

Prudential Relocation's Intercultural Global Workforce Development Newsletter

Issue 1. August 2004

Prudential Hosts SIETAR Europa Dinner in Berlin By Louis Lima

Mark Evans and I, who had the opportunity to attend Society for Intercultural Education, Training and Research (SIETAR) Europa in Berlin this year, hosted a dinner for those trainers in the network attending the conference. Twenty-two trainers



from countries such as England, France, Germany, India, the Netherlands, Sweden, Taiwan and the U.S. came together for a magical evening of great food and conversation.

We hope to see you all again at SIETAR USA in Indiana in November. We are in the process of organizing various gatherings for our trainers, including a potential one-day training workshop the day before the

general workshops begin. We will send you an invitation as soon as we finalize the schedule.

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Global Workforce Development Group Launches First Quarterly Newsletter!

Welcome to the first quarterly newsletter—a forum for the trainers, by you, the trainers!

This newsletter is a way for us to formally communicate with you on a quarterly basis—to update you on our new products and recently attended events. This is also a forum for you to share your ideas, training information or tips, any world experiences or stories you have that you can share, and a way for you, our incredibly talented trainer network, to get to know one another.

We welcome submissions from all of you—the more the better! We're seeking articles on any intercultural-related topic that you would like to write or may have written in the past, or some great training tips you have to share with your fellow trainers. Have you taken a trip recently? Tell us about it—send us a photograph with a description. Your experiences may appear in the next newsletter! All submissions will include your photograph and contact information, and the newsletter will be distributed to our network of over a hundred and eighty trainers, as well as throughout internal channels.

We are very excited about this new communication forum and hope you enjoy reading it as much as we have enjoyed creating it!

Louis Lima & Jennifer Mosher
Co-Editors



Your Prudential Relocation GWD Family

Coming in From The Cold

Hilly van Swol-Ulbrich suggests ways of easing the transition process for expat kids



Hilly van Swol-Ulbrich—Seminars@Consultus.Net—is truly a joy to work with. She is based in Germany and has written extensively on intercultural training children for kids and young adults. Find out more about Hilly at the end of this article, including a wonderful non-commercial website for children relocating!

Families often find that time quickly runs out right before the big moving day. With boxes to be packed and good-byes to be made, parents have little energy left for their children. The younger members of the family often find themselves in a transitional whirlwind that can leave them confused and apprehensive of the uncertainties ahead.

Parents, projecting their hopes and aspirations on the children, most often deny the concerns felt by the child. "Yes, you will have to learn a new language, but you will be fine" - "Sure, you will go to a new school, but you will make friends" - "No, we can not take the dog - but Benny will be happy with this new family" - "Changes? - Many, but don't fret!". Not wanting to alarm, parents tend to gloss over issues without making them more understandable for a child. This leaves the teachers with an even larger responsibility to coach the children through the transition period.

What defines the transition process?

Differentiate between relocation issues and the transition phase. The relocation phase is dominated by logistics, hardware, fact-finding, getting answers to the many 'how, what, when, where' questions. Although stressful, it is easily managed as the issues are more straightforward.

The challenge of the transition phase lies in realising you have entered it. So it is much more hidden, surfaces in a more emotional way and is characterized by the many 'why' questions it brings up. This is a period of learning new coping skills.



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Understanding Iranian Culture: A Test-Yourself Quiz by Leslie Ahmadi, Ph. D.



With Iran once again in the controversial spotlight of the international scene, I am reminded of how Iran is a multifaceted composite of contrasts, contradictions, subcultures, and question marks (just like every other country, really, once you make a point of observing it). I admit that my encounters with Iran's multifaceted nature do not stem out of a controversial political context, but rather a very personal one.

When I first moved to Iran in 1992 with my Iranian husband and our one-year-old daughter, I quickly learned that the overwhelming majority of Iranians did not seek to interpret me or relate to me from a political perspective, but simply to care for me and to know me as their guest. This is what their culture taught them to do instinctively--and out of their example of sincerity, graciousness, and trust extended to me, I was wonderfully freed to respond to them in kind. Over the period of nearly five years that we lived and worked there (my husband taught crop science and I taught English at Isfahan University of Technology), I also had the opportunity to probe and sort out the jumble of juxtaposed images that had somehow accumulated in my mind about Iran even before I had arrived.

I hope that the following 'quiz', related to my experience of Iranian customs and values, will help the readers to confirm or disconfirm their understanding of the same; and perhaps (as I did in Iran), to pick up some additional insights along the way:

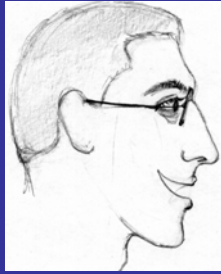
1. Historically, the Iranians originated from the same group as the
 - a. Germans
 - b. Arabs
 - c. Chinese
 - d. Turks
2. The two languages most commonly seen on/around the streets and public buildings of Tehran are
 - a. Persian and Arabic
 - b. Arabic and English
 - c. Persian and English



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Training Tips I Learned at American Society for Training & Development (ASTD)

By Louis Lima



GRADUATION DAY

How many of you follow up on those "action plans" at the end of a training program? Upon returning home we are sometimes hit back with the reality of trying to cope with our work schedules and deadlines, and the learning that took place sometimes stays there.

At the end of Bob Pike's highly stimulating workshop on "Creating and Delivering High-Impact Programs", he asked everyone to take out a clean sheet of paper, write one's name and e-mail address, and write three training tips they planned on using by the end October. When everyone finished, he asked group to crumble their paper to form a ball. He invited everyone to celebrate the end of the workshop by counting from ten to one and then throwing the balls of paper in the air! Afterwards, everyone picked up a different paper ball. At the end of October, the participants were responsible for sending an e-mail to the person who wrote on that piece of paper, and asked if they actually applied the training tips and how did it go. What a creative way to engage participants in action planning!

PLAYING BY THE RULES

Imagine preparing a PowerPoint presentation for one of your programs. You decide to "spice-up" your presentation by downloading some neat photos off the internet and some video clips from a Hollywood film—maybe scan that cool Dilbert™ or Garfield™ cartoon that drives your point and insert them into your presentation. Or you might purchase a book and decide that because it belongs to you, it entitles you to make some copies of certain passages to the participants.

The above examples are the equivalent of copyright infringement. Francine Ward's workshop on "Hot Topics in the Law of Copyrights" addressed this delicate issue. Although copyright infringement laws in the U.S. vary from state to state, the average statutory damages range from \$250U.S. to \$10,000U.S. per infraction.

Based on Francine's helpful workshop, the best piece of advice for staying away from copyright infringement is, "If you did not create it, assume you need permission." Learn more about this topic by visiting Francine's

Website at <http://www.ncompliance.net> where she has a large number of helpful of internet links.

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GWD Staff Feature Oona Burke, New York, NY



Oona Burke and Adriana Castillo at NYC offices

GWD Newsletter Staff: Where in the world have you lived and why did you live there?

Oona Burke: I am originally from Liberia. I was born in a little mining town called Yekepa, in the north of the country, but grew up in the capital city, Monrovia. I have spent time living and studying in Argentina and Haiti. My stints in Argentina and Haiti, largely came about because while I school (in the very frigid Chicago, IL), I searched frantically for any study abroad program that would put me below the equator, where it was warm! Kidding. I actually studied anthropology, and my studies focused on the African Diaspora in Latin America and The Caribbean.

GWD Newsletter Staff: Which is your favorite place in the world?

Oona Burke: I actually fell in love with Haiti. The country is full of political strife, but surprisingly for most, Haiti has the most intriguing history, cuisine, music and beaches I have ever experienced anywhere. There is this beach in Port Salute that is practically untouched. People live alongside the water, and come outside and fish for lobster and conch. They cook and share dinner right in their front yard (the beach), and serve it to the few guests there. The sand in the water is completely white, and feels like cream. When you rub it on your skin, it just disappears...

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Trainer Encounters



Silvie Day

Silvie, who was visiting us at the NYC headquarters this summer, will soon be joining our network of talented group trainers in France. She brings eight years of intercultural training experience, facilitating programs for clients such as GE Capital, ADM, Vivendi Group, Aventis, Philips Electrics, Bristol Meyers Squibb, Ford and Glaxo. Welcome Silvie!

If you wish to contact Sylvie, her email address is: Sylvie@sylvieday.com

Ken Davis

Explorer, mapmaker and guide. This is how Dr. Kenneth Davis, one of our Indiana-based intercultural trainers describes himself. He sees his mission as exploring new territories, mapping them, and guiding people through them.



In this role Ken has helped dozens of corporations and government agencies improve their communication. He has done training or consulting in Botswana, Hong Kong, Kyrgyzstan, Thailand, the United Arab Emirates, United Kingdom, and the United States.

He has also authored and co-authored dozens of articles and several books, including "Better Business Writing", "Business Communication for the Information Age" and "Writing: Process, Product, and Power". Ken is currently in the process of writing "The McGraw-Hill 36-Hour Course in Business Writing".

We also want to welcome his wife, Bette Davis, who recently joined our trainer network!

Ken can be reached at: ken@komei.com

GWD Staff Featured (Continued)

Oona Burke

New York, NY



Oona in front of her Aunt's garden in Liberia

GWD Newsletter Staff: What is your most memorable cultural experience?

Oona Burke: Taking a bath with my 50-year old Aunt when I visited Liberia last year. In Liberia adult women bathing together is completely normal, and is actually provides some bonding time for women. Of course, in the US, only children bathe together so this was a bit of reverse culture shock for me. To say "no" to a bathing invitation would have been insulting to my aunt. I eventually got over it and bathed with her.

GWD Newsletter Staff: If you could pick one place in the world to live, where would it be? Why?

Oona Burke: Just one? OK, Brazil hands down—great culture; there is something very intoxicating about the air. Also, there is something about hundreds of varieties of fruits being available, all in one country—Maracuja ("passion fruit") is my favorite.

GWD Newsletter Staff: What one place would like to travel to? Why?

Oona Burke: Nigeria. It is the heart of Africa, population-wise at least, and I already feel like it is my second home because I know so many wonderful people from there.

Training Tips I Learned at ASTD

By Louis Lima

(Continued...)



HUMOR ANYONE?

The jury was out at ASTD on whether it is wise to inject humor into a training program. Some speakers felt that unless the trainer is skillful at injecting humor into the training, it is best to stay away from it for several reasons. Humor does not translate well across cultures, and it might be easy to offend someone in the audience—let alone making a fool of yourself if people don't find it funny!

I am on the side of those that propose humor as an enhancement to the training experience. I seem to relax and open more to participating, as well as retaining the learning longer. According to Doni Tamblin, who delivered a workshop titled "Laugh and Learn: How To Use Humor to Boost Training Results," humor can build a stronger rapport between trainers and participants, create a more positive learning environment, and reduce the stress associated with learning activities such as perceived threats of active participation. Some tips offered by Doni on how to use humor in training are:

- A. Don't try to be funny—just try to have fun.
- B. Stay away from derogatory humor, unless you are making fun of yourself or your own group.
- C. Sex, religion and politics-related humor should be used with caution.
- D. Laugh with the participants—share the spotlight with them. You can ask them a quirky question, or take a funny poll that highlights a particular aspect of the training content, etc.
- E. Self-deprecating humor is one of the best ways to establish rapport with the participants.

Doni is highly experienced in humor (Seriously). She is a member of the International Society for Humor Studies, and Association for Applied Therapeutic Humor. To learn more tips about how to use humor, visit Doni Tamblin's Website <http://www.HumorRules.com>

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Coming in From The Cold

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Multiple change

Naturally individual needs, preferences, openness and stress-resistance will differ according to age and personality, but there is a challenge to be met even by the most flexible of children. For a move involves more than just changing schools: there are new systems in place, other learning styles and the total loss of reference for the child and the loss of friends.

When moving abroad this is topped by the challenges of a foreign language, a new cultural environment, a house which is not yet a home, all at a time when a child is still developing its own identity. Children will react in very different ways to these multiple changes.

What to look out for - the implications

Anger, a sense of helplessness, plain resentment are expressions of unresolved grief in children. Another observed behaviour is an extremely passive attitude towards the move and the new cultural environment.

Other children, driven by fear of remaining an outsider, urgently want to 'put themselves on the map' and end up being qualified as 'difficult', or even hyper-active. Children may feel hesitant to discuss their struggles with their parents, out of concern, adding another problem on the shoulders of a parent they observe as already stressed and juggling with relocation issues; or due to the initial denial of potential problems prior to the move.

Hilly Van Swol-Ulbrich runs **CONSULTus**, an intercultural training company based in Germany. Their aim is to have the child gain a sense of mastery and control which helps to ease the transition period. This is achieved by a methodology that includes art work, assignments, activities, role plays and multimedia projects.

The recently published *When Abroad Do As The Local Children Do, Ori's Guide For Young Expats*, (Xpat Media ISBN: 90-5594 262 6) has been welcomed by counselors and teachers alike for its user-friendly process orientation. To adapt the contents to suit local conditions.

The (non commercial) Website: www.Ori-and-Ricki.net is specially designed for expat kids. An interesting feature is the 'Behind the Rainbow' section where students write about their experiences abroad. Other areas cover country-specific information, great links, recommended books, etc.

Whatever the programme the aim should always be to help ease the transition, provide opportunities to create new points of reference and identify with the host culture. Above all, teachers should look for opportunities to allow children to share their anxieties and ask the 'why' questions.



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Understanding Iranian Culture: A Test-Yourself Quiz

3. In Iran, the attitude that "a woman must suffer for the sake of beauty"
- is dismissed as a vain and immodest western notion
 - is routinely "practiced and preached"
 - is commonly expected by men, but resisted by their wives
 - is widely accepted by women, but discouraged by their husbands
4. Which behavior is not generally considered bad manners in Iran?
- sitting or standing with your back to another person
 - wearing your shoes inside of an Iranian home
 - laughing (as a woman) in public
 - asking about ("How is . . .?") someone's spouse (if you are the opposite sex of the spouse)
5. For the first seven years of a child's life in Iran, he/she . . .
- is expected "to be seen and not heard"
 - should have his or her wishes catered to whenever possible
 - is to be at home (and not in school)
 - is not permitted to be cared for by anyone but the mother (or father)
6. Christmas as a holiday
- is not permitted in Iran
 - may be observed in Iran if done so discreetly
 - is celebrated on television in Iran
7. In Iran, you can tell whether or not a woman is "taken" (i.e., married or engaged) by her
- eyebrows
 - nails
 - hair
 - color of garment



8. In Iran, an official dress code exists for (check all that apply):
- women
 - men
 - boys
 - girls
9. When receiving guests in Iran, the host/hostess should
- ask his/her guests shortly after arriving if they would like some refreshments
 - wait a half hour or so before asking about refreshments so that guests can avoid (in their mind) appearing greedy
 - serve refreshments without first asking his/her guests if they would like something
10. In Iran, when a person is hired to teach or train another person,
- he/she needs to be the same sex as his or her student(s)
 - qualifications are considered first, gender second

Answers & Explanations

1. [a] The word "Iranian" comes from the root meaning

Aryan: the nomadic tribes of Caucasian people who originated from central and southern Asia and were/are frequently identified as the Indo-Europeans. Among those Indo-Europeans who at some time between 3000 and 4000 BC emigrated west were the ancestors of the Germans; among those who emigrated south, the Iranians.

The Iranians, whose identity is often thought to be one and the same as that of their Arab neighbors, were in fact conquered by Arab tribes in the 8th century. Because in this sense the Arabs represent conquerors of the past, and at the same time represent heralds of the Islamic faith that so many Iranians have embraced, Iranians often view their relationship with their Arab neighbors with ambivalence; but in any case will appreciate not being confused with them.

2. [c] Persian (or **Farsi**, which is actually the Persian word for "Persian") is the official language of the Iranians and the language of the dominant culture represented. Because of the Arab presence and influence in Iran, many Arabic words have been adapted into the Persian lexicon, and many Islamic prayers and sacred texts (including the Qur'an, the holy book of the Muslims) are retained and recited in Arabic. Nonetheless, as an Indo-European language, Persian has a completely different system of grammar and pronunciation from what you find in the Arabic language.

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Understanding Iranian Culture: A Test-Yourself Quiz

Regarding English: A member of the conspicuously small U.S. community in Iran at the time (1992- 1996), I was continuously surprised by the number of road signs, street signs, store signs/products, and public announcements in English—adding to my personal sense of Iranian hospitality; and gently reminiscent of an English-speaking presence of an era gone by. At the same time, English as an academic subject continues to be a staple of every Iranian student's education, from middle school grade levels to high school and beyond.

3. [b] I can attest from personal experience that Persian women have taken the notion of having to suffer for the sake of beauty (also familiar in the west, let's admit it!) to new heights—as captured by the popular Persian phrase roughly translated as **"Kill me, but make me beautiful"**. Before coming to Iran, I was resigned to the thought that my sparse yet widely-scattered eyebrows were hopeless, with simply no definable shape to be found. Not three months after being welcomed to my new Iranian family, a pair of tweezers, a tiny pair of scissors, and a torturous thick strand of thread (or band)—tautly held in my sister-in-law's masterful hands—proved me wrong. With dogged determination and painstaking patience and precision, my stunning young sister-in-law discovered and sculpted an exquisite new set of eyebrows for me (although now, left to my own devices, I have yet to rediscover them!) In the process, my sensory receptors were discovering a new and exquisite meaning to the word "pain"—but her work with me had only just begun (!) All the while coaxing me on in sweet tones, she proceeded to apply the relentless rolling pressure of the thread across the entire surface of my face to strip and "mow" away any trace of surface skin cells or microscopic hairs. The female members of my family, who of course had the eyes to recognize the process, told me my face fairly "glowed" as a result. I believed them, mostly because I myself felt the unfortunate "glow" for several hours to follow!

4. [d]. It is generally considered not only acceptable, but proper and courteous behavior to ask an Iranian colleague about each member of his or her family by name—from the spouse to each of the children; and even to mention members of the extended family when time and circumstances permit. In fact, It is not unusual to dedicate the first one or two minutes of an opening conversation to exchanging questions and answers ("How is . . .?") about respective family members, one by one.

This detail of Iranian etiquette stands in contrast to the general rule of thumb in many Arab cultures that suggests that men refrain from asking about the female members of another male colleague's family.

5. [b]. Even when our daughter was past the 'terrible twos' stage, she would sometimes turn down an entire array of amazing delicacies served at the large family gatherings—and ask for home-made Iranian french fries instead.

"What do you mean, you **'can't eat that'**?" I'd say, (trying to camouflage my annoyance with her but recognizing my own mother's admonishing voice in mine).

"You'll eat what has already been prepared for us, or maybe you'll just have to be hungry." But my mother-in-law, my dear Maman Jan, would recognize the struggle in my voice above the joyful din of the crowd, and come not only to my rescue—but to her granddaughter's.

"Let the little ones have whatever they want, as long as it doesn't harm them," she'd say gently as she handed me a plate of french fries that she had somehow already prepared (so I wouldn't have to) and set aside for just such a moment. "Later they can and will learn what is to be expected of them, but in the first seven years of their lives they must first learn the most important lesson: that they are loved. If they learn this, they will learn to be loving too." I did not resist my mother-in-law; I didn't want to—I felt too loved!

6. [c]. In addition to the joyful and festive celebrations on television that acknowledged the birth of Christ, honored his mother Mariam and included Baba Noelle (Father Christmas) for the delight of children, I will never forget the steady stream of cakes, of home-made cards and hand-drawn pictures of Baba Noelle (plus the perpetual question "Where's your Christmas tree?") that came my way out of the general assumption that I, as a U.S. American, celebrated Christmas as a Christian. What I had yet to discover was that while all these acknowledgments were directed toward me at Christmas time, the honoring of Christ and mother

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Understanding Iranian Culture: A Test-Yourself Quiz

Mariam on his birthday had its own unique meaning within the context of the Muslim faith (the faith of the majority)—not the same as in the Christian faith, but very reverent, special, and affectionate in its own right.

7. [a] We're back to the subject of eyebrows: perhaps because, as mentioned in question #3, Iranian women tend to take the sculpting of eyebrows seriously; and to my mind certainly are among those whose (often dramatic) eyes are worthy of being dramatically framed. As the famous Persian poem goes [translated]:

**The executioner's blade is sharply curved;
So is the eyebrow of my beloved;
Both cut with irrevocable damage—
But oh, the difference between how this one cuts
And that one cuts!**



It stands to reason, then, that in Iran (according to tradition at least) the tweezing of the brows serves as a signal not only between the betrothed, but to the outside observer that cultivating beauty for one's beloved is both a right and a duty!

8. [a & b] In the Islamic Republic of Iran, a dress code exists for men and women alike. While for modesty's sake women are expected to avoid displaying their hair, exposing body parts other than the face and hands, or wearing form-fitting clothes in mixed company (other than a spouse or members of the immediate family), men are likewise asked not to wear tight clothing or display bare arms or legs. A dress code exists for both sexes, especially at the workplace; the difference is that the code for women tends to be more strictly enforced.

What is less commonly known is how beautifully and stylishly the women of Iran know how to adorn themselves—and are even expected to do so—for family gatherings or at social gatherings when just among themselves. Ironically, the power and skill of so many Iranian women to make themselves stunning became especially apparent to me as I observed mere strangers in the streets: how with just a slightly different draping of the scarf (or **chador**, the familiar one-piece outer garment)—or with the slightest adjustment on the cuffs of those who wore overcoats—these women exemplified to me the best of both creative elegance and modesty. And in the more cosmopolitan areas of Iran, especially among younger women, one can often see quite a variety of colors, cuts, lengths and styles of the overcoats that are available and worn.

As for children, except for in the school (where uniforms are common and head coverings are expected of girls), there is no dress code as such for either boys or girls in Iran. In fact, in a culture so traditionally appreciative of beauty as in Iran (consider the eyebrow!), when girls arrive with their families as lunch or dinner guests, the frillier the dress, the longer the hair, and the bigger or brighter the bow, the better. And as long as puberty is not apparent, girls in Iran are often allowed (and even encouraged) to dress with a relative measure of artistic freedom.

9. [c] Iranian culture emphasizes the concept of deference one to another—which means that guests may be reluctant to “trouble” their hosts by accepting a service offered them (even if they would actually like the service or refreshment offered). To prevent their guests from facing such a predicament, Iranian hosts will tend to serve their guests refreshments automatically, as a simple matter of course—and thereby demonstrate their own form of deference through the extraordinary and delectable art form of Persian hospitality. (Americans may benefit from the gentle reminder that when receiving Iranian guests, they should be prepared to serve some refreshment whether their guests verbally accept the offer or not.)

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Understanding Iranian Culture: A Test-Yourself Quiz

10. [b]. Before I began teaching at the university, I made the mistaken assumption that as a woman in Iran I would be permitted to teach only other women at the university. What I discovered instead was the joy of being met in the classroom by the smiling and respectful faces of male and female students alike—all who shared the same classroom and all who stood up for their professor as she entered the classroom! Moreover, university colleagues, male and female alike, sought my one-on-one coaching services as from, first and foremost, a licensed teacher and native speaker of English who could offer them a unique experience and perspective regarding language and cultural sensitivity.

At the same time, this kind of respect and recognition that was extended to me for my personal and professional achievements was not uniquely offered to me for being American. It frequently caught my attention that many Iranians expressed special pride in the academic and professional achievements of their daughters and wives (among whose number I was generously counted). Could one possible reason for this special pride be that Iranian culture tends to recognize the role many women have of mother and/or family—nurturer as no small contribution, so that any additional effort or example of excellence in the society (as teacher, as athlete, as engineer, as doctor, as elected government official---the list goes on) is sincerely recognized, encouraged, and celebrated? I do not know. I encourage you to ask your Iranian friends and colleagues (just be prepared to hear more than one point of view).

As I look back at my initial understanding and expectations of Iran, I smile at how much I--the cultural trainer to be--had simply 'gotten it wrong', even with the best of intentions. But the process of discovering this distant, long-lived culture vis à vis my particular family, community, and circle of friends (to me, the privilege and opportunity of a lifetime) was often a sweet one. It was often a humorous one as well--teaching me more about myself and my own cultural filters than anything else. In the end, though, it was also the discovery that led me and drew me to you, my family at Prudential Relocation's Intercultural Global Workforce Development group.

Leslie Ahmadi (Ph. D., Foreign Language & Culture Education, The Ohio State University) is one of our star trainers in the intercultural network. Dr. Ahmadi has more than 20 years of national and international experience facilitating cultural awareness, effective cross-cultural relations, and language & communicative competence. She has developed programs and curricula on cross-cultural skills & issues and has implemented them in a variety of settings. From 1998 - 2001 she served as Director of Spanish for the Professions at The Ohio State University, where she developed and implemented a series of courses in business culture & communication for undergraduate as well as MBA and medical students. In addition to her work at Ohio State, Dr. Ahmadi has developed projects and presentations involving culture and/or language training for organizations such as Nationwide Insurance, Owens Corning, Abbott Labs, McGraw-Hill Publishers, Frisch's Big Boy Restaurants, The Greater Columbus Chamber of Commerce, The Interfaith Center for Peace, Thunderbird School of International Business, The Ohio Hospital Association, Monterrey Institute of Technology in Mexico, and Isfahan Institute of Technology in Iran.



Originally from the United States, Dr. Ahmadi has worked on multicultural teams both domestically and abroad, and has spent several years successfully living and teaching language and cross-cultural relations in both the Spanish-speaking world and the Middle East. She is fluent in Spanish, conversational Persian/Farsi, and her native-language English.

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