

# **Metacognitive Strategies for Effective Interaction Across Cultures: Global Leaders Perspective**

**Elizabeth Goryunova  
University of Southern Maine**

*Cross-cultural interactions are densely woven into the fabric of our diverse global environment. Accordingly, contemporary organizations are challenged with managing various forms of interdependence between representatives of different cultures while building synergies towards shared goals. Research demonstrates that individual effectiveness in cross-cultural interactions is facilitated by cultural metacognition that can be enhanced through the acquisition and employment of relevant metacognitive strategies. This qualitative study utilized Cognitive Task Analysis methodology to explore metacognitive processes engaged by global leaders during intercultural interactions and identified five effective metacognitive strategies that could be used to improve cross-cultural effectiveness of leaders and outcomes for corporations.*

*Keywords: cross-cultural leadership, diverse organizations, global leadership, metacognitive strategies*

## **INTRODUCTION**

Cross-cultural interactions are an essential part of the contemporary diverse social and professional environment. According to the 2017 International Migration Report (UN), the number of international migrants worldwide continues to grow and reached 258 million in 2017 (49 percent increase over 2000), where close to 25.9 million are refugees that gradually integrate into host country societies/economies. Increased cultural diversity affects not only societal but also organizational dynamics. Thus, migrant workers fill a qualified labor gap that is projected to reach 26 million in the United States and 46 million in Western Europe by 2030 (Schwab, 2010). Multinational Enterprises (MNEs) with a labor force across multiple continents are growing in numbers and contribute to this dynamic as well. United Nations Conference on Trade and Development (UNCTAD) estimates that in 2017 foreign operations of top 100 MNEs accounted for 13 percent of foreign employment (UNCTAD, 2018), resulting in growing cultural diversity of the workforce.

Leading a culturally diverse workforce and building positive/constructive interactions with culturally diverse stakeholders is a difficult task. Accordingly, a study published in 2009 by the Center for Creative Leadership indicates that although 86 percent of global leaders believe it is crucial for them to work effectively across cultures, only seven percent evaluate themselves as "very effective" (Madden, 2010). In order to increase the effectiveness of leaders functioning in a global environment, organizations offer cross-cultural educational programs that most commonly involve didactic and experiential cross-cultural training to improve cognitive awareness about cultural differences (Bonnstetter, 2000; Earley & Peterson, 2004; Irving, 2010; Littrell et al., 2006; Moody, 2007). Yet a traditional curriculum is no longer sufficient

for a multicultural environment because it focuses on a particular country' culture and socio-economic information that is hardly transferrable across cultural domains (Bhawuk & Brislin, 2000; Early & Ang, 2003; Earley & Peterson, 2004; Mor et al., 2013).

Most recently the attention of researchers and practitioners shifted to a higher order cognition—metacognition that is responsible for monitoring individuals' cognitive processes and facilitating the transition of specific knowledge into context-specific behavior (Earley & Ang, 2003; Thomas et al., 2008). Simply put, it provides a transition from “what” to “how.” Metacognition can be enhanced through a number of metacognitive strategies (reflective practice, self-questioning, thinking aloud, creating concept maps, etc.) depending on the situation to which those strategies are applied (Flavell, 1979).

Correspondingly, cultural metacognition, as a central processing mechanism of cultural intelligence, facilitates one's interaction across cultures by converting culture-specific knowledge into cultural-context-appropriate behavior. Cultural metacognition is critical for functioning and knowledge transfer across complex cultural domains and can be enhanced through training and acquisition of relevant metacognitive strategies (Earley & Ang, 2003; Moody, 2007; Thomas et al., 2008). However, there is insufficient knowledge about metacognitive strategies utilized for cross-cultural interaction in a leadership domain. (Mor et al., 2013).

This qualitative study explores the metacognitive strategies utilized by global leaders for effective interactions across cultures. A total of ten global leaders (eight identify as males, two as females) with a cumulative 261 years of experience functioning in a global environment were recruited for a series of in-depth interviews. The research methodology Cognitive Task Analysis (Gallagher & Prestwitt, 2013) offered an intimate view of the dynamic process of intercultural interaction as perceived by its participants. The study yielded common metacognitive strategies and individual (participant-specific) strategies. The following five strategies were identified: (a) discern atypical behavior; (b) interpret cultural perspective, (c) match the cultural schemata of the counterpart, (d) radiate empathy, (e) induce trust.

Metacognitive strategies could be acquired by practicing in a simulated situation, or by enacting a case study (Chua et al., 2012; Mor et al., 2013). Findings of this research have implications for leadership practice and leadership education in a global environment, as well as for organizational consultants and individuals seeking to increase their effectiveness of functioning in a global context.

## **THEORETICAL FRAMEWORK**

This research takes an interdisciplinary approach to explore cultural metacognition of global leaders, from an intersection of theoretical traditions of cross-cultural psychology and global leadership.

Cross cultural psychology studies define the ability to adapt to new cultural contexts as cultural intelligence (Earley & Ang, 2003; Thomas et al., 2008). Originally, the concept of intelligence has been introduced in reference to one's capacity to grasp concepts in academic environment as a measurable cognitive ability (distinct mental processes) of an individual (Spearman, 1904). Currently, however, scholars recognize that intelligence equally applies outside academic environment. Additionally, they acknowledge various types of intelligence focused on specific content domains, such as social intelligence, analytical intelligence, creative intelligence, practical intelligence, emotional intelligence, cultural intelligence (Ang & Van Dyne, 2008; Gardner, 1983; Mayer & Salovey, 1993; Sternberg, 1985; Thorndike & Stein, 1937). Thus, cultural intelligence (CQ) is specific to situations characterized by cultural diversity (Ang et al., 2007; Crowne, 2007; Earley & Ang, 2003; Kim, Kirkham, & Chen, 2008; Moon, 2010).

Earley & Ang (2003) conceptualize CQ as an aggregate multidimensional construct with cognitive, metacognitive, motivational and behavioral components that contribute to the overall effectiveness of individuals in cross-cultural interactions. A cognitive dimension refers to the cultural knowledge content: a framework of values, norms, and practices of various cultures and subcultures. A metacognitive dimension refers to mental processes utilized by individuals to acquire, understand cultural knowledge, and adjust mental models while interacting with different cultures. A motivational dimension is the

individual's capability to focus energy towards learning to function in a multicultural environment. Finally, a behavioral dimension is the ability to exhibit behavior appropriate to a specific cultural situation (Ang et al., 2007; Brislin et al., 2006; Earley & Ang, 2003; Triandis, 2006). While each of these dimensions appears to affect the overall individual capacity for cross-cultural interactions, their exact interrelation in the original CQ model proposed by Earley & Ang (2003) is not clear (Chua et al., 2012). This deficiency is resolved in Thomas et al. (2008) that offer an alternate view of CQ as a dynamic system of interacting abilities linked by cultural metacognition.

Metacognition has been originally introduced by Flavell (1976) who considered its role in active monitoring, regulating and directing of cognitive processes in order to achieve specific objectives in the everyday activity of individuals. This mental dimension is critical in the complex and flexible environment because it facilitates learning, new sense-making and problem-solving through analyzing the problem, selecting a strategy and organizing performance components to achieve the desired objective (Mathan & Koedinger, 2005; Sternberg, 1985). Research demonstrates that it is also the essential attribute of effective leaders as it enables the utilization of cognitive skills to achieve the greatest possible task outcome (Geiwitz, 1994). In addition, it ensures individual ability to apply the knowledge acquired in a specific context across other contexts (Papaleontiou-Louca, 2003).

Thomas et al. (2008) suggest that cultural metacognition (i.e. metacognition applied in a cultural context) involves conscious and deliberate attention to and awareness of one's cultural experiences and assumptions, as well as regulation and control of one's cognitive activities towards a specific cognitive objective. Consequently, positioned as a core element of CQ, it determines whether individual cultural knowledge translates into culturally intelligent behavior, as well as enhances CQ over time, along with individual ability to effectively interact across cultures (Thomas et al., 2008).

A number of researchers support the notion that cultural knowledge alone (without cultural metacognition) is not sufficient to ensure effective interaction across cultures; and that developing individual metacognitive strategies in order to generalize available cultural information and/or adjust assumptions during intercultural interactions is critical (Ang et al., 2007; Chua et al., 2012; Earley & Peterson, 2004; Ng, Van Dyne, & Ang, 2009; Shapiro et al., 2008).

Likewise, because the effectiveness of global leaders in a complex culturally diverse organizational context depends, among all, on their ability to interact across cultures and influence diverse viewpoints, global leadership studies recognize intercultural competency and meta-level cognition among the major attributes of global leaders (Bass, 1990; Beechler & Javidan, 2007; Bhawuk & Brislin, 1992; Bird et al., 2010; Dinges & Baldwin, 1996; Du Bois, 1996; Goldsmith, 2000; Hanges et al., 2006; Hofstede, 1980; Hofstede, 1993; House et al., 2004; Javidan et al., 2006; Mendenhall & Osland, 2002; Mendenhall et al., 2008; Moran, 2007; Moro & Tubbs, 2004; Reimes, 2009).

In summary, the ability to effectively function in a culturally diverse environment is considered critically important by researchers in global leadership and cross-cultural psychology. At the same time, because culture affects cognition, the success of interactions across cultures depends on individual cognition (awareness of cultural differences) and metacognition: ability to monitor, plan, select, evaluate, and adjust one's own cognitive processes (Schwartz & Perfect, 2002; Thomas et al., 2008). While cognitive awareness is important in culturally diverse contexts, it is metacognition that, as a core processing element of cultural intelligence, facilitates a transition of culture-specific knowledge into cultural-context specific behavior (Thomas et al., 2008).

Scholarly inquiry into the factors influencing the effectiveness of interactions across cultures is growing, yet there is a limited empirical research on cultural metacognition of individuals in the epicenter of intercultural activities: global leaders. Consequently, to advance existing knowledge and to identify strategies utilized by global leaders for effective interaction across cultures, this empirical study focused on investigating the metacognitive processes of global leaders. The study sought to answer the following primary research question: How do bicultural global leaders experience the process of interaction across cultures? And the following secondary research questions: (a) What in global leaders' perception is the detailed process of internal thinking during the interaction across cultures? (b) What in their perception are the critical steps of internal thinking during the interaction across cultures? (c) What actions,

behaviors or strategies in their perception positively influence the effectiveness of a process of interaction across cultures? (d) What actions, behaviors or strategies in their perception negatively influence the effectiveness of a process of interaction across cultures? (e) What actions, behaviors or strategies in their perception result in a shared understanding of interaction effectiveness?

Metacognitive strategies identified in this study could be utilized for training (such as practicing in a simulated situation or enacting a case study) in order to enhance metacognition and consequently the effectiveness of individuals/leaders functioning in a multicultural environment. (Chua et al., 2012; Mor et al., 2013).

## **METHOD**

### **Participants**

Study participants were sought within organizations with significant representation of culturally diverse individuals, active involvement in global transactions (activity) and global footprint, such as The United Nations, The World Bank. Candidates for participation in the study were identified based upon the following criteria that were essential to answering this study's research question: individuals serving in a key leadership position for over 5 years, with extensive expertise in cross-cultural interactions. Each candidate for participation in the study was contacted directly through the researcher's professional network, bypassing the gatekeepers. A total of ten global leaders (eight males, two females) were recruited for a series of in-depth interviews. Cumulatively they represented 261 years of experience functioning in a global environment (including 161 years of service in an executive leadership capacity) and cultural expertise in all major geographic regions of the world (Table 1).

### **Data Collection and Analysis**

Cognitive Task Analysis (CTA) was utilized in this qualitative study to gain a deeper understanding of the empirically underexplored topic of metacognitive processes employed by global leaders for interaction with their counterparts: peers, stakeholders, and employees. CTA captures behavioral and cognitive processes and actions that lead to accomplishing the expert-level task: recognizing and adequately responding to critical cues and environmental conditions, analyzing and altering own performance and other decision-making processes (Gallagher & Prestwitch, 2013). CTA method involves asking the expert to list all of the steps involved in accomplishing a task (including relevant subtasks) and to identify key decision points, procedures utilized to make a specific decision, conceptual knowledge required to complete subtasks and ways to recognize conditions calling to complete those subtasks (Watkins, 2012).

The global nature of participants' professional activity influenced the data collecting process, where semi-structured one-on-one interview sessions took place live, as well as via phone and video (FaceTime) conferencing. Time to complete each interview varied but did not exceed 2.5 hours per participant. In order to accommodate the busy schedule of participants, some interviews were broken into 2-3 shorter sessions. Participants were asked to reflect upon a significant instance of intercultural interaction (project, process and such) that they "considered successful, were proud of, felt very good about". As participants shared their experiences, follow-up questions probed each incident's description to ensure it was rich, vital and substantive (Moustakas, 1994, p.116). Structured and clarifying questions further explored metacognitive processes, specific strategies, perceptual cues, prior knowledge utilized to make decisions and possible decision alternatives that contributed to the effectiveness of each participant in intercultural interactions and that differentiated an expert from a novice (knowledge audit).

In accordance with CTA common practices, upon completion the interviews were transcribed verbatim into a text-based format, in order to be coded, categorized and analyzed (Watkins, 2012). The researcher used Miles and Huberman's (1994) patterns, themes, clustering and implications interpreted in terms of the study research question. NVivo 11 was employed for analysis of interview transcripts. Member checking (a copy of formatted individual results was provided to each participant to review, so their suggestions, changes or clarifications could be incorporated into the results), peer review and thick

description were used as research validation strategies (Creswell, 2013). Individual participant results were analyzed for features and themes, compared to identify common emergent features, patterns, and themes that represent the answer to the research question (Watkins, 2012). Additionally, to get a better grasp of the big picture of recurring themes, the following reports were generated through NVivo11: Node Structure Report, Node Summary Report, Project Summary Report, Source Summary Report, Word Frequency Report per participant, Word Frequency Report for all sources, Node Distribution Report per Participant, Node Distribution Report for all sources.

**TABLE 1**  
**RESEARCH PARTICIPANTS CHARACTERISTICS**

<b>PARTICIPANT</b>	<b>LEX</b>	<b>RAZ</b>	<b>DAY</b>	<b>EDE</b>	<b>MIN</b>	<b>DRE</b>	<b>VAL</b>	<b>SAM</b>	<b>TAI</b>	<b>NOR</b>
<b>CULTURAL EXPERTISE*</b>	LA ME NA	EU NA	AF NA	EU NA	AS NA	EU NA	EU NA	AS NA	AS NA	EU NA
<b>METHOD OF ACQUISITION: HOME</b>		x	x		x	x			x	x
<b>METHOD OF ACQUISITION: STUDY</b>	x	x		x	x	x	x	x	x	x
<b>METHOD OF ACQUISITION: WORK</b>	x	x	x	x	x	x	x	x	x	x
<b>LANGUAGES SPOKEN FLUENTLY</b>	2	7	3	5	2	2	5	2	2	3
<b>PUBLIC SECTOR</b>		x	x	x			x			
<b>PRIVATE SECTOR</b>	x				x	x		x	x	x
<b>YEARS IN EXECUTIVE LEADERSHIP ROLE</b>	24	20	6	16	15	10	15	20	15	20
<b>YEARS IN GLOBAL ENVIRONMENT</b>	29	25	18	29	30	21	24	30	25	30
<b>DAILY CROSS-CULTURAL INTERACTION: Y/N</b>	y	y	y	y	y	y	y	y	y	y

\* NA: North America, EU: European Union; ME: Middle East; AS: Asia; AF: Africa; LA: Latin America

## RESEARCH FINDINGS

### Thematic Structure

Data analysis yielded 23 common characteristics/themes that were clustered into seven aggregate themes pertinent to two broad areas: global leadership in general and intercultural interaction in particular (Table 2). Aggregate common themes: Alliances (securing powerful and influential individuals/supporters

to facilitate the interaction), Building Relationships (radiating empathy, establishing rapport and trust with counterpart as the interaction unfolds), Multicultural proficiency (fluency in the cultural schemata of the counterpart helps bridge the cultural differences), Situational Awareness (being aware of own behavior and performance in interaction, being observant of others and mindful of their perception of oneself), Suspending Egocentricity (being open to cultural differences, perceiving different as normal) represent clusters of themes crucial for the effectiveness of intercultural interaction.

**TABLE 2**  
**THEMATIC STRUCTURE**

		<b>THEMES</b>	<b>MEANING</b>	
<b>INTERCULTURAL INTERACTION-SPECIFIC</b>		Alliances	Strategically securing powerful and influential individuals/supporters to facilitate the interaction	
		Building Relationship	Mindfully establishing rapport and bond with counterpart as the interaction unfolds	
		Authenticity	Exhibiting authentic behavior	
		Induce Trust	Purposefully cultivating trust by demonstrating earnest understanding of counterpart's thought process	
		Radiate Empathy	Intentionally exhibiting cognitive empathy	
		Common Ground	Deliberately seeking opportunity to connect on a fundamental level	
		Match the Cultural Schemata of the Counterpart	Conscientiously adjusting one's behavior to match cultural schemata of the counterpart	
		Commitment	Demonstrating commitment to relationship/project/common goal	
		Follow Through	Supporting words with actions	
		Multicultural Proficiency	Fluency in the cultural schemata of the counterpart helps bridge the cultural differences	
		Cultural Differences	Awareness of cultural differences	
		Foreign Language	Language as commonality between interaction participants	
		Prepare	Collecting and processing relevant information about counterparts etc.	
		Situational Awareness	Being aware of own behavior and performance in interaction, being observant of others and mindful of their perception of oneself	
		Feedback	Monitoring perception of one's behavior by counterparts	
		Discern Atypical Behavior	Real-time monitoring of interaction and recognizing abnormalities in interaction process	
		Interpret Cultural Perspective	Interpret identified in real-time cues to accurately attribute behavior of counterparts	
		Suspending Egocentricity	Being open to cultural differences, perceiving different as normal	
	<b>LEADERSHIP-SPECIFIC</b>		Learning	Interaction as a learning opportunity
			Openness	Keep one's mind open to differences and learning
		Big Picture	Being able to see the big picture and additional opportunities as they arise, focusing on the long-term outcomes	
		Long Term Orientation	Maintaining a long-term perspective on the process	
		Outcome	Focusing on the outcome as a compromise/win-win	
		Recognizing an Opportunity	Watching out for emergent or auxiliary opportunities	
		Timeline of Projects	Keeping the process within allocated timeline	
		Expertise	Dimensions differentiating expert from a novice	
	Creativity	Being creative in problem solving		
	Expert Dimensions	Utilizing general leadership expertise		

Aggregate common themes: Big Picture (being able to see the big picture and additional opportunities as they arise, focusing on long-term outcomes) and Expertise (dimensions differentiating an expert from a novice) represent common business attributes of expert global leaders. Although they are not specific to intercultural interactions, they were strongly present in all participant interviews and recognized by participants for contributing to their overall success in a multicultural environment and intercultural interactions.

Among the most frequently emerged common themes, the following five were identified as exemplifying conscious cultural awareness and executive processing that represent cultural metacognition, a critical component of cultural intelligence (Ang & Van Dyne, 2008; Thomas et al., 2008): (a) discern atypical behavior; (b) interpret cultural perspective, (c) match the cultural schemata of the counterpart, (d) radiate empathy, (e) induce trust. Aggregate theme exemplified by the first three strategies is Situational Awareness, while the last two exemplify Building Relationships. The following summaries of selected participants' experience and perception of intercultural interaction illustrate the distribution of individual (participant-specific) themes and participant-specific metacognitive strategies. As themes emerged and were captured, names were assigned to them based on the meaning of activity they represented.

### **Lex**

Lex, a senior executive of an international business development company, is in the process of establishing a company presence in an exotic regional market. The initial decision to focus on that specific region of the world was driven by its general commercial attractiveness. This effort is in its second year, the executive is making good progress and travels to the region for significant periods of time at least 4 times a year. Yet there are still challenges to overcome, specifically in navigating and adjusting to the local social and business cultural environment.

Because of the unique and distinctive character of the region, psychological adjustment to a new culture for this leader proved to be a complex, "mind-boggling" undertaking. "Even after having done it (this kind of work) for over 25 years, to have two years, on top of that, that still is mind-boggling, still challenging, still, more to learn: a lot more from the psychological standpoint." To better integrate into the local cultural environment, this global leader drew insights from regional experts and educational literature, as well as relied on one's own intuition, observations and 25 years of multicultural experience. "Try to be always prepared and one step ahead" was one regional expert's advice to the study participant. "Try to stay at a high level in terms of your comments and relationships" was an advice from another expert.

Additionally, Lex made an observation that in terms of interactions with local residents, it is crucial to understand the nature of your relationship with your counterpart: specifically, whether you are in a dominant or subordinate position, and adhere to your role. Individual role changes depending on circumstance: one can be in a subordinate position when selling services and products, yet in a dominant position if those services and products are unique enough to create demand. At the same time, in order to succeed in negotiations, one has to maintain an authoritative and dominant position, or align with someone who already holds that position.

Thus, Lex nurtured and secured a relationship with a reputable local public official who provided necessary introductions within social and business networks: "Without that, I would be nowhere, and I realize that completely. In that case, I am (subordinate) selling something to them, but the fact that he is in a dominant position to those people with whom I meet --that enables the meeting to even take place, where it would not otherwise." At the same time, at the "closing sale" stage one needs to enter the negotiation with a strong (dominant) proposal: "Basically telling them what we are going to deliver: here is how it is going to be."

While this approach felt unnatural for other individuals from Western business culture, Lex effectively alternated between dominant/subordinate stance and succeeded in achieving business objectives for a client: "It has worked, but wow has it been hard." The ability to recognize cues in behavior and accurately evaluate dynamic in interactions, or "the rapport that one may have or not with

others," enabled Lex to identify valuable partnership opportunities that were overlooked by less experienced and less sophisticated company representatives in the past: "What they saw when they met with them is very different from what I perceived in terms of their capability, in terms of their connections that were clearly necessary, in terms of their experience." Lex was given a unique opportunity to observe a private meeting between potential local partner and government: "The depth of their relationship with these government authorities was pure gold to me, but that is not necessarily how it was perceived by people that went there (before me)."

A close look at the experience of Lex revealed the following individual themes that influenced the ability to effectively function across cultures: keeping one's mind open, being aware, observant and perceptive when looking for cues and feedback (all related to conscious cultural awareness), intentionally exhibiting (radiating) empathy, recognizing cultural differences and adjusting one's behavior to match cultural norms of local residents, purposefully building trust by demonstrating authenticity, conveying commitment (related to executive processing) as well as the ability to see the big picture that yields additional opportunities (leadership-related expertise).

### *Situation Awareness*

At the onset of the interview, Lex commented about having a "very healthy respect for what I do not know." Consequently, the decision to spend time in another culture is accompanied by a determination to not make any hasty assumptions of observations and unfamiliar signals: "what you see is very often not necessarily interpreted by you correctly," while at the same time trying to absorb new information, and "trying to manage the aspect of how I am being perceived." Conscious cultural awareness demonstrated by Lex through keeping an open mind, being observant and perceptive: "I do know what I don't know. I do know not to assume" is considered as an important competency for success in a multicultural environment and a starting point for understanding unfamiliar cultures (Gunderson, 2007; Pedersen, 2004).

Awareness of dominant/subordinate cultural dynamic enabled Lex to not only effectively recognize and accurately attribute actions of local counterparts towards organization representatives, but also dissipate adverse and angry reactions from said representatives less familiar with the local culture. "We are in a subordinate position right now; we've got to perform. You do not counter them; you don't say anything to them other than 'we are going to deliver an excellent product to you' and hold any reaction. And then I have to make sure everyone on my whole team holds back, and that is really hard, but the stakes are so high, because the minute we'd reacted we'd be "dead", we'd be done." Here executive processing is informed by conscious cultural awareness, but both represent metacognitive strategies critical for interaction.

### *Building Relationships: Radiating Empathy*

As the organization led by Lex successfully brought the regional project to fruition, they were asked to share their expertise at a public event. An appointed speaker with less multicultural experience suggested to "make this speech very provocative," preaching to the regional business elite about the "Western way of innovation." Lex, realizing that such an approach would yield public relationship disaster guided the speaker to suspend egocentricity, shift focus from "us" to "them" and express respect for their pride along with empathy for their path for innovation. When asked about the audience's reaction the answer was: "They loved it! But it was not a message that is incorrect or ingenious. It was true." Here executive processing is informed by conscious cultural awareness and amplified by authenticity.

Natural ability to suspend egocentricity and demonstrate openness and empathy to others contributed overall to Lex's capacity to build good relationships in the region that further translated into business transactions. For instance, while reflecting upon the benefits of partnership with one of local residents, Lex clarified how the relationship developed: "I happened to have met that particular guy at one point, happened to have taken an interest in what he was doing, understand what he was doing. With no agenda, whatsoever." Discussing this further, a conclusion was offered that in many cases people just do not take interest in their counterparts and end up missing an opportunity to build a relationship. While Lex



believes that neither of them entered the relationship with reciprocity on their mind, as they continued to interact, they grew more aware of each other's strengths and more comfortable with drawing upon those. Here the strategy is conscious cultural awareness, in combination with the ability to recognize opportunities (leadership expertise).

#### *Building Relationships: Matching the Cultural Schemata of the Counterpart*

Ability to adjust one's behavior in response to cultural cues that takes place during interaction across cultures is strongly present in the participant's account. Regional culture in this particular case is very different from Lex' home country culture, so it is difficult to fully adjust to, and when asked about the depth of behavior adjustment: whether one has to "mimic" the unfamiliar culture or "morph" into it, the answer was "for a lack of better action - mimic." The actual strategies depended on the environment where the interaction unfolded. Thus, dominant/subordinate relationship dynamic mentioned earlier was observed and acted out by Lex in business interactions.

#### *Building Relationships: Authenticity, Inducing Trust*

At the same time in a social situation, a different strategy was applied: looking for shared topics of interest that can be discussed in positive, but most importantly in an authentic manner (authenticity contributes to building trust). In that instance, because the counterpart acted on behalf of a high-end kitchen appliances manufacturer, a topic of shared interests was cooking, that happened to be Lex's hobby, which enabled an authentic and engaged conversation in a social setting. "In this particular case for me there was the commonality of the industry itself: (cooking) is a very important part of everybody's culture. They really like it because here we are talking about kitchen appliances, cooking, and it was very authentic for me to talk in those terms. So, I guess finding of which topics you can talk authentically with them. That was easy for me, that helped me and saved me, probably." This exemplifies executive processing.

Throughout the entire regional business development process, Lex demonstrated commitment to business clients, local partners and organizational goals. In fact, commitment and continuous follow-up (making a point to come back regularly and frequently) have been utilized as tools to build trust and good intercultural relationship: "So the first thing is to say that 'I will be back here in two months' and actually show up in two months, and after that, and after that." On another occasion, Lex voluntarily acted as a long-term written correspondence "mentor" for a local partner unfamiliar with the Western style of communication who, to his credit, noticed that his communication " was going off track." The ability to build trust and a positive relationship with other cultures are considered as fundamental competencies for multicultural perspective-taking and effective functioning in a multicultural environment (Gunderson, 2007). But in Lex's example, it is demonstrating authenticity and a genuine interest in partners during intercultural interaction (executive processing) that conveyed one's commitment to the process, and as such they represent metacognitive strategies that contributed to the effectiveness of intercultural interaction.

#### *Summary*

Overall, metacognitive strategies that were utilized by Lex in interaction across cultures can be summarized as a combination of conscious cultural awareness and executive processing. Specifically, they are: Situational Awareness (engaging in the active observation to discern atypical behavior, being perceptive when looking for cues and feedback in order to accurately interpret cultural perspective) and Building Relationships (radiating empathy, demonstrating authenticity and ability to adjust one's behavior to match cultural schemata of counterpart). They enabled Lex to influence the effectiveness of interaction across cultures. Lex's the least frequent strategy was seeking common ground, however, because in this particular case seeking common ground was not an actual objective of intercultural interaction, it might have been latently present in another strategy frequently utilized by Lex: Building Relationships and Alliances. Other themes revealed in the interview (big picture, long-term approach, recognizing opportunities) are not specific to multicultural environment, however, they are specific to the global

leadership process, represent required expertise and therefore also contributed to the overall success of this global leader.

## **Raz**

Raz is a career diplomat, with 25 years in global environment, 20 years in a leadership position. Reflecting upon a complex multicultural interaction (negotiation) this global leader noted that for a multicultural interaction to stand a chance of being effective, especially when it is contentious in nature, one has to take into consideration the specific cultural mentality of involved parties. An advocate for a rational cognitive approach, Raz admits that it does not work all of the time, because irrationality is real, and one has to take it into account.

When dealing with parties from different cultural backgrounds that come to the negotiation table to win, an effective negotiator understands that winning a negotiation "is not inflicting a defeat but reaching a compromise." At the same time, reaching a compromise is possible only by developing trust among all parties, and that is where Raz employs various tactics: from studying the cultural background of participants ("The more you know the more possibility you have to understand them well"), seeking external alliances (to strengthen one's position) to "radiating empathy", "demonstrating clarity, courage" and even, on occasion, expressing anger. According to Raz, the basis of any mistrust is two-fold: the absence of knowledge and fear ("fear of different") which in turn is a result of a lack of knowledge. So, the key to trust is education and awareness, which, according to Raz, is an important part of the process by which parties prepare for multicultural negotiation.

Having a superior ability to recognize and enact various cultural patterns, Raz utilizes those advantageously, when trying to establish a closer relationship with a counterpart from a different culture, to "serve" that individual a commonly accepted cultural bias (to increase comfort level of interaction) or to factor those into the decision making process ("They started to consider me equal because I was able to think their way".) As we discussed additional strategies that increase effectiveness of interaction across cultures, Raz brought up visionary ability and the ability to see the big picture as essential to success, while not specific to a multicultural environment. "Compromise for the sake of compromise makes no sense, you have to envision your compromise as a part of the wider future. The big picture."

The following individual themes appear to play an important role in Raz' ability to effectively interact in multicultural situations: openness, observations, awareness of cultural differences, noticing abnormalities (could be categorized as conscious cultural awareness), radiating empathy, speaking foreign languages, looking for a common ground/compromise building trust (could be categorized as executive processing) and focusing on a big picture (leadership-specific expertise).

### *Situational Awareness*

As a career diplomat, Raz has an in-depth knowledge of various cultures, including the perception of one culture by another culture. However, in intercultural interaction, this knowledge has to be filtered through specific circumstances: whether the behavior observed in interaction is culturally or historically (specific acts of violence or peace treaties and such) grounded. Cultural reasons are frequently irrational and can be categorized as a prejudice, yet they have to be accepted as real and acted upon. As Raz noted, because in interactions he was able to demonstrate behavior contrary to the prejudice about his own culture held by the counterparts from a different country, this caught them by surprise and "that was an ice-breaking". This specific situation can also be interpreted as a demonstration of conscious cultural awareness and executive processing, where an individual is capable of recognizing how oneself is different from others and adjust behavior to achieve a desirable outcome, in other words, demonstration of metacognitive strategies utilized to increase the effectiveness of intercultural interaction (Ang, 2008; Mor et al., 2013; Thomas 2008).

### *Building Relationships: Radiating Empathy*

According to Raz, historically grounded perceptions require "the ability of negotiator to radiate empathy". He utilizes an understanding of "grievances and follies" of cultures engaged in interaction to

make it successful. At the same time, it does not work all of the time, thus in one instance deep mistrust demonstrated by one of the parties runs stronger than the measures to overcome it and interaction (negotiation) fell apart. In Raz's own words: "And I was shocked. That was the first time that I realized that I am dealing with people whose mistrust is deep, it stems from the wounded soul, wounded pride, and I realized that I am talking to people who have spent years under the siege not knowing whether the next day they are going to be alive or not. And all my principles should have been reexamined. This is where you realize that if you want a result you have to recognize and endorse irrationality as a real thing. And we often commit mistakes for not taking irrational as real. And that causes in many cases a blockage of any success." This situation reflects executive processing informed by conscious cultural awareness.

Raz brings cognitive empathy into an intercultural relationship in order to develop the trust of the representatives of another culture to him as an individual. At the same time, he uses empathy to generate support among his own countrymen for the process of intercultural negotiations he leads: "you have to convince your leadership that in the final analysis, they will benefit from it because their country benefits from it." In fact, Raz finds himself in the position of an "interpreter" that has to effectively nurture a shared understanding of the objective and shared meaning of success between individuals of different cultural backgrounds. It is similar to the experience of Lex that frequently finds oneself guiding individuals representing different cultural backgrounds to a better understanding and accurate interpretation of each other's intentions and behavior. This action falls under the category of executive processing.

#### *Building Relationships: Inducing Trust*

Raz believes that the lack of trust has different origins, including cultural differences and the absence of balance of power. He emphasizes: "You have to be able to make them trust you as a person." Trust is a foundation of success in intercultural interactions and in order to build trust and ensure comfortable relations, "when in Rome", Raz "does as Romans do." At the same time, he believes in making representatives of foreign cultures understand that "our fundamental values are universal" and not different from anyone in the world. "The differences are not insurmountable so we cannot learn about each other and see how similar we are. And recognizing similarities is the beginning of assimilation." These actions can be categorized as executive processing.

#### *Suspending Egocentricity, Multicultural Proficiency*

Raz has a profound respect for cultural differences ("Different is normal") and extensively prepares for every intercultural interaction by studying the background of the issue, history of the nations involved in interactions and current news ("You have to study your partners, adversaries.") A keen and perceptive observer he believes that when trying to achieve something in cross-cultural interaction, one has to be able to remain open to the cultural differences and learn to detect and identify their origin: whether those differences are based on grievances, individual mental processes or cultural norms. "Different from you should be considered normal and should be taken into consideration. And if you are aiming at joint success, which is a compromise, you have to take into consideration even something that is strange to you. Otherwise, there will be no success." This can be categorized as a combination of conscious cultural awareness and executive processing.

#### *Big Picture*

The theme that was emphasized by Raz over and over again is in every intercultural negotiation reaching for a compromise: "I am always talking about the compromise because the negotiations which do not produce two victors are doomed to fail. And you should aim at compromise." While recognizing the complexity of two or more different cultures coming together to discuss conflicting objectives, the strategy that Raz uses is to find a way to convince counterparts that compromise is equally good for every party. One way to do it is to clearly demonstrate the ability to relinquish some of the own expectations of interests, in exchange for reciprocating actions from the other side. This can be achieved only when one

has a big picture in mind: "You cannot walk towards the future without a strong belief". Here leadership-specific expertise goes hand-in-hand with executive processing.

### *Summary*

Overall, metacognitive strategies that were utilized by Raz in interaction across cultures can be categorized as a combination of conscious cultural awareness, executive processing (metacognitive strategies) and leadership-specific strategies. The most frequently used strategies appeared to be Situational Awareness (engaging in active observations to discern atypical behavior, ability to adjust one's behavior to match the cultural schemata of one's counterpart) and Building Relationships (radiating empathy and inducing trust). Business-focused strategies: recognizing an opportunity and big picture, appear to be least utilized yet latently present in more prominent themes Situational Awareness and Building Relationships.

### **Dayo**

Dayo is a senior foreign government and international finance official with 18 years of service in a global environment, where 6 most recent years were in a leadership role. A descendant of a bicultural family, upon arrival to his current country of residence at the age of seven he had to adjust to a different culture by learning the language, cultural traditions, and overtime fully integrating into society. Throughout years of school, college and career Dayo continued to be exposed to individuals from different cultures and backgrounds. "The more I learned about (other people countries and culture) the more I realized that we are very similar in a lot of ways. And it is important to sort of nurture that linkage we have between us and other cultures and communities of the world".

The intercultural interaction instances described by the participant took place on two different occasions: organizing a global trade mission with a team representing five different countries and serving the indigenous population. Both experiences were effective in terms of execution and successful in terms of objectives because of strategies utilized to achieve the desired outcome: being open to cultural differences and acquiring knowledge about other cultures, building trust, building alliances with counterparts from multiple cultures, showing empathy and actively seeking common ground.

The following individual themes appear to play an important role in Dayo' ability to effectively interact in multicultural situations: building trust, exhibiting matching behavior, showing empathy, speaking a foreign language (could be categorized as executive processing), openness, awareness of cultural differences (could be categorized as conscious cultural awareness).

### *Alliances, Building Relationships: Inducing Trust*

Building good collaborative relationships and alliances with representatives of other cultures is instrumental to Dayo's ability to lead multicultural team projects with global outreach. In a project described by Dayo (5-countries joint trade mission to a specific region of the world) this was important on two levels: securing the support of authorities and organization-multipliers in the location/region of the project ("We saw that by working together we were able to leverage more resources within the institutions we were approaching to do this presentation or to participate") as well as ensuring seamless collaboration among team members ("The key was that everybody came together and as we started working on the event we were willing to put aside our national interests for the good of all the participants attending that mission.") Here Dayo demonstrates leadership-specific expertise resulting in executive processing (deliberate action of building alliances).

### *Building Relationships: Authenticity*

Building trust also means being aware of cultural differences while demonstrating authenticity and clarity on contentious issues. Dayo noted that the region targeted by their mission is known for rampant corruption and some of the relationships in the region did not start in a positive light, because in those cases local residents were "looking for what could benefit them versus what could benefit their country". Transparency was an effective solution because according to Dayo, when participants of intercultural

interaction come with different value systems, different expectations, being upfront with the challenges gives the relationship the opportunity to "really move in a positive direction." Here the action is a representation of executive processing informed by conscious cultural awareness.

#### *Building Relationships: Radiating Empathy*

As discussed earlier, building relationships and trust are not possible without empathy and openness. When interacting with the aboriginal population, in order to build relationships and trust, Dayo demonstrated commitment by frequently and regularly visiting the remote community to offer help to its residents: "(at first) no one would come to see me. But I kept coming back and coming back. So eventually people started asking who is this guy that keeps coming here and started to approach me". The initial dialog was about their community, concerns, that led to an invitation to experience their culture: "I went through the sweat lodge ceremony, other activities to get some acceptance in their community and once we got past that we started talking more about actual help to the community." Thus, by suspending egocentricity, Dayo was able to make intercultural interaction effective and successfully achieve his overall objective. Here executive processing is, once again, stems from conscious cultural awareness.

#### *Multicultural Proficiency, Suspending Egocentricity*

When asked, what would be his advice to a novice entering intercultural interaction, Dayo replied: "Going with an open mind. Not going with stereotypes or perception of that culture." However personally he makes an effort, prior to interaction, to learn about the other culture, country, and history, because "people appreciate that you spend some time learning about their culture and are more willing to work with you." Actions can be categorized as conscious cultural awareness resulting in executive processing.

Speaking to a foreign counterpart without the language barrier is, in Dayo's opinion, a very strong relationship building factor: "You can work around language barriers, but boy if you have the ability to speak various languages it makes it a lot easier, it breaks down barriers right away." In lieu of a foreign language, "you always look for a common level of interest" in other areas. Here foreign language speaking is utilized as a trust-building strategy, i.e. conscious cultural awareness initiates executive processing.

#### *Situational Awareness*

As they started to work together, Dayo noticed that his counterparts had different styles of doing business. For instance, with a representative from the Southern European nation, "it took a bit more time in developing a personal relationship, they want to really get to know you before agreeing to go forward." Therefore, there was a need to adapt to a specific culture: "you talk about non-work activities, like soccer, or visiting (their country) but then come around back to why you are calling them." With Western culture representatives, on the other hand, it was "much more outcomes-based: let's get down to business, how we do this, what does it take." As Dayo put it: "You adapt to each person. You get a sense of what this person is looking for and you in a sense cater to these interests." This is an example of executive processing informed by conscious cultural awareness.

#### *Summary*

Overall, metacognitive strategies that were utilized by Dayo in interaction across cultures can be summarized as Building Relationships (inducing trust, radiating empathy) and Situational Awareness (exhibiting matching behavior interpreting cultural perspective. Strategies utilized most frequently are inducing trust, interpreting cultural perspective and exhibiting behavior matching cultural schemata of the counterpart. The least prominent were business-focused: recognizing an opportunity, the big picture, and a long-term orientation, however, each of these has been latently present in discussed projects.

## DISCUSSION

There were many commonalities among metacognitive strategies utilized by bicultural global leaders and common themes in the sample. However, some of their individual metacognitive strategies and themes depended on two factors: bicultural inherency of individual and the degree of the cultural diversity of the environment or specific interaction. That is, while the definition of a bicultural individual includes anyone with expertise in two-plus cultures, no matter how developed (Brannen, 2009), there appeared to be some difference in approach to multicultural interaction between two categories of participants of the study: those who were inherently (born or grew up) bicultural versus those who developed bicultural expertise through their career experience. Participants within the former category showed an intuitive approach. Thus, according to one study participant, in intercultural interactions "a feeling comes like freedom of flying when you are your true self". These global leaders were more concerned about finding "human" common ground with counterparts than about accommodating cultural differences. In words of another study participant: "Somehow it works out at a common level, as a human-to-human interaction." The latter took a more methodic: "exact planning" approach (taking extra time to prepare, plan and strategize) and focused on accommodating cultural differences.

Thus, within that category of participants, one global leader referred to "patience and tolerance for ambiguity" as extremely important in intercultural interactions and added that he engaged in "studying, reading, searching for business process, cultural differences" on his own time. While another maintains a journal capturing observations of unfamiliar situations and lessons learned.

Additionally, it appears that across the sample, the larger the number of different cultures that were represented "at the table" the more there was focus on compromise and commonalities among them rather than on differences. As stated by Val engaged in daily interactions with individuals of 190 nationalities: "I do not modify my behavior based on worries of being inaccurately perceived by representatives of other cultures, I consider them capable human beings just like myself. There are some commonalities among us, no matter cultural background."

Apart from peculiar characteristics described above, participants of the study recognized that in general, the effectiveness of their interaction across cultures depends on their ability to strategically apply the following metacognitive competencies: understanding and accurately attributing cultural differences, being observant of oneself and others' behavior, noticing abnormalities, adjusting one's behavior to match cultural schemata of the counterpart (Situational Awareness) as well as acting in a way that makes one's counterpart relaxed and comfortable, radiating empathy and inducing trust (Building Relationships). At the same time, each participant had their preferred "tricks of the trade" and applied those judiciously and strategically to augment the competencies and strategies listed earlier. For instance, in order to increase the effectiveness of multicultural negotiation and build trust, Raz strategically amplified the effect of matching cultural schemata by radiating empathy.

## IMPLICATIONS AND FUTURE STUDIES

While this study is unique in its focus on metacognition of global leaders, its overall findings are consistent with and enrich previous research on cross-cultural interaction and cultural metacognition in disciplines of cross-cultural psychology and global leadership.

For instance, an empirical study by Mor et al. (2013), focused on adaptive cross-cultural management skills, identified cultural perspective taking as an intervention that can improve the intercultural interaction of individuals with a low level of metacognition. In their study Mor et al. (2013) induced cultural perspective-taking by directing study participants, prior to the actual interaction, to reflect upon cultural schema of individuals representing other cultures and then peer-evaluated their performance post the interaction. Thus, Mor et al. (2013) study is focused on pre-interaction measures and not on the actual interaction process.

In this current study, the focus is on the inside of the "black box" of the dynamic intercultural interaction, and on metacognitive strategies that are utilized by participants as the interaction unfolds in

real-time. Unlike Mor et al. (2013) that engaged lower-metacognitive level individuals to measure the effect of an intervention, this study engaged population group characterized by a high level of metacognitive skills (global leaders with bicultural expertise), and that allowed to reveal their deliberate, "strategic" cognitive-based approach to interaction across cultures and specific metacognitive strategies utilized within its context.

However, more empirical, phenomenological research is needed on experiences and perceptions of global leaders in order to get sufficient depth and adequate amount of data about their internal cognitive processes. Future studies should include intercultural interactions of various types: business collaboration, multicultural negotiation, political alliance, non-profit charitable outreach, higher education global partnership, religious inter-cultural forums. It could be also beneficial to look into "if" and "how" ethnic, religious background, or gender representation influences the choice of metacognitive strategies utilized for effective interaction across cultures.

Additionally, extensive preparatory work is recommended prior to engaging expert participants in cognitive task analysis. Because at the expert level many cognitive processes are "elevated" to the individual's sub-consciousness, it takes a concerted effort of both: participant and researcher to uncover the thoughts that underlie expert behavior. One of the global leaders participated in this study described the feeling as a notorious Centipede Dilemma by Katherine Craste:

A centipede was happy – quite!  
Until a toad in fun Said, "Pray, which leg moves after which?"  
This raised her doubts to such a pitch,  
She fell exhausted in the ditch not knowing how to run.

## CONCLUSION

The globalization of social political and business environments resulted in the increased cultural diversity of every sector of modern society. Daily interactions with peers, stakeholders, and employees require effective intercultural interaction skills. That, in turn, requires cultural metacognition. This study offered an intimate view of the dynamic process of cross-cultural interaction as perceived by its participants, global leaders, and identified metacognitive strategies utilized by them to make the interaction effective. Metacognitive strategies could be acquired by practicing them in a simulated situation, or by enacting a case study (Chua et al., 2012; Mor et al., 2013). Once trained in utilizing those tools, individuals and leaders can select and apply any combination of them, depending on the situation, to increase their effectiveness in a diverse environment.

## REFERENCES

- Ang, S., Van Dyne, L., Koh, C., Ng, K., Templer, K., Tay, C., & Chandrasekar, N. (2007). Cultural intelligence: Its measurement and effects on cultural judgment and decision making, cultural adaptation and task performance. *Management and Organization Review*, 3(3), 335–371.
- Ang, S., & Van Dyne, L. (2008). Conceptualization of cultural intelligence: Definition, distinctiveness, and nomological network. In S. Ang & L. Van Dyne (Eds.), *Handbook of cultural intelligence: Theory, measurement, and applications*, New York, NY: M.E. Sharpe.
- Bass, B. (1990). *Bass & Stogdill's Handbook of leadership: Theory, research and managerial applications*. New York, The Free Press.
- Beechler, S., & Javidan, M. (2007). Leading with a global mindset. In Javidan, M., Steers, R. & Hitt, M. (Eds.). *Advances in international management: The global mindset*. Oxford: Elsevier/JAI Press
- Bhawuk, D., & Brislin, R. (1992). The measurement of intercultural sensitivity using the concepts of individualism and collectivism. *International Journal of Intercultural Relations*, 16, 413-436.
- Bird, A., Medenhall, M., Stevens, M., & Oddou, G. (2010). Defining the content domain of intercultural competence for global leaders. *Journal of Managerial Psychology*, 25(8), 810-828.
- Bonnstetter, B. (2000). The DNA of global leadership competencies. *Thunderbird International Business Review*, 42(2), 131-144.
- Brannen, M., & Peterson, M. (2009). Merging without alienating: Interventions promoting cross-cultural organizational integration and their limitations. *Journal of International Business Studies*, 40, 468-489.
- Brislin, R., Worthley, R., & MacNab, B. (2006). Cultural intelligence: Understanding behaviors that serve people's goals. *Group and Organization Management*, 31, 40–55.
- Chua, R., Morris, M., & Mor, S. (2012). Collaborating across cultures: Cultural metacognition and affect-based trust in creative collaboration. *Organizational Behavior and Human Decision Processes*, 118(2), 116-131.
- Creswell, J. (2013). *Qualitative inquiry & research design. Choosing among five approaches*. Sage, ISBN: 978-1-4129-9530-6.
- Crowne, K. (2007). *The relationship among social intelligence, emotional intelligence, cultural intelligence, and cultural exposure*. Unpublished doctoral dissertation, Temple University.
- Dinges, N. G., & Baldwin, K. N. (1996). Intercultural competence: A research perspective. In D. Landis & R. S. Bhagat, (Eds.), *Handbook of Intercultural Training*. (2nd ed., pp. 106-23). Thousand Oaks, CA: Sage.
- Du Bois, M. (1996). Together but equal: Binational mergers look great on paper; but they often run into problems. *World Business Report*, The Wall Street Journal, 26, September, p. R20.
- Earley, P., & Ang, S. (2003). *Cultural Intelligence: Individual Interactions across cultures*. Palo Alto, CA: Stanford University Press.
- Earley, P., & Peterson, R. (2004). The elusive cultural chameleon: Cultural intelligence as a new approach to intercultural training for the global manager. *Academy of Management Learning & Education*, 3(1), 100-115.
- Flavell, J. (1976). Metacognitive aspects of problem solving. In L. Resnick (Ed.), *The nature of intelligence*. (231-236). Hillsdale, NJ: Erlbaum.
- Gallagher, P., & Prestwich, S. (2013). Cognitive task analysis: Analyzing the cognition of gameplay & game design. *Interservice/Industry Training, Simulation, and Education Conference (I/ITSEC)*. Paper No. 13279.
- Gunderson, A., & Rentsch, J. (2007). Conceptualizing Multicultural Perspective Taking Skills. *ARI research note 622785A790*. United States Army Research Institute for the Behavioral and Social Sciences.
- Gardner, H. (1983). *Frames of mind: The theory of multiple intelligences*. New York: Basic Books.
- Geiwitz, J. (1994). Training metacognitive skills for problem solving. *ARI research note 95-03*. United States Army Research Institute for the Behavioral and Social Sciences.



- Goldsmith, M., Walt, C., & Doucet, K. (2000). New competencies for tomorrow's global leader. *CMA Management*, 73(10), 20-26.
- Hanges, P., Dorfman, P., Shteynberg, G., & Bates, A. (2006). Culture and leadership: A connectionist information processing model. *Advances in Global Leadership*, 4, 7-37.
- Hofstede, G. (1980). *Culture's consequences: International differences in work related values*. Beverly Hills, CA: Sage.
- Hofstede, G. (1993). Cultural constraints in management theories. *The Executive*, 7(1), 81.
- House, R., Hanges, P., Javidan, M., Dorfman, P., & Gupta, V. (2004). *Culture, leadership, and organizations: The GLOBE study of 62 societies*. Thousand Oaks, CA: Sage.
- Irving, J. (2010). Educating global leaders: Exploring intercultural competence in leadership education. *Journal of International Business and Cultural Studies*, 3, 1-14.
- Javidan, M., Dorfman, P., & House, R. (2006). In the eye of the beholder: Cross cultural lessons in leadership from project GLOBE. *Academy of Management Perspectives*, 20(1), 67-90.
- Kim, K., Kirkman, B. L., & Chen, G. 2008. Cultural intelligence and international assignment effectiveness: A conceptual model and preliminary findings. In S. Ang & L. Van Dyne (Eds.), *Handbook on cultural intelligence: Theory, measurement and applications*: 71-90. New York: M.E. Sharpe.
- Littrell, L., Salas, E., Hess, K., Paley, M., & Riedel, S. (2006). Expatriate preparation: A critical analysis of 25 years of cross-cultural training research. *Human Resource Development Review*, 5(3), 355-388.
- Madden, S. (2010). *How to develop your global leadership pipeline*. Retrieved from <http://ip-50-63-221-144.ip.secureserver.net/article/how-develop-your-globalleadership-pipeline>
- Mathan, S., & Koedinger, K. (2005). Fostering the intelligent novice: Learning from errors with metacognitive tutoring. *Educational Psychologist*, 257-265.
- Mayer, J., & Salovey, P. (1993). The intelligence of emotional intelligence. *Intelligence*, 17, 433-442.
- Mendenhall, M., & Osland, J. (2002). *An overview of the extant global leadership research*. Paper presented at the Symposium of Academy of International Business, Puerto Rico.
- Mendenhall, M., Osland, J., Bird, A., Oddou, G., & Maznevski, M. (2008). *Global leadership: research, practice and development*. New York, NY: Routledge.
- Moody, M. (2007). *Adaptive behavior in intercultural environments: The relationship between cultural intelligence factors and big five personality traits*. Unpublished doctoral dissertation, George Washington University.
- Moon, T. (2010). Organizational cultural intelligence: Dynamic capability perspective. *Group and Organization Management*, 35(4), 456-493.
- Mor, S., Morris, M., & Joh, J. (2013). Identifying and training adaptive cross-cultural management skills: The crucial role of cultural metacognition. *Academy of Management Learning & Education*, 12(3), 453-475.
- Moran, R., Harris, P., & Moran, S. (2007). *Managing cultural differences: Global leadership strategies for the 21st century*. Oxford: Butterworth- Heinemann.
- Moro, C., & Tubbs, S. (2004). Identifying global leadership competencies. An exploratory study. *Journal of American Academy of Business*, 5(1/2), 80-87.
- Moustakas, C. (1994). *Phenomenological research methods*. Thousand Oaks, CA: Sage.
- Ng, K., Van Dyne, L., & Ang, S. (2009). From experience to experiential learning: Cultural intelligence as a learning capability for global leader development. *Academy of Management Learning & Education*, 8(4), 511.
- Papaleontiou-Louca, E. (2003). The concept and instruction of metacognition. *Teacher Development*, 7(1), 9-30.
- Reimes, F. (2009). Global competency. Educating the world. *Harvard International Review*, 20(4), 24-27.
- Schwartz, B., & Perfect, T. (2002). Introduction: Toward an applied metacognition. In T. Perfect & B. Schwartz (Eds.), *Applied metacognition* (pp.1-11). Cambridge, UK: Cambridge University Press.

- Shapiro, J., Ozanne, J., & Saatcioglu, B. (2008). An interpretive examination of the development of cultural sensitivity in international business. *Journal of International Business Studies*, 39, 71–87.
- Spearman, C. (1904). General intelligence, objectively determined and measured. *American Journal of Psychology*, 15, 201-293.
- Sternberg, R. (1985). *Beyond IQ: A triarchic theory of human intelligence*. New York: Cambridge University Press.
- Sternberg, R. (1999). The theory of successful intelligence. *Review of General Psychology*, 3, 292-316.
- Thomas, D., Elron, E., Stahl, G., Ekelund, B., Ravlin, E., Cerdin, J., Poelmans, S., Brislin, R., Pekerti, A., Aycan, Z., Maznevski, M., Au, K., & Lazarova, M. (2008). Cultural intelligence: Domain and assessment. *International Journal of Cross Cultural Management*, 8(2), 123-143.
- Thorndike, R., & Stein, S. (1937). An evaluation of the attempts to measure social intelligence. *Psychological Bulletin*, 24, 275-285.
- Triandis, H. (2006). Cultural intelligence in organizations. *Group and Organization Management*, 31(1), 20–26.
- United Nations, Conference on Trade and Development. (2018). World Investment Report 2018. Retrieved from [https://unctad.org/en/PublicationsLibrary/wir2018\\_en.pdf](https://unctad.org/en/PublicationsLibrary/wir2018_en.pdf)
- Watkins, R., West Meiers, M., & Visser, Y. (2012). *A guide to assessing needs: Essential tools for collecting information, making decisions, and achieving development results*. World Bank Training Series.