is the first potential casualty of conflict, and must be present if the parties are to manage conflict. They then propose the following strategies for building trust:

Calculus-based Trust
- Agree explicitly on expectations of tasks and deadlines
- Agree upon procedures to monitor the other person's performance
- Cultivate alternative ways to have needs met
- Increase awareness of how others see one's performance

Identification-based Trust
- Share common interests
- Share common goals and objectives
- Share similar reactions to common problems
- Share values and integrity

Coleman (Coleman 2000) begins an article on power by quoting Bertrand Russell (Russell 1938) as saying "the fundamental concept in social science is power, in the same sense in which energy is the fundamental concept in physics." Coleman sets for the following power factors:

Personal Factors
- Cognitive – radical, pluralist, and unitary ideologies; implicit theories; social dominance orientation

- Motivational – need for power, authoritarianism
- Moral – moral development, egalitarianism, moral scope

Situational Factors
- Deep structures – history, roles, norms, hierarchy, distribution of wealth
- Goal interdependence
- Culture - power distance

In an article on communications and conflict Krauss and Morsella (Krauss and Morsella 2000) review four basic paradigms of communications, and set forth principles associated with each:

Encoding-Decoding Paradigm (sender and receiver)
- Avoid communications with low "signal to noise" ratios, or increase redundancy

Intentionalist Paradigm (intention)
- Listen and try to understand the intended meaning
- Consider how your message (words) will be received

Perspective-Taking Paradigm
- When speaking take account of the perspective of the listener

Dialogic Paradigm
- Be an active listener
- Focus on creating conditions for effective communications
- Pay attention to message form

Fischer (Fischer 2000) describes the types of intergroup conflicts as being: resource, value, power, and needs. Fischer points to the research on groups and social identity theory to emphasize that the self-esteem of people ia linked to group membership, and that group membership can lead to ethnocentrism, nationalism, or professionalism – attribution errors. The possible excesses that can occur lead easily to group-think, and the desire to escalate the conflict. The author then suggests that in such conditions an independent third party is the most viable option.

Kimmel (Kimmel 2000)[14] presents the concept of _microcultures_ in an article on culture and conflict as "commonalities in meaning, norms of communication, and behavior; shared perception and expectation; roles; and the like, which develop among individuals from varying cultural backgrounds as the interact over time." Kimmel notes that Hall (Hall 1976) hypothesized that cultural categories, plans and rules are unconscious. Moreover, as Avruch and Black (Avruch and Black 1991) contend, as societies become more complex and fluid, ethnographic markers become less reliable. The authors argue that training in cross-cultural communications must get to the emotional level if it is to be successful. Kimmell describes five levels of cultural awareness:

- Cultural chauvinism – little knowledge or interest in others
- Ethnocentrism – belief in superiority and stereotyping
- Tolerance – behavior is not seen as inherent, but as living in a different society

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[14] NOTE – excellent resource for cultural training

- Minimization – differences are acknowledged but trivialized
- Understanding – recognition and acceptance of differences

They contend that the ability to of people to shift their mindset, and the ability/desire to learn, are critical to the process of cultural awareness. For building peace and negotiations Kimmel indicates that the skills required include empathy, imagination, innovation, commitment, flexibility, and persistence. Also, modesty and graciousness are key personal attributes in intercultural considerations (Etheridge 1987).

Deutsch (Deutsch 2000) sets forth a number of unanswered questions that remain for knowledge and practice in conflict resolution through what he calls conflict resolution training (CRT) including:

- Nature of the skills involved in constructive conflict resolution
- What determines when a conflict is ripe for resolution
- What are the basic dimensions along which cultures vary their response and management of conflict
- What are the differences and similarities of conflict between individuals, groups, and cultures
- What are the most effective ways of dealing with difficult people and conflicts

Avruch (Avruch 1998)[15] introduces a series of articles by concluding that there is a need to place conflict resolution in the larger socio-cultural context and not isolate it from the meanings in which conflict is embedded – an understanding of the cultures in conflict is essential. Scimecca (Scimecca 1998) states that the field of conflict resolution lacks a theoretical base, and that there are only two that predominate: game theory, and human needs theory.
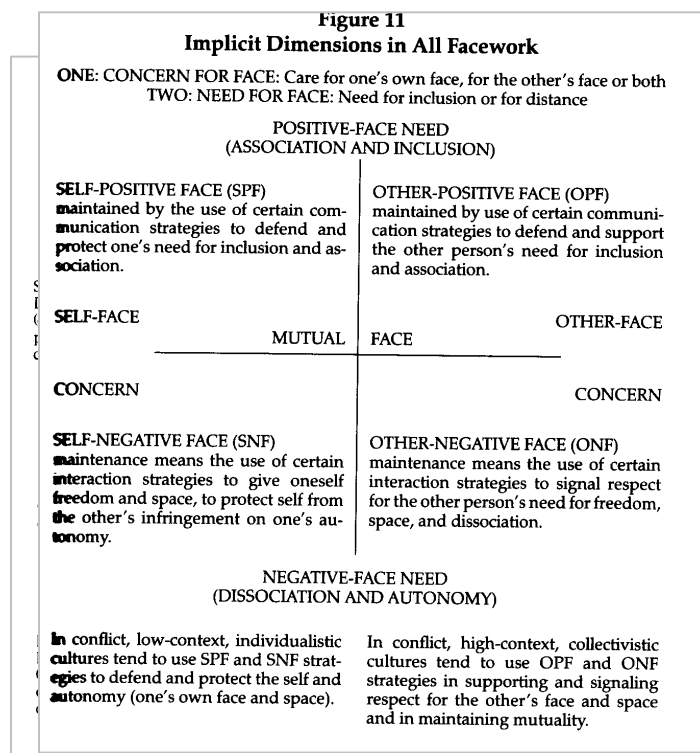
Nader (Nader 1998) argues that in addition to the two theoretical bases described by Scimecca, there is a harmony model of law which has developed over time that differs from the conflict model. She illustrates the differences by considering villagers in Protestant New England, and states that "the rise of economic and social stratification, industrialization, commerce and trade, increased immigration, and declining church membership…the conflict model replaced the [harmony] model." Nader points to the work of Chanock (Chanock 1987) who reports that missionaries introduced the idea of punishment and conflict on societies that were previously inclined toward a harmonious approach. Calling into consideration how other societies that experienced colonialization modified their approach.   Nadir concludes her article by saying that harmony is heavily influenced by religion, and that in most parts of the world law and religion are not separated as they are in the west.

In an article about a third man as contestant (mediator for example) in an educational dispute, Bailey (Bailey 1998) notes that "the array of cultural knowledge at the disposal of any particular individual is an idocosm." An idiocosm is a selection from what is available in a culture. The process of translating culture into action is either one of caricature (to excite an attitude in the viewer) or a mask (presenting in a way to persuade).

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[15] FIND – Avruch, K. and P. W. Black (1987). "A "Generic" Theory of Conflict Resolution: A Critique." Negotiation Journal **3**.

Figure 11
Implicit Dimensions in All Facework

ONE: CONCERN FOR FACE: Care for one's own face, for the other's face or both
TWO: NEED FOR FACE: Need for inclusion or for distance

POSITIVE-FACE NEED
(ASSOCIATION AND INCLUSION)

SELF-POSITIVE FACE (SPF) maintained by the use of certain communication strategies to defend and protect one's need for inclusion and association.

OTHER-POSITIVE FACE (OPF) maintained by use of certain communication strategies to defend and support the other person's need for inclusion and association.

SELF-FACE

OTHER-FACE

MUTUAL | FACE

CONCERN

CONCERN

SELF-NEGATIVE FACE (SNF) maintenance means the use of certain interaction strategies to give oneself freedom and space, to protect self from the other's infringement on one's autonomy.

OTHER-NEGATIVE FACE (ONF) maintenance means the use of certain interaction strategies to signal respect for the other person's need for freedom, space, and dissociation.

NEGATIVE-FACE NEED
(DISSOCIATION AND AUTONOMY)

In conflict, low-context, individualistic cultures tend to use SPF and SNF strategies to defend and protect the self and autonomy (one's own face and space).

In conflict, high-context, collectivistic cultures tend to use OPF and ONF strategies in supporting and signaling respect for the other's face and space and in maintaining mutuality.

In a study of 150 Jordanian managers, Kozan ((Kozan 2000) studies a demographic base that is not western based isolating authority and the topic of conflict. The study showed that there was a high level of correlation between collaboration and compromise (Blake and Mouton 1964). The author suggests that this apparent contradiction may lie in the sequential nature of negotiations, in that compromise is just an opener for collaboration. Kozan also notes that managers guard their power, but are not forceful in applying it, and that there is a general aversion to forcing in the culture. The author quotes Ali (Ali 1987) as saying "familiarity with sociocentric and family-tribal orientations is indispensable for understanding the decision making process in Arab society." The author concludes that process rather than content theories should be utilized in developing countries.

Lederach (Lederach 2000) writes about the central American perspective on conflict. His use of a cultural metaphor is useful and will be the focus of further research in a separate paper:

> "Perhaps the term that best indicates and describes the folk concept of conflict is un enredo, or estamos bien enredados (we are all entangled). A simple translation, however, does not transmit the full significance of the term. This is a fishing metaphor in its roots. It is built around the Spanish word red, a fisherman's net. To be enredado is to be tangled, caught in a net. The image is one of knots and connections, an intimate and intricate mess. A net, when tangled, must slowly and patiently be worked through and undone. When untangled it still remains connected and knotted. It is a whole. A net is also frequently torn leaving holes that must be sewn back together, knotting once again the separated loose ends. Nothing describes conflict resolution at the interpersonal level in Central America better than this folk metaphor."[16]

In a book that addresses the socio-psychological aspects of conflict and cultures, Augsburger (Augsburger 1992)[17] provides numerous folk tales to illustrate the theories drawn from academia and testing. He begins by noting that in cross-cultural disputes, the basic propositions to be considered are: 1) either-or thinking must be set aside, 2) the parties in the dispute are the least able to solve it, 3) cross-cultural conflict confronts us with our ignorance, and 4) using conflict wisdom of each culture is preferable to creating a world view (etic) approach. Figure 1 provides a summary of the authors view. Augsberg states

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[16] NOTE – See also Lakoff, G. and M. Johnson (1980). <u>Metaphors We Live By</u>. Chocago, University of Chicago Press.

[17] NOTE – excellent reference for metaphor and folk tales

that while conflict is universal, the way it is perceived is distinct and unique in every culture, and with every person.

Augsberg addresses what he calls the where, why, what and which of conflict:
- Where- the considerations are for the type of culture (high-context, low-context)
- Why – the considerations are for expressive (desire to release tension, express frustration, etc), and instrumental which deal with goals. He notes that triggering events will differ widely in different cultures (individual offense versus group –offense; low-context & high-context cultures for example)
- What – the attitude and action will be
- Which – pattern of communication will be utilized. The author suggests three types of communication patterns (Glenn, Witmeyer et al. 1977): factual-inductive (begins with facts), axiomatic-deductive (begins with general principles), and affective-intuitive (begins with relational/emotional perceptions).

Augsberg suggests that mediation can be conducted from the *medi-etic* (begins with theory from another culture) or *medi-emic* (begins with local approach) approaches. He then quotes Morton Deutsch's crude law of social relations as "the atmosphere of a relationship will foster certain acts and processes." Deutsch also offered two corollaries to this law. The first being "the processes and acts that are characteristic of a given social atmosphere will induce that very atmosphere if introduced into a newly forming relationship." The second corollary being that "a firmly developed atmosphere can be rapidly changed to the negative if one party acts in a contradictory manner (Deutsch 1973)."

Augsberg provides a chapter on the issue of face. In this chapter he describes the concept of face in the West as being personal face, the "I-identity," self esteem, guilt, dignity, and pride.   By contrast, face in the East as being group face, the "We-identity," esteem for others, shame, honor, and solidarity. This is summarized in Figure 11.
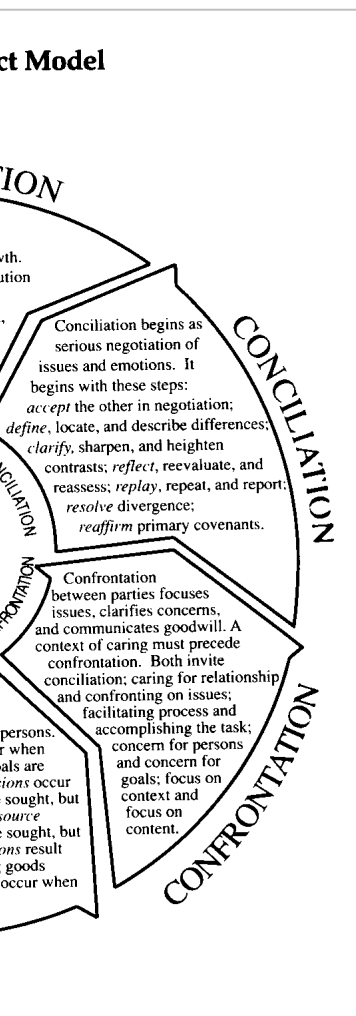
Augsberg also describes the *triangulation* process of having a third party to assist in resolving disputes being as old as civilization itself. He provides a number of insightful tales, and one Nepalese proverb to open the chapter "when the first wife fights with the second, the husband gets his nose cut off." Augsberg concludes with his *Cyclical Conflict Model* shown in figure 22.

Avruch ((Avruch 1998) sets out to review the different views of culture, and to assess how they are used in conflict resolution. His opening definition is that culture "is a derivative of individual experience, something learned or created by individuals themselves or passed on to them socially by contemporaries or ancestors." The idea being that it is an individually based definition. He argues that *generic culture* is particular to homo sapiens, and that *local cultures* are specific to individuals within a culture.

Avruch says that conflict occurs when "two related parties – individuals, groups, communities, or nation-states – find themselves divided by perceived incompatible interests or goals in competition for control of scarce resources." He points to the work of Ruth Benedict (Benedict 1946) in persuading the US government not to drop the atomic bomb on Kyoto during World War II, with consideration for it being the cultural soul of Japan. Along these lines, he

suggests that metaphors are an approach that scholars in anthropology, international relations, and conflict studies are now focusing more and more on metaphors (Johnston 1995); (Fernandez 1991); (Nudler 1990). In describing the considerations of diplomacy, the author quotes the definition created by Wynn Catlin as "diplomacy is the art of saying *nice doggie* till you find a rock."

Avruch quotes Napolean as saying that "power trumps everything," but it is only a temporary solution to negotiations. He references the work of Cohen (Cohen 1990) on the Egyptian-Israeli conflict where Egypt continued to retaliate to save honor, whereas the Israeli's considered disproportionate force to be a deterrent. This failure to understand culture caused the conflict to escalate. Avruch warns that one major concern is to see cultures as monolithic, homogenous, uniformly distributed and timeless. He argues that an *emic* approach is literally indispensable when considering cultures and conflict. On the *etic* side, Avruch points to the work of Hofstede, and quotes his answer to the question of how much cultural variation the four dimensions of his work define, which is: "the four dimensions together account for 49 percent of the country [national culture] differences in the data... The remaining half is country [national culture] specific: it cannot be associated with any worldwide factor..." As Avruch indicates, most of the research has been conducted at the University level, is extremely thin, usually compares a USA institution with a similar institution in another country, and usually comes from the Western perspective. He goes on to note that studies have shown how mutually entangled reasoning and culture can be, and how little work in cross-cultural studies of human reasoning have been performed (Hamill 1990). With regard to the theory of culture and conflict, Avruch quotes the late Jim Laue as saying "well it seems to work in practice – let's see if it works in theory."

Avruch also quotes the work of Marc Ross: "modifying psycho-cultural interpretations, is a crucial step before effective joint problem-solving can occur in many polarized conflicts... The emphasis is on facilitating participation in situations that challenge previous interpretations...It is hoped that new metaphors will develop, allowing adversaries to view each other differently..." Avruch reiterates that the importance of negotiators with cultural sensitivity, who knows that there is much to learn about the specific individuals that are to take part in negotiations, not just their cultural background. He quotes a Moroccan proverb to this end: "men resemble their times more than their fathers." In closing he notes that experienced people from the USA State Department suggests that once a person better understands other cultures, the better they are able to understand their own.

Michelle LeBaron (LeBaron 2003)[18] wrote about the intersection of culture and conflict with emphasis on *cultural fluency*, *mindful awareness*, and *dynamic engagement*. Lebaron notes that cultures give our lives shape, and are formed from our upbringing, ancestors, stories, metaphors, rituals, myths, and of course experiences. Early in the book she describes the common metaphors for the USA (melting pot) and for Canada (salad bowl). Her suggestion being that metaphors provide us with starting points, and that they can help reveal the complexities and paradoxes of cultures – what she called *mindfields*. She also suggests that we can explore the cultural differences through the eyes of poets, novelists, historians, artists, philosophers, and musicians.

LeBaron considers *cultural fluency* internalized familiarity with the workings of a culture: knowing the vocabulary and the grammar (idioms, symbols, history, art and experience with

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[18] NOTE – excellent reference for training and metaphor!!

those that speak it) or what she calls the underground river. The example she uses is one of literal translations that have no meaning, where an idiom is the only way to convey the true meaning. Lebaron insists that one must suspend defensiveness and replace it with a spirit of inquiry, and points to three main considerations for starting points: high-low context, individualism & communitarianism, and specificity & diffuseness. She also described the importance of respect in cultural conflicts – with the starting point being the platinum rule "do unto others as they would have you do unto them." On the issue of time, she points to an Indian description of an eon as being the time required to wear away the Himalayas with a delicate touch each year from a monk. Also, she describes the Arab perception of time from the desert as a "constant everydayness."
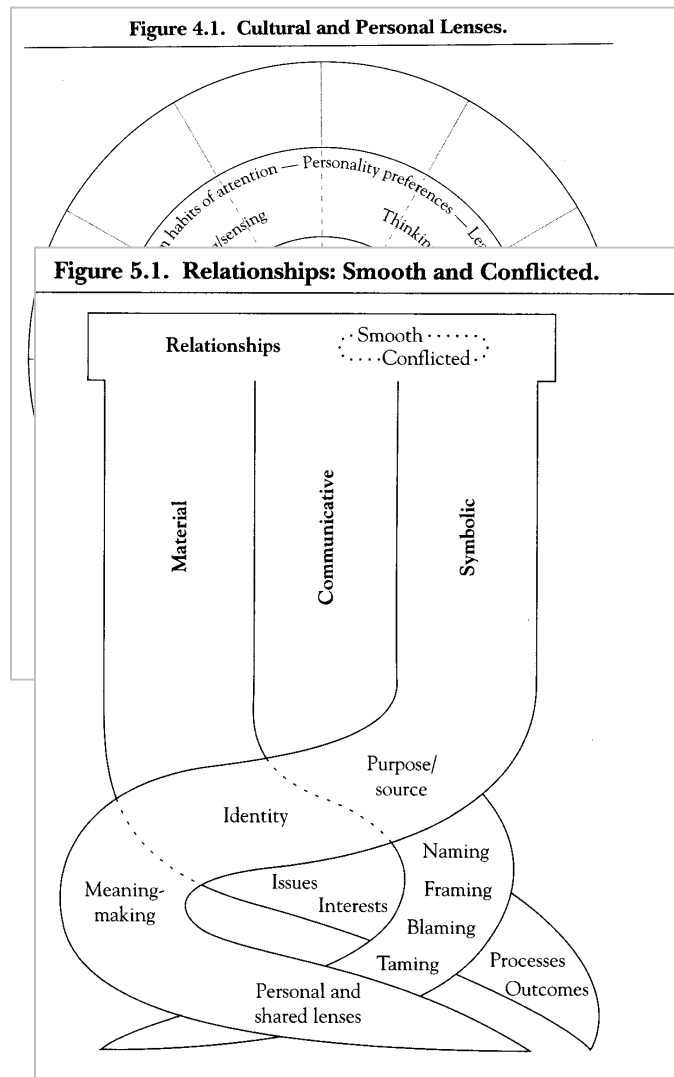
LeBaron describes a training technique for sensitizing people how they respond to unfamiliar circumstances. The room is split into two groups, and each selects a cultural consultant who leaves the room to prepare a strategy for gathering information about the culture of Alphaville. The consultants are outsiders and can only ask yes or no questions. The residents remaining in the room are instructed to respond yes to any question asked with a smile, and no to any question asked with a non-smile[19].

Lebaron provides Figure 4.1 to summarize her ideas on cultural lenses, and the relationship between core values, personality, and the way we see cultures[20]. The exterior divisions are intended to represent cultural identity groups, which can be numerous, and the radial lines indicating their influence on the personality and core values. The author also provides Figure 5.1 to summarize the three dimensions of conflict and how they intertwine.

Figure 4.1. Cultural and Personal Lenses.

Figure 5.1. Relationships: Smooth and Conflicted.

Personal Practices	Interpersonal Practices	Intergroup Practices
Writing into clarity & Shapeshifting	Dancing on a dime & noticing magic	Discovering common futures & composing shared images
Sitting with resistance & writing a letter	Exchanging three minutes of passion & enacting rituals	Cultivating emotional intelligence & facilitating conversational learning
Listening with the body & catching releasing	Using metaphors & embracing paradox	Learning through adventure & applying participatory action research
Shifting frames & continuing inquiry	Partnering & sharing songs	Dialoguing & metaphor journeying

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[19] NOTE – use for training in cross-cultural diversity

[20] NOTE – see also Novinger, T. (2001). Intercultural Communications: A Practical Guide. Austin, University of Texas Press.

Lebaron suggests that dynamic engagements are animated by a spirit of dialogue with the following components: attend/assess, suspend judgments, receive from the other side, create circles of shared experience, design a resolution that makes cultural sense, reflect, integrate, and quest.[21]

After the introduction to culture and conflict, LeBaron describes the ways of knowing about cultural conflict resolution as shown in Table A.1. She begins with the personal practices that we can do by ourselves. Writing into clarity helps remove us from a problem by changing our focus, and helps surface those parts of us that *whisper*; by shapeshifting she draws on the folklore of tricksters that are wily and can change shape, by suspending common sense and exploring ideas; By sitting with resistance she means to explore those feelings that one would prefer to push away; By writing a letter she suggests writing a letter to someone dear explaining your issues; By listening with your body she means to use the natural skills to read body language openly; By catching and releasing she means the creative process of intense focus on a problem, then putting it out of the conscious mind; By shifting frames she means frames of reference, like our cultures; and by continuing inquiry she means putting ourselves in unfamiliar cultural territory, exploration.

Under interpersonal practices LeBaron describes dancing on a dime as critical for bridging cultural differences. She describes it as being graceful and poised under change and uncertainty, springing from a solid relationship that can sustain such fluctuations; By noticing magic she means to uncover the gems in intercultural situations; By exchanging three minutes of passion she means describing for three minutes things that one is passionate about; By enacting rituals she means to put sensations and feelings ahead of thought and analysis; by using metaphors she means making strong use of images and symbols; By embracing paradox she means to accept those actions that are contradictory; by partnering she means having someone act as a coach or mentor; and by sharing songs she means to share music as a way of opening a different personal world.

Under intergroup practices LeBaron begins by describing discovering common futures. By this she means imagining alternative futures and the use of open space technologies,[22] future searches, and dialogue; By composing shared images she means a way of exploring a gestalt; By cultivating emotional intelligence she means expanding personal understanding of cultures; By facilitating conversational learning she means paying attention to the spaces where conversations take place; By learning through adventure she means to share excursions; By applying participatory action research she means bringing people together in groups to explore cultural differences; By dialoguing she means setting structures into place where people share personal opinions not those of groups; and by metaphor journeying she means sharing and exploring cultural metaphors.

Negotiation Theories

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[21] NOTE – see also Palmer, H. (1990). The Enneagram: Understanding Yourself and Others in Your Life. San Francisco, Harper San Francisco.

[22] NOTE – see also Weisbord, M. and S. Janoff (2000). Future Search: An Action guide to Finding Common Ground in Organizations and Communities. San Francisco, Berrett-Koehler.

Due to the limitations set for this paper, the following is a very brief overview of some basic literature on the topic of negotiation theory. The following would serve as a point of commencement for a more thorough review of the literature.

Brett (Brett 2001)[23] indicates that there are distributive agreements (distribute a fixed set of assets – smaller pie) or integrative agreements (distribute a differentially valued set of assets – bigger pie). Brett distinguishes between interests (needs underlying the negotiator's position), priorities, and strategies (set of behaviors). Brett point out that within a culture there is a wide range of diversity and behavior that can be thought of as normal distribution curves. She says that "negotiation strategies are linked with culture because cultures evolve norms to facilitate social interaction. Norms are functional because they reduce the number of choices a person has to make about how to behave and because they provide expectations about how others in the culture will behave. Functional norms become institutionalized, meaning that most people use them and new members of the culture learn them because they make social interaction efficient."

In Exhibit 1.3, Brett summarizes negotiation strategies, and discusses how different cultures deal with issues such as confrontation and motivation. When discussing influence, the author emphasizes the importance of *fairness standards* (contract, law, precedent, norms, etc.) in negotiations to provide a benchmark for perceived fairness. Regarding the transfer of information, Brett makes the point that cultural issues can make large differences in the communication of information and intent.

Brett states that there are three features of cultural study related to the variability of negotiation strategies across cultures: individualism/collectivism (Hofstede 1980), egalitarianism/hierarchy (Leung 1997) (Hofstede's power/distance), and low/high context (Hall and Hall 1990). On the issue of individualism/collectivism negotiators may choose or avoid confrontation, and their motivation may be individually focused or group focused. In egalitarianism/hierarchy negotiations the author notes that the participants will use confrontation and influence in different ways depending, for example, on the respect the culture provides for social status. In high/low context situations negotiators will use distinct confrontational and information styles. Brett then sets forth the following considerations:

- Research is only beginning to understand the characteristic cultural negotiation strategies.
- Individual cultural members may not act like a cultural prototype.
- Negotiators change their strategies.

Strategy	Behaviors **Exhibit 1.3**
Confrontation	Direct ←————→ Indirect
Motivation	Self-Interests ← Other Interests ←——→ Collective Interests
Influence	BATNAᵃ ←————→ Status
Information	Direct ←————→ Indirect

Brett rightly observes that it may in fact be a disadvantage in knowing too much about the other party's culture as it may lead to an oversimplification and stereotyping. Also, experience indicates that transnational corporate culture will alter all of these aspects as well.

On the issue of conflict in multicultural teams Brett indicates that there are three basic

[23] NOTE – excellent reference for negotiating

types: task conflict (difficult tasks), procedural conflict (how to do a task), and interpersonal conflict. Interestingly, she notes that research indicates that conflict is very detrimental to routine tasks, but that it can actually enhance performance on non-routine tasks or tasks with uncertainty.

Chaiken, Gruenfeld et al. (Chaiken, Gruenfeld et al. 2000) focus on attitude change and persuasion in conflict resolution. The authors describe the heuristic-systematic theory of persuasion. The Systematic approach being careful, deep thinking, research intense, and carefully reasoned, and the heuristic being based upon easily comprehended cues (stored knowledge and memory). They argue that when concerns for accuracy are great, then the demand for systematic processing increases.   They also contend that when their knowledge capacity is limited, then the use of heuristics increases (defense or impression motivation). Chaiken, Gruenfeld et al. indicate that persuasion research indicates that systematic processing is engaged by a defense motivation, then parties seek out information that supports their point of view, and resist information that runs counter.

A review of Fisher and Ury (Fisher and Ury 1983), and Thompson (Thompson 1998) will also provide a rich review of negotiation, and excellent references for continuing research. Further research on culture and conflict can be conducted through a review of: (Bordon 1991), (Cohen 1986), (Kimmel 1995).

Hourglass Model
It is critical that a leader have the ability to understand the sources of conflict, recognize conflict early, manage the conflict, and do this in a constructive way that pulls people together.

The sampling of the literature in cross-cultural conflict is rich and diverse, and we find common themes that resonate well with experience and practice. As indicated in the introduction, leadership requires the ability to manage conflict.   Deleterious conflict needs to be resolved, but other forms of conflict can encourage the exploration of ideas and creativity. A leader must be able to understand the difference, and to have the capability to keep active conflict balanced – to manage it.

<u>Origin of Conflict</u>
According to LeBaron (LeBaron 2003) conflict emerges when people have difficulties dealing with *differences*. According to Levinson (Levinson 1994) a conflict is a dispute over resources, and Rahim (Rahim 2002) believes that they are either interpersonal or task oriented. The concept of differences is perhaps a better starting point as it allows the diversity of conflict than can occur in international relationships. At one extreme consider two people in conflict over the appropriate way to greet each other and at the other a war over the ownership of oil rich property.   Clearly differences in culture (religion, customs, folklore, music, art, literature, philosophy, language, history, and geography), ethics, power,

and economic status cause friction, and friction causes conflict. LeBaron (LeBaron 2003) suggests that conflicts can be considered as material, communicative, or symbolic.

Consider the metaphor of *friction* for conflict. In the physical world friction changes the speed at which water and air flow, the fuel efficiency of an automobile, or the ability of a person to climb rocks. It is often used to describe interpersonal relationships as well: "there is a lot of friction in the room." It can be a good thing in the case of climbers, and a bad thing in the case of low fuel economy. In the practice of Qigong and Yoga one strives to eliminate friction blockages and thus improving the laminar flow of energy. Pondy (Pondy 1967) describes this as disequilibrium, Nader (Nader 1998) describes the opposite as harmony.

Conflict is similar to change in that it has been with mankind for thousands of years, and will be with us for thousands more. It cannot, and should not, be eliminated but rather managed to benefit from the advantages, and minimize the disadvantages - this is the task of leaders.

Knowledge Lens
As with all leadership issues, there is a *chicken and egg* conundrum of what comes first. In an ideal world the starting point is knowledge, for it determines the degree of *difference* that people perceive. Knowledge will change the *friction* (increase or decrease) that is present in the interactions that occur, and requires the careful understanding of a leader to guide and balance it.

Cohen (Cohen 1990) describes how folktales express indirectly desires, wishes, fears and anxieties. Levinson (Levinson 1994) suggests humor is a universal balm that can be applied. Most authors ((Brislin and Liu 2004); (Clarke and Lipp 1998); (Avruch 1998); (Bailey 1998)) agree that cross-cultural training is a very strong mediator for avoiding and diminishing destructive conflict. Connors suggests that the use of art and storytelling is a good method of exploring and extending knowledge of another culture. Spicer (Spicer 1997) found for example that the major source of interpersonal conflict was a lack of tacit cultural knowledge. LaFromboise, Coleman et al. (LaFromboise, Coleman et al. 1993) found that people use five methods to develop competence in a second culture: assimilation, acculturation, alternation, integration, and fusion.

Kimmel (Kimmel 2000) describes five levels of cultural awareness: Cultural chauvinism, Ethnocentrism, Tolerance, Minimization, and Understanding.   It is clearly in the best interest of the leader to see that individuals (including themselves) have reached as high a level of awareness as is possible. He concludes that empathy, imagination, innovation, commitment, flexibility, and persistence are skills needed to achieve awareness. Etheridge (Etheridge 1987) adds modesty and graciousness to this list.

Metaphors ((Lederach 2000); (Augsburger 1992); (Avruch 1998); (Benedict 1946); (Johnston 1995); (Fernandez 1991); (Nudler 1990); (LeBaron 2003)), stories, and using the conflict wisdom of various cultures can help to educate people in the richness of a culture – rapidly. Michelle LeBaron (LeBaron 2003)[24] wrote about the intersection of culture and conflict with emphasis on *cultural fluency*, *mindful awareness*, and *dynamic engagement*.

Diagnosis Lens

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[24] NOTE – excellent reference for training and metaphor!!

As people begin to participate and interact conflicts will develop, sometimes rapidly, sometimes slowly.   As the conflict begins to take shape and becomes discernable, a diagnosis of the conflict will be required.

A number of authors ((Blake and Mouton 1964), (Rahim 2002), (Oetzel, Ting-Toomey et al. 2001)) argue that conflicts can be categorized as either interpersonal (affective) or task/goal (substantive). Interpersonal conflicts are clearly more intractable than task/goal conflicts and can lead to imbedded *friction* short and long term. Rahim (Rahim 2002) contends that interpersonal conflict diminishes group loyalty, commitment, job satisfaction, and intention to stay in the organization. Both Rahim and Jehn (Jehn 1995) suggest that while task/goal conflict may enhance performance under certain circumstances, the downsides are the same as for interpersonal conflicts. For interpersonal conflicts they set forth a model that has as its two dimensions concern for self, and concern for others (see Figure A.1). This figure connects the work of *emic* and *etic* studies into a model that provides insights in how to manage specific conflicts, and the tools that may be most effective.   It should be emphasized that this figure speaks to both the diagnosis and intervention sides of the model.

Krauss and Morsella (Krauss and Morsella 2000) contend that communications is critical in conflict management and set forth four paradigms for effective communications: encoder-decoder, intentionalist, perspective-taking, and dialogic.

Intervention Lens
In a separate paper (Grisham 2005) it has been argued that trust (see also (Sullivan, Peterson et al. 1981); (Greenberg 2001); (Lewicki and Wiethoff 2000); (Kramer and Tyler 1996); (Rousseau, Sitkin et al. 1998)), empathy, communications, and power ((Coleman 2000); (Avruch 1998) power trumps everything)) are necessary dimensions for cross-cultural leadership.   When intervening into a conflict the level of each dimension achieved by the leader will determine the effectiveness and the durability of the solution achieved.

As noted above, Rahim (Rahim 2002) constructed a systematic method of diagnosing conflicts, and of dealing with them. Table 1 provides a listing of situations where each of the dimensions shown in Table A.1 may be used. This basic structure must then be extended to consider the *cultural individuality* of the contestants. *Cultural individuality* means the psychological, social, and business context each person has.   Leaders must consider the use of culture only as a trail marker on the way to understanding an individual. Consider the following examples of people of the same educational, economic, social, and cultural status:

- A person who is raised in Hunnan province has never traveled outside of China, or of the province, and who speaks no English.

- A person raised in Beijing who moved to Montreal when 12 years old and speaks both Chinese and English.

- A person raised in Los Angeles who speaks English but not Chinese.

Consider the examples if the person in question has a Chinese lineage, and then a British lineage. Now consider that the person has worked for a transnational firm for 10 years, and then one who has only worked in a local firm. If one changes the mix and considers education, economic status, social status, cultural status, professional status, parental

involvement, ethnicity, and gender, an infinite diversity emerges.   However, knowing the trail head enables a leader to begin the journey to acquiring detailed knowledge about the persons involved in the conflict. Other authors have come to this same conclusion ((Kim, Lee et al. 2004); (Greenberg 2001); (Oetzel, Ting-Toomey et al. 2001) called ethnic identity salience; (Kimmel 2000) microcultures; (Avruch 1998) generic and local; etic only accounts for 49%; (Hamill 1990)).

As Deutsch (Deutsch 1973) observes, "the processes and acts that are characteristic of a given social atmosphere will induce that very atmosphere if introduced into a newly forming relationship." Thus in a corporate environment, the culture of the people will adjust, and can be molded.

The dimensions set forth in Table A.1 and Table 1 provide five general means of addressing conflict as integrating, obliging, dominating, avoiding, and compromising. Clarke and Lipp (Clarke and Lipp 1998) suggest that conflict resolution be conducted by problem identification and clarification, cultural and organizational exploration, conflict resolution, and organizational integration. These phases are subsumed in the model proposed: knowledge, diagnosis, intervention. Oetzel, Ting-Toomey et al. (Oetzel, Ting-Toomey et al. 2001) describe facework as a key ingredient in conflict management. Facework is categorized by them as self-face, other-face, and mutual-face. If one considers Table A.1 self-face and other-face are resonate with the two primary dimensions, and mutual-face (compromise) with one option.

There are numerous techniques that can be utilized in the process of intervention. Burbles and Rice ((Burbles and Rice 1991); (Gudykunst, Ting-Toomey et al. 1991); (Slate 2004); (Levine 1998)) suggest *communicative virtues* that include tolerance and patience, and rides on trust, respect, appreciation, and affection. Of course *communicative virtues* span each dimension of the model: knowledge, diagnosis, and intervention. Welton Welton 2002 concludes that listening is a critical in that it provides a mutualistic art that enhances understanding. Greenberg (Greenberg 2001) concludes that the way people perceive justice is also an important consideration.

The trail head clues include the relational research done by Ting-Toomey (Ting-Toomey 2001) to connect high\low context with key approaches for dealing with conflict. Gurevitch (Gurevitch 2001) describes the problems associated with the failure to discard preconceived ideas about others and other cultures.   Deutsch (Lewicki and Wiethoff 2000) believes that rapport building, conflict resolution (listening, empathy, identifying creative means to resolve disputes, etc.), and group process and decision making (leadership, communications, clarifying, summarizing, integrating, etc) skills are necessary for effective conflict resolution.

Coleman (Coleman 2000) quotes Bertrand Russell (Russell 1938) as saying "the fundamental concept in social science is power, in the same sense in which energy is the fundamental concept in physics." The concept of power is a key consideration in conflicts for it helps to explain some of the imbalances or differences – and how to deal with them.

The use of a third party as a mediator is suggested by a number of authors ((Fischer 2000); (Augsburger 1992) triangulation;). LeBaron (LeBaron 2003) provides the ways of knowing in Table A.1. Her approach is preferred for a model of how to approach intervention. The very

brief sampling of negotiation theory is certainly another tool that requires exploration in another paper.

Model Description

As noted the lenses of the *hourglass model* start with knowledge, progress through diagnosis, and then intervention. From the intervention will flow lessons, through diagnosis again, and extend knowledge. The model is a general process and is not intended to be a dogmatic or static approach. For example, as knowledge is consulted there will be a possible recognition that more information is required and therefore some diagnosis may be required. Following this same approach there may be a need to engage (subtle intervention) in preliminary dialogue to facilitate the diagnosis and knowledge. The perfect world would be 100% knowledge at the start, with a mindset to acquire as much knowledge as possible. The size of the ellipses represents the amount of time that should be applied to each of the lens. On the output side lessons are learned and they need to be diagnosed, and then the knowledge base can be increased - this could be from an individual to an institutional perspective.
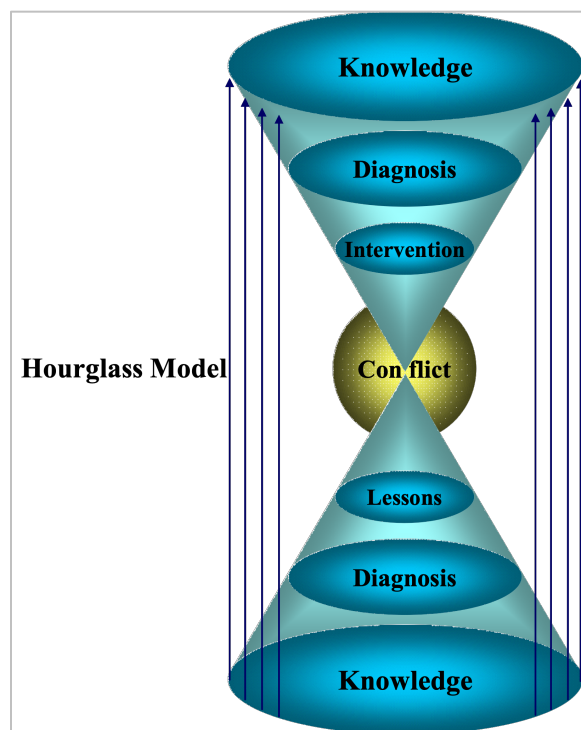
It is suggested that the model be applied using a preventive approach, but it may be utilized just as well in a responsive way. The key is that the acquisition of knowledge and diagnosis of the conflict are the most important lenses. Many conflicts occur from a lack of understanding or a failure of communications. Both of which can be moderated by increasing the knowledge and diagnosis prior to a formal or structured intervention.

The *hourglass model* will be extended to define a list of tools and techniques that can be applied to facilitate improvement. For example, in the knowledge lens the use of metaphors is a critical technique for developing a richer knowledge of cultures (personal, societal, commercial, etc.). A cultural knowledge of the *cultural individuality of the contestants including* religion, customs, folklore, music, art, literature, philosophy, language, history, geography, ethics, power, gender, and economic status are c-r-i-t-i-c-a-l. Knowledge of the structure of the economic agreement is also important to know whether it is a fixed price contract or an alliance.

For diagnosis an example of a necessary technique would be to employ active listening skills to increase the knowledge of the details or feelings of the contestants. This would also be a skill of great importance with the intervention lens. During intervention negotiation skills are primary, after communication and effective listening.

Methodology

Initially, the basic hourglass model needs to be tested in a conflict situation. Initially it is proposed that six test groups be used as shown in Table 2. The first two groups would be

composed of only two individuals with divergent cultural backgrounds. The second two groups would be comprised of four individuals from divergent cultural backgrounds, but with a corporate similarity (mock for purposes of this experiment). And the third would be comprised of four individuals in four groups from divergent cultural backgrounds, but with a corporate dis-similarity (again mock for purposes of this experiment).

In both tests there would be a "placebo" group that would deal with the conflict in a manner and sequence that they thought most appropriate. The group utilizing the model would pass along lessons to their successor team, and the "placebo" group would not. There would be four similar conflict situations designed to measure the knowledge, diagnosis, intervention, lessons, diagnosis, and knowledge increase. This information would be retained for future analysis.

The test method will be by survey and then by observation of the dispute. On the initial testing it will be necessary to select people with no formal training in either conflict management or leadership so as to reduce the background noise and variability. The survey will measure the changes in the perceptions of the participants who used the model and those that were given the "placebo." The metrics will be developed in more detail once the tools and techniques are detailed.
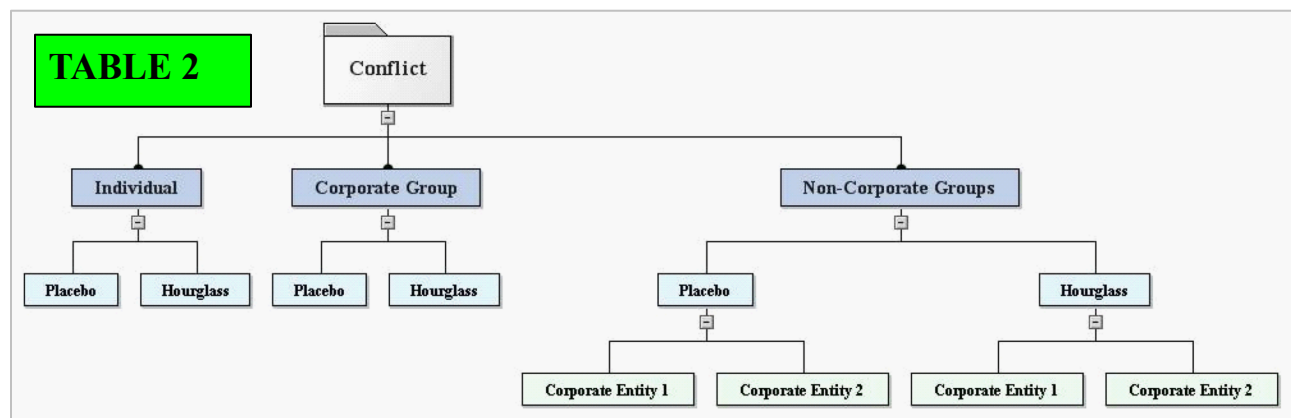
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> This Study presents an investigation of the communicative behaviors and strategies employed in the stimulation and management of productive and destructive conflict in culturally heterogeneous workgroups. Using communication accommodation theory (CAT), we argue that the type and course of conflict in culturally heterogeneous workgroups is impacted by the communicative behaviors and strategies employed by group members during interactions. Analysis of data from participant observations, non-participant observations, semi-structured interviews, and self-report

questionnaires support CAT-based predictions and provide fresh insights into the triggers and management strategies associated with conflict in culturally heterogeneous workgroups. In particular, results indicated that the more groups used discourse management strategies, the more they experienced productive conflict. In addition, the use of explanation and checking of own and others' understanding was a major feature of productive conflict, while speech interruptions emerged as a strategy leading to potential destructive conflict. Groups where leaders emerged and assisted in reversing communication breakdowns were better able to manage their discourse, and achieved consensus on task processes. Contributions to the understanding of the triggers and the management of productive conflict in culturally heterogeneous work groups are discussed.ABSTRACT FROM AUTHOR

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>Describes experiences in conflict resolution and diversity recognition through art education workshops. Students, teachers and community factors in the issue of diversity and conflict; Effects of the use of art materials, creative visualization and problem solving techniques on conflict resolution; Role of art education in increasing tolerance and abilities to resolve conflict.ABSTRACT FROM AUTHOR

Most school districts in our world expect teachers and students to behave in a manner that promotes tolerance and peaceful conflict resolution. This is not always easily accomplished, mostly because few have had any formal training in issues of diversity and conflict resolution beyond conventional life situations, and issues and circumstances reach crisis levels before they are addressed. Students and teachers and the communities in which they function need to have an ongoing dialogue that progressively helps all to understand and deal with issues of diversity and conflict. An established means to understanding who we are and why we do what we do is to generate an aesthetic distance to observe for understanding those and that which we call 'other.' This workshop was an encounter with 'others' (flora, fauna, cultures, social constructs%) whom we created (and whom we implicitly re-presented as metaphors for ourselves and 'others' in our world) through the making of a three-dimensional mural of four separate geophysical regions with four distinct cultures that have never encountered one another. How they eventually encounter one another and what occurs because of this encounter is the mirror each group holds up to itself. Subsequent discussion encompasses not only the hypothetical cultures and how their members dealt with the challenges of change, disaster, and forced integration but also how or if the people within the workshop groups co-operated or resolved conflict to create the murals and their cultural representations.ABSTRACT FROM AUTHOR

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Focuses on a cross-cultural study of organizational justice. Assessment of generalizability; Characteristic of operationalization of justice standards; Connections between culture and justice perception.ABSTRACT FROM AUTHOR
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This paper presents a multifaceted qualitative investigation of everyday conflict in six organizational work teams. Repeated interviews and on-site observations provide data on participants' perceptions, behaviors, and their own analyses of their conflicts, resulting in a generalized conflict model. Model evaluation indicates that relationship conflict is detrimental to performance and satisfaction; process conflict is also detrimental to performance; and task conflict's effects on performance depend on specified dimensions. In particular, emotionality reduces effectiveness, resolution potential and acceptability norms increase effectiveness, and importance accentuates conflict's other effects. Groups with norms that accept task but not relationship conflict are most effective. The model and the findings help to broaden understanding of dynamics of organizational conflict and suggest ways it can either be alleviated or wisely encouraged.ABSTRACT FROM AUTHOR

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The primary aim of this study is to test a process model of cultural conflict styles. Specifically, we propose a theoretical framework for illuminating the relationship between individual-level equivalents of cultural variability dimensions and the face-maintenance dimensions, which, in turn, serve as guiding motives or criteria for selecting conflict strategies. In the model, it was predicted that the greater the individual's construal of self as independent, the higher the concern for self-face maintenance, which, in turn, leads to the higher preference for forcing (dominating) conflict styles. In a separate path, it was also predicted that the greater the individual's construal of self as interdependent, the higher the concern for other-face maintenance, which, in turn, leads to the higher preference for nonforcing (obliging, avoiding, integrating, and compromising) conflict styles. Data to test the proposed model were drawn from undergraduates of diverse cultural back- grounds, studying in Hawaii. After being presented at random with one of the three conflict situations, participants rated the scales measuring conflict styles, face maintenance dimensions, as well as scales to measure the independent and interdependent dimensions of their self-construals. The theoretical path model was supported by the data except for one path. The implications of the model for theory and practice are discussed.ABSTRACT FROM AUTHOR

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> The article compares the conflict management styles of managers in Jordan, Turkey and the United States. The last two decades have witnessed the rise of conflict management into a major organizational behavior area. This study reports the results of surveys of conflict management styles of 215 Turkish and 134 Jordanian managers. Managers in both countries showed a resemblance to each other, and to the U.S. counterparts, in reporting a clear preference for the collaborative style in handling conflicts. The two countries differed both from each other and the U.S. in preferences for the remaining styles, notably forcing and accommodation. Conflict management styles were also found to be affected by the position of the other party, i. e., whether he/she is a subordinate, superior, or peer in both countries. Once again, differences between the two Mid eastern countries were as marked as differences between them and the U.S. The paper discusses the theoretical and practical implications of these findings for comparative management.

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   Examines a theoretical framework which can be used to understand simultaneous trust and distrust within relationships, highlighting the assumptions of multidimensionality and inherent tensions of relationships. View of trust as a foundation for social order; Reference to research conducted on trust; Role of trust as a foundation for effective collaboration; Findings of systematic research conducted on trust in organizations.ABSTRACT FROM AUTHOR
The authors propose a new theoretical framework for understanding simultaneous trust and distrust within relationships, grounded in assumptions of multidimensionality and the inherent tensions of relationships, and they separate this research from prior work grounded in assumptions of unidimensionality and balance. Drawing foundational support for this new framework from recent research on simultaneous positive and negative sentiments and ambivalence, the authors explore the theoretical and practical significance of the framework for future work on trust and distrust relationships within organizations.ABSTRACT FROM AUTHOR

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A â€™community of mindsâ€˜ has long been presumed to be a condition of possibility for genuine argumentative interactions. In part because of this disciplinary

presupposition, argumentation scholars tend to exclude from their scope of inquiry conflict resolution among culturally heterogeneous and ideologically incompatible formations. Such a stance needs to be reexamined in view of recent developments in the on-going process of globalization. The unprecedented worldwide economic and financial integration has created for the first time a â€™generalized interestâ€˜ across national and continental boundaries. The need to countercheck global market forces has given rise to calls for a â€™global legal/ethical systemâ€˜ or even a â€™transnational public sphere.â€˜ Non-Western interlocutors in general are willing to debate cross-cultural issues in Western terms. Increasingly, Western interlocutors are also seeking to justify Western positions in non-Western terms. This emerging situation renders it both necessary and possible to argue across the boundaries of communities that do not share the same cultural or rhetorical tradition. It also poses a host of theoretical and practical issues whose exploration and analysis should become a new focus of argumentation studies.ABSTRACT FROM AUTHOR

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Presents information on conflicts among the subunits of a formal organization. Definition of conflict; Functions and dysfunctions of conflict; Conflict and equilibrium; Models of organizational conflict.ABSTRACT FROM AUTHOR

Three types of conflict among the subunits of formal organizations are identified: (1) bargaining conflict among the parties to an interest-group relationship; (2) bureaucratic conflict between the parties to a superior-subordinate relationship; and (3) systems conflict among parties to a lateral or working relationship. In each of the three cases, conflict is treated as a series of episodes, each episode including stages of latency, feeling, perception, manifestation, and aftermath. The organization's reaction to conflict in each case is analyzed using the Barnard-Simon model of inducements-contributions balance theory. Of particular interest is whether the organization members resolve conflicts by withdrawing from the organization, by altering the existing set of relationships, or by changing their values and behavior within the context of the existing relationships.ABSTRACT FROM AUTHOR

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	Presents information on a study which measured the styles of handling interpersonal conflict in organizations using the Rahim Organizational Conflict Inventory-II. Dimensions for handling interpersonal conflict; Methodology; Results and discussion.

Rahim, M. A. (2002). TOWARD A THEORY OF MANAGING ORGANIZATIONAL CONFLICT. International Journal of Conflict Management, Information Age Publishing. **13:** 206.
	The management of organizational conflict involves the diagnosis of and intervention in affective and substantive conflicts at the interpersonal, intragroup, and intergroup levels and the styles (strategies) used to handle these conflicts. A diagnosis should indicate whether there is need for an intervention and the type of intervention needed. In general, an intervention is designed (a) to attain and maintain a moderate amount of substantive conflict in nonroutine tasks at various levels, (b) to reduce affective conflict at all levels, and (c) to enable the organizational members to select and use the appropriate styles of handling conflict so that various situations can be effectively dealt with. Organizational learning and effectiveness can be enhanced through an appropriate diagnosis of and process and structural interventions in conflict.ABSTRACT FROM AUTHOR

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Requirements of trust; Concepts of trust; Views of scholars regarding trust; Assumptions made pertaining to trust; Definition of trust.ABSTRACT FROM AUTHOR

The authors' task is to adopt a multidisciplinary view of trust within and between firms, in an effort to synthesize and give insight into a fundamental construct of organizational science. They seek to identify the shared understandings of trust across disciplines, while recognizing that the divergent meanings scholars bring to the study of trust also can add value.ABSTRACT FROM AUTHOR

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Abstract. This paper summarizes the issues and concerns of critics of cross-cultural research, and discusses how they are being addressed by researchers. Given the state of the art and the complexity of this field of research, the author recommends more inductive research and the pursuit of appropriate, but not over ambitious sampling designs, so as to increase our understanding of cultures and encourage the building of richer theory bases. Taking an optimistic view of the field, the author predicts useful contributions by researchers which will enrich the art and science of cross-cultural management.ABSTRACT FROM AUTHOR

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Presents a study which develops and demonstrates a theoretical framework and corresponding methodology to link variables at the culture level to the individual level and specific outcome variables. Culture's influence on communication; Role of the self-image in linking culture to behavior; Path-analytic model linking cultural collectivism with independent self-construals and high-context communication.

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Deals with the use of dialogue as a means of containing inter-cultural conflict. Characteristics of a dialogue; Need for cultural group recognition; Factors influencing successes and failures; Difficulties and challenges of dialogue across cultures.ABSTRACT FROM AUTHOR

In a liberal, democratic, culturally plural society, it is to be expected that people will differ in their views of the good life and that they will proceed differently in cognitive, evaluative, moral and political matters. Such a society requires a sensibly managed

social system where constructive interaction between culturally different groups of individuals can be accommodated. Dialogue as 'communicative relations' is suggested here as a means of containing inter-cultural conflict. Dialogue is seen as more than informal conversation, chat or amiable rambling. It involves two or more interlocutors, guided by the spirit of discovery, exploration and interrogation. It is developmental with a range of characteristics and outcomes. Its success requires 'communicative virtues' involving dispositions, emotion and cognition which should be fostered under particular conditions described here. Attention is given to factors influencing successes and failures, to the strengths and weaknesses, difficulties and challenges of dialogue across cultures. It is recognised that dialogue across cultural differences is never a smooth journey down the path toward agreement or understanding.ABSTRACT FROM AUTHOR

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    In an inductive study of conflict among Americans and Russians working in Moscow, we find that the transfer of culturally-specific knowledge is the main source of interpersonal conflict. The examination of national culture as consisting of tacit knowledge and skills provides a theory of conflict in multi-national organizations previously unexamined in the cross-cultural management literature. The present study was motivated by our belief that present approaches to the study of cross-cultural conflict were inadequate to explain issues of interpersonal conflict in multi-national organizations operating in Russia. First, previous research has focused on cross-cultural differences in attitudes toward conflict (e.g. comparing attitudes of Russians in Russia with Americans in America). We were interested, however, in examining inter-cultural interaction in actual organizations (e.g. Russians and Americans interacting in multi-national settings in Russia.) Moreover, we felt that a focus on dimensions of cultural values would mask a number of important issues in the development of multi-national organizations in Russia after the fall of the Communist Party in 1991. The political economy of the former Soviet Union separated the social norms of public activity from the belief and attitudes of private individuals. Since the expression of private values were forbidden in work organizations in the Soviet Union, we did not see how to identify a priori the value dimensions of Russian workers in a new market-oriented economy. Therefore, we fell we could not utilize the dimensional approach to the study of national culture found in previous cross-cultural research. Instead, we developed an inductive research design.ABSTRACT FROM AUTHOR

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>   Conflict frames am used to explain similarities and differences between US American and Hong Kong Chinese conflict resolution. US Americans negotiate from an "integrating interests" perspective, whereas HK Chinese negotiate from a "relational bargaining" perspective. Conflict frames mediate the relationship between cultural group and type of conflict resolution. INTRODUCTION This research investigates similarities and differences in how US Americans and Hong Kong Chinese manage workplace conflict. The construct of conflict frame [a perceptual set that leads disputants to focus on some characteristics of the conflict while ignoring others (Deutsch, 1975)] is introduced as an explanation for cultural group variance in how work place conflict is managed. We explain why a culture may encourage certain conflict frames, and why members may accept these frames. Building on prior retouch describing US American and Hong Kong Chinese culture, we propose that US Americans will negotiate from the perspective of an "integrating interests" conflict frame, while H. K. Chinese will negotiate from the perspective of a "relational bargaining" conflict frame. We then use these frames to deduce hypotheses about cultural differences in conflict resolution in the United States and Hong Kong. We further propose that indicators of a culture's conflict frames mediate the effect of cultural group on conflict resolution.ABSTRACT FROM AUTHOR

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Presents a study on the conflict resolution strategies of Canadian and Chinese executives. Task-related and person-related conflicts; Negotiation across cultures; Chinese executives' conflict avoidance; Intra- versus inter-cultural negotiations; Impact of home culture; Motivations behind resolution strategies.

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This paper argues that listening is a seriously neglected theme in adult education theory and contemporary philosophy. It postulates that critical reflection on listening is particularly salient in our world of manifest socio-economic inequality, cultural conflict and adversarialness. This paper contends that we learn to listen, and that political listening can be usefully understood as a pedagogical practice of democratic citizenship. Listening must be cultivated by persons and collectives if we are to hold civil society together with minimal, but crucial, solidarity and commitment to the commonwealth.ABSTRACT FROM AUTHOR

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Develops a model relating innovation success to the level of interfunctional conflict and conflict resolution methods. Literature on new product development (NPD); Conceptual model and research hypotheses; Research design and data collection; Analysis and results; Discussion.ABSTRACT FROM AUTHOR

This paper develops a model relating innovation success to the level of interfunctional conflict and conflict resolution methods. The model suggests a concave relationship between performance and the level of interfunctional conflict among marketing, R&D, and manufacturing. It also conjectures that both national culture and the level of interfunctional conflict influence the effectiveness of different conflict resolution methods. An empirical test of the proposed framework involves a survey of 968 marketing managers from Japan, Hong Kong, the United States, and Great Britain. The results provide general support for the model's predictions and reveal several significant cross-national differences.ABSTRACT FROM AUTHOR