



SIETAR Europa & Global Hub Newsletter June 2004

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Welcome to the June Newsletter

This June Newsletter has been prepared by Christine Longé, Secretary SIETAR Europa Office on behalf of the Members and Board of Directors.

We are delighted to have received quite a number of feature articles from you for this issue. Please keep them coming, as well as sending us news about your local SIETAR, about your new members and other opportunities of interest to the intercultural community.

Comments and questions should be addressed to: [SE Office](#).

Below on this page, you will find basic information about SIETAR Europa as well as information about how to contribute information and articles to the newsletter as well as how to advertise in it.

SIETAR Europa

SIETAR Europa is an interdisciplinary, professional network that seeks to promote and implement understanding, acceptance and effective cooperation among people of diverse cultural and ethnic groups.

As a learning organisation with non-profit and NGO status, Sietar Europa: provides direct membership services for intercultural professionals and those interested in intercultural activities who have no local SIETAR in their area serves as a forum for interaction among these direct members as well as among members of local SIETARs

coordinates efforts and takes initiatives to meet the common and supernational interests of the local SIETARs

acts as a central source of information about SIETAR activities and groups worldwide

is recognised by UNESCO and represents the intercultural profession and intercultural issues through its affiliation with the the United Nations the Council of Europe.

Our Mission

The mission of SIETAR is to encourage the development and application of knowledge, values and skills that enable effective intercultural and interethnic relations at individual, group, organisation, community and global levels.

Our Aims

- To enhance awareness and understanding of intercultural issues in education, policy- making, business, professional life, arts and media.
- To contribute to the solution of societal problems by facilitating communication between peoples of different cultures.
- To provide multi-disciplinary, professional expertise in intercultural issues in both research and practice by establishing and maintaining a network of intercultural specialists.
- To contribute to the development of standards for intercultural work.
- To stimulate intradisciplinary as well as interdisciplinary dialogue between professionals in intercultural fields.
- To encourage intercultural publications, as well as personal professional exchanges and projects through regional and international conferences.
- To support existing good practices and stimulate new activities in working interculturally.

Our members are active in

- arts and media
- business
- consulting
- development aid
- education
- globalisation
- government
- health services
- human resources
- international finance
- language services
- management
- military and peacekeeping
- migration
- minorities
- public and social service
- research
- social issues
- sustainable development
- training
- urban management and planning

They benefit from

- Access to both local and Global networks of intercultural colleagues and professionals. Members receive an updated SE directory quarterly. The SIETAR network enables members to share experiences, resources, and best practices, as well as to offer and take advantage of work and training

- opportunities
- The information and communication services of the SIETAR Europa office and its secretary via the SE office, which also currently serves as the Hub for SIETARs worldwide
- Information about and access to congresses, conferences training days, briefings and social events both within SIETAR and more broadly in the intercultural and related professions.
- Discounts on SIETAR events worldwide. Attendance at two major SIETAR events may itself provide enough savings to cover the cost of annual membership.
- Opportunities for development through mentoring and being mentored, through coaching and being coached
- Invitations to participate in special interest groups, task forces,
- Online resources, documentation center listings, workspaces, chats
- The opportunity for peer review of books, training programs and other intercultural products that members or other professionals create or deliver
- The opportunity to contribute ideas and research and best practices to the building up of the intercultural profession, one that will prove essential to the world's well being in the 21st century
- Representation and a lobby with other NGOs, UN and governmental bodies.

During 2004 we intend to add to these benefits with:

- A buddy system for new members
- A new and improved online workspace
- An online directory with opportunities to expose and advertise members' expertise and wares as well as offer and share on-line employment opportunities
- Online and blended e-learning in which members may participate as a professor, tutor or learner
- Optional professional insurance coverage
- Professional certification standards
- SIETAR identity as a professional cachet
- Discount opportunities for other services, e.g., hotels, travel etc.
- An international congress
- Last, but not least, good fellowship and lots of fun

About the Newsletter

The *SIETAR Europa Members Newsletter* is published quarterly on this site. It is produced from the SIETAR Europa Office under the guidance of the SE Board of Directors Communications Team.

How to contribute to the Newsletter

Contributions are welcome from all SIETAR groups and members. We want to hear from you both as an individual member and as local SIETARs.

We invite:

- News and developments
- Listings of upcoming events
- Feature articles
- Reviews of Publications, products, etc.
- Advertising & sponsorship from non-SIETAR product and service providers

All contributions and reviews should be sent in electronic format as email attachments or if necessary on a floppy disk in a standard word processing format to office@sietar.europa.org. The editors reserve the right to the final decision of the when, where, how and what material received will be listed on these pages.

News and developments

Please tell us what has been happening in your local SIETAR. We will keep you abreast of SIETAR Europa developments.

Upcoming events

We will list what is currently happening in the newsletter, but the [SIETAR Online Documentation Center](#) also has a longer range events calendar which you can also reach the main [SIETAR Europa website](#).

Feature articles

Short subjects, stories, studies, etc., from members are welcome. They should generally not be more than 1000 words in length.

Reviews of Publications, products, etc.

We will facilitate the peer review of books, games, training materials, CDROMs, etc., whatever the language they are produced in, and publish your reviews in the Newsletter.

Offering a product for review

If you have a product to review, please send it to the SIETAR Office, marked clearly for newsletter review. The materials available for review will be listed in our new items for review review log, where members who are interested in reviewing them may request to do so. We will also proactively look for reviewers when materials are sent to us. Your review will then be published in the monthly newsletter.

Reviewing a product

You may offer reviews on your own initiative or request to do so if you have received a product to review from someone else. If you would like offer your opinion on on one titles that we have received in the SIETAR Europa office, let us know that you are interested and why you would be an effective reviewer of this title, and we'll send you a copy for reviewing

Review Guidelines

Please follow this format for producing your review.

- Title: in UPPERCASE letters

- Author: Full names of the author(s) and/or editors.
- Publisher or producer: (The publisher's or product producer's name, address, and website or contact information).
- Details: (The date of publication; the ISBN number; Description, e.g., soft or hard cover, number of pages if a book. or description of other media, e.g., CDROM, game, etc.
- The review itself: up to 1000 words.
- Reviewer info: Two or three sentences identifying and describing yourself, the reviewer and your competence in the field and, if you choose, how others may reach you.

Getting involved

The SIETAR Newsletter is a project of the SIETAR Europa Board Communications Committee and is posted by [Christine Longé](#), the SIETAR Europa Office secretary. Your assistance and ideas are always welcome. Please contact her.

Sponsoring and advertising in the Newsletter Sponsoring and advertising in the Newsletter is an efficient and cost-effective way of reaching a large number of professional interculturalists in Europe and beyond. They are interested in hearing about your products and services in this rapidly growing field.

Who should advertise?

- Sellers of intercultural services, publications and products
- Organizers of intercultural events and meetings of interest to the intercultural community
- Organizations in search of intercultural services or product development

How to advertise

Arrange your advertising needs with [SE Office](#) if you are interested in sponsoring or advertising in an issue of the SE Newsletter. Send your computerised ad (file, e.g., .doc; .rtf; .txt;.jpg; .bmp; .eps; .gif; .ps;.tif; .pdf; .pcx) as an attachment by email to the [SE Office](#).

What does it cost to advertise?

Newsletter sponsor: (Newsletter title page, one only per issue)	300€00
Full page ad	250€00
Full page ad additional issues, per issue	25€00
Banner ad	150€00
Banner ad additional issues, per issue	15€00
Simple listing or link (100 words or less)	25€00

Discounts:

for 2 advertisements	10%
for 4 advertisements	30%

Arranging Payment

Payment in advance is required in one of the following forms:

- Bank transfer: Transfer of the full amount (including bank fees) to SIETAR Europa: Account N° 00010053243 at BNP Paribas, 426 ave du Cannes, 06210 Mandelieu- La Napoule FRANCE (01738). Transfer Swift BNPA FRPP NIC, IBAN FR76 3000 4017 3800 0100 5324 373
Please give the full name of the remitter and mark it "Newsletter".
Payment in Euro only, please.
- Within France, by cheque in Euro: made out and sent to SIETAR Europa Newsletter, c/o Christine LONGÉ, L'Argentière Bât E, 637 bd Tavernière, 06210 Mandelieu la Napoule, FRANCE
- By Visa, MasterCard or Carte Bleu. Please indicate
 - the kind of card
 - your name as written on the card
 - the card number and expiration date.

We look forward to seeing your services and products on these pages.

1. 1. SIETAR News

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This section carries information about the activities of SIETAR Europa and other SIETAR groups.

1.1 SIETAR Europa

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1.1.1 SE Board membership changes

During the Berlin congress a number of changes to the make up of the SIETAR Europa Board took place.

Nathalie Lorrain, SIETAR Europa's new President

Francien WIERINGA, President for normally one more year decided not to continue in that role. Instead she will remain on the board as Vice President but will pass to Nathalie LORRAIN her role of President. It allows to the both women to work closed to each other and start a process by which the experience of the board is transferred more effectively.



Nathalie LORRAIN being announced as the new president
by Francien WIERINGA

Bye Klara, George and Jan!

Three old members left the board.

Klara FALK BANO, who has served for four years, two as Treasurer and two as Vice President. She was also the chair of the Budapest Congress and will be assisting with the 2005 Congress planning.

George SIMONS, who served on the Communication team for two years and will continue to work there but not as a board member.

In the photos below, outgoing Board President Francien WIERINGA gives our thanks to Klara and George at the Gala Dinner at the Berlin Congress. She is flanked in the picture on the left by Christine Longe, the SE Office Secretary and on the right by Maria Jicheva who will continue as Board Treasurer for the next term.

We also sent our best wishes to Jan VERHOVEN who also served for two years on the communications committee, but was not able to attend the Congress!



And welcome to our newest board member: Ingrid Kramina



Ingrid Kramina was elected to the Board as a direct member. She comes to us from Latvia where she is a professor at the Faculty of Modern Languages of the University of Latvia. Her field of research interest is applied linguistics. At present she serves as the Head of the English Department. The student body as well as the staff of her department are made up of representatives of the two main national communities residing in Latvia: Latvians and Russians. They share bilingual and bicultural experience as we are involved in a 'joint venture' - studying and researching the English language. We hope that Ingrid's presence on the board will increase our involvement with the new nations of the European Union.

And, a change of secretarial roles

Ida Castiglioni who will remain on the board has ceded her role of Secretary of the board to Axinia Samoilova.

1.1.2 Approved Budget 2004



Below for your consideration is the proposed SIETAR Europa budget for the year 2004 which the Board proposed and which was approved at the General Assembly in Berlin. Should you have questions or comments, please address them to the SIETAR Europa Treasurer, [Maria Jicheva](#).

1.1.3 Jun 11-13 Board meeting - Paris

The next regular quarterly meeting of the SIETAR Europa Board will take place in Paris, France on the 11-13 June, organized by our new president Nathalie LORRAIN.

If you have questions or items for the board's agenda, it would be good to send them as soon as possible either to your SIETAR's board member or directly to the [SIETAR Europa Office](#), so that these items can either be dealt with directly or become part of the meeting agenda for discussion and resolution.

1.1.4 2005 Congress - answers to your questions

Congress 2005 FAQs

During the Berlin Congress and in the Feedback Survey reported on in this issue of the newsletter, a number of questions were raised about next year's congress. Though planning is only in the beginning stage, here are a few answers to the questions members have been asking. As soon as our Congress website is constructed, these and other questions will be answered more fully and updated.

A. Congress 2005 dates

- **Q. When will the 2005 Congress be held?**
A. The next Congress will be held during the period 21 to 25 September 2005. A more precise schedule including events and workshops is under development by the Congress Committee.
- **Q. Why is it planned in September instead of in the spring?**
A. There are a number of reasons for this experiment with new dates. A number of members expressed a desire for a time less conflicted by holidays and a better season to travel. Practically speaking, since this Congress will be the first offered under the new structure of SIETAR Europa it was estimated that more time was needed to prepare a congress that will require support and Congress Committee members from all the SIETARs.

B. Location and venue

- **Q. Where will the SIETAR Europa Congress 2005 it be held?**
A. We have contracted the the VVF facility, called “La Bergerie” at La Colle Sur Loup, Cote d’Azur, France. The facility includes room, board and congress facilities and is located in the country about 20 minutes from the Nice Airport.
- **Q. Why Nice? It's probably expensive. Will there be student rates for registration?**
A. While the Cote d’Azur is on the expensive side, the venue arrangements were chosen because they are very reasonable and inclusive of many expenses that one might otherwise have to seek outside the venue in hotels and shops. Theoretically this should reduce registration expenses while standardizing lodging and board. We will be looking for economies and passing them on to you as we find them. There will be staggered registration fees for participants with more limited incomes.
- **Q. Are there reasonable transport options to and from the Congress?**
A. Nice has one of France’s best served airports. It is a regular destination for many discount airlines and is competitively served by Air France and other national carriers. In addition, high speed train service is available and reasonable from many destinations from within and from outside of France.
- **Q. What are the facilities like? I would not want to stay in a run-down place, share a room or bath.**
A. The facility itself provides several choices for lodging arrangements. The lodgings are comfortable and economical but not deluxe. They are classified as ** in France. We are exploring possibilities and day rates for those who’s budgets and desires incline them to stay elsewhere. If you desire ***** conditions elsewhere, we understand that the Hotel Splendide in Nice will accommodate you nicely for between 215€00 and 340€00 per night.
- **Q. Will there be a common space where people have to pass one another?**
A. The venue has a number of large open indoor spaces conducive to mingling. In addition we expect that the outdoor spaces, weather permitting, will provide us with pleasant surroundings in which to meet and stroll.
- **Q. Will there be a shuttle between the venue and Nice?**
A. The venue is accustomed to organizing reasonably priced shuttle bus service both for pick up from the Airport as well as for any events that take place outside the venue itself.
- **Q. How is transportation to Nice (or other towns) from the congress venue?**
A. Shuttle bus arrangements can be made for groups either to specific locations or to rail and bus connections for those who wish to travel.
- **Q. Will the food be high in quality and variety? Is it full board?**
A. What a ridiculous question. This is FRANCE! Actually your Congress Committee is going to sample the food and will give you a hands-on report in the newsletter. Yes, the package includes full board, generous snacks and yup, wine at both lunch and dinner.
- **Q. Will you send us details, pictures accessible on websites, the location specifics etc., ASAP?**
Yes. Use this [link](#) to go to the website for “La Bergerie”. It is in French. We will be visiting the site and preparing our own photographs to add to your understanding of the site and its location shortly.

C. Congress 2005 Program

- **Q. Who is going to be the main organizer? Who will be in charge?**
A. SIETAR Europa has the responsibility of organizing the 2005 congress. In effect, that means all of us. Until now a steering committee has pursued information and preparations. We expect to name a full congress committee representative of the European SIETARS and taking into account those who have volunteered and those who will volunteer. Since we have chosen a full service venue, the work that remains for the committee will be liaising with them but its main work will be more focused on the program design.
- **Q. What will be the overall theme and topics for the Congress?**

A. This is still under development and we will be consulting you further about it. A clear need has been expressed to discuss the role of the intercultural professional in addressing the pressing cultural issues of our time: politics, religion, terror, violence and genocide, social shifts, reducing the effects of past colonialism, and certainly a bigger place for “the New Europe.”

○ **Q. Is there some free time planned to explore the surroundings?**

A. We are exploring a number of options for tours and excursions. Also, we might suggest, given the time of the Congress that you think of the possibility of extending your stay to visit the many extraordinary natural and artisanal resources found in the area. More information about this will be provided in the congress website.

○ **Q. When does the submission for papers and workshops begin and end?**

A. A firm date has not yet been fixed, but we hope to take advantage of online communication to both solicit and select those who will present. Expect this deadline to be somewhat earlier than in previous years. Start thinking about your interests for involvement now.

○ **Q. Will presenters have to pay participation fees?**

A. This is one of the most difficult questions we are now facing. Most professional congresses do not pay fees or give reductions to presenters of papers, though they may pay for keynote speakers. We hear two messages from our members. One is that they think speakers should be given a privilege; secondly, they want a less expensive congress. The only way to make this happen is by creating a fundraising campaign for scholarship funds for those with less resources and a sponsorship program for congress material and events which would lower our direct cost on the congress. We cannot do this alone, so we ask that the local SIETARs discuss how they may support the effort by providing or seeking scholarship funds, and we ask individual members who are connected to or willing to find sponsors to come forward and be part of the fundraising effort by contacting the office (see question 19 below).

○ **Q. What are the criteria for presentations and presenters?**

A. Adherence to the specified theme of the congress, timely completion of the proposal forms will be basic requirements. In addition members have been asking for a better assessment of quality and a clear statement for the level of expertise expected of the audience. We will conduct a peer review online of the proposals for the final selections. In addition, we propose that some presenters be specifically invited if the membership so desires.

○ **Q. Will there be local presentations in French? Will the German SIETAR prepare some events?**

A. SIETAR Congresses have traditionally been open to presentations in other languages than English. This one will be no exception. Generally speaking the location of the program in a specific country increases the number of participants from that country and hence the need for presentations in the language of the country. Voila!

○ **Q. How could a member take part in the process of preparation?**

A. Glad you asked. We intend to continue to work with the membership online to solicit your opinions and plans as we proceed. In addition volunteers of all kinds will be needed both in the preparation and delivery of the congress. If you have not already done so, please contact Christine Longé, Administrative Secretary at the SIETAR Europa Office (Tel: +33 6 03 86 04 94 email: office@sietar-europa.org) telling her how you would like to be involved and what amount of time you might have to spare to work on the congress.

○ **Q. How will we involve more participants or papers from the minorities, e.g., more muslims, blacks and chinese presenting their views, rather than europeans talking about those issues?**

A. The Congress Committee will be discussing how to invite as well as how to market to these groups. The best guarantee of their involvement in a Congress, however, is the active inclusion of such people in your local SIETAR groups. Do you have an initiative or a process for this locally. If you do, please let the SIETAR Europa Office know about it. It

will be one of our roles to use the newsletter and other resources to share best practices among the SIETARs.

1.1.5 2005 Congress Survey

We would like you to start thinking about being a part of the next SIETAR Europa Congress in La Colle sur Loup, France during September 21-25, 2005.

We are starting to plan the Congress now, using feedback from previous congresses and the evaluation survey we did of participants in Berlin in April. Now would like your input in order to create a congress that truly meets your needs.

We have created a survey that you should already have received notice we sent you about this by email the link. In case you didn't receive the mail with this link, please click [here](#) to go directly to the survey. It will only take a few minutes of your time and will be of great help to the Board and your fellow members who will as the Congress Planning Committee. Perhaps you will also volunteer to be one of them?

If you gave us feedback on the Berlin Congress, thank you very much. This new survey is NOT about Berlin but about the future, so please do this one even if you did the one in April.

Best regards,

Christine Longe, SIETAR Europa Office

George F. Simons, SE Communications Committee

See related topics and documents

- [Participant evaluation](#)

1.2 Berlin Congress

- [1.2.1 Spotlight on CEE](#)
- [1.2.2 Reflections of a first-timer](#)
- [1.2.3 Cultural Detective group](#)
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- [1.2.6 CoP & SIGs - ID & password](#)



In this section of the newsletter you can see through the eyes of the members and the eye of the camera what took place at the recent Berlin Congress.

A number of our members have given first hand accounts of events and you can read about the feedback that participants provided about the congress.

1.2.1 Spotlight on CEE

A review of the Berlin Congress from the perspective of the New Europe

by Adrienne Rubatos

SIETAR, the Society for Intercultural Education, Training and Research is a global network encompassing regional and national sections. The Humboldt University in Berlin hosted the 2 annual congress of SIETAR Europe and SIETAR Germany. The host of the congress was Prof. Juergen Henze and his team from 'Comparative Educational Sciences'. The university maintains intensive research and exchange relations to universities in CEE (Central and Eastern Europe) especially to those in Ex-Soviet states.

The congress lasted from March 31 to April 4. The pre- and post- congress day was reserved for longer workshops, while the three core days consisted mainly of short paper presentations, workshops and discussion sessions, all clustered around nine pre-defined tracks. The complete program is visible under www.sietarcongress2004.de. Most contributions addressed tracks referring to methods and limits of intercultural work in general and to identities in transition. Disappointingly few treated subjects related to CEE. A similar ratio was reflected by the participants; 16 CEE members out of 450 in total, whereas 9 came from Poland, 3 from Hungary and one respectively from Latvia, Slovakia and Czech Republic. This report aims to spotlight congress activities with CEE implication.

- Power relations within the enlarged Europe – Austria and its neighbours Hungary and Slovakia.

Dr. Reif from the NGO 'Südwind' in Vienna addressed the power, wealth and psychologically related inferiority position of the East. Her research compared, among others, the conflict behaviour within the three countries. The high conflict avoidance and an 'internalised power distance' in Eastern Europe facilitates the Western endeavour of imposing its own (economic value, language) systems.

- Globalisation in CEE –the answer of systemic consultancy

The approach of Ms. Mueller of osb international consulting Vienna, is to combine Goshall & Ballett's triangle for organisations (International, Multinational, Global) with the systemic constellation triangle of Varga von Kibéd (Cognition, Trust, Order) to a consultancy tool, applicable for use by Western and Eastern firms. A successful organisation should balance all three poles. The workshop participants positioned their CEE related firm in this triangle and assessed the weak angles to be strengthened. As firms in CEE are mostly local, the discussion turned more to CEE subsidiaries of Western firms.

- Impact of cultural standards on teamwork – Analysis on Austria, Germany, Hungary & Spain

Ms. Meierwert and Ms. Dunkel, university for economics, Vienna, found the most relevant cultural standards for teaming to be hierarchy- independence, verbal-nonverbal communication and re

orientation. Their effect during the five teaming phases (Tuckman & Jensen) was analysed and compared. An innovative approach, however the displayed results mostly simply confirmed the known business culture profile of these four nations.

- Business Culture of Romania – Mapping the Transition

Ms. Rubatos of the Henley Management College UK, presented the results of her research quantifying the transition of the business culture by means of the Triangle Model, a cultural audit tool by Terry Garisson. The progress towards a capitalistic ‘IMO’ (individualistic, materialistic, open) culture was explored with regard to cultural bedrock, work systems and behaviour.

- Misunderstandings as driving force for actions – identity as key for a successful project

Ms. Barthélémy-Capet, Sorbonne University, adopts a complex view on identity. It consists of cultural, sociological and professional part, all being continuously reshaped by heritage and new forces. The potential misunderstandings in projects are investigated through cases of Czech and French partners working with French subsidiaries.

- Linguistic invasion or natural process? – Cultural issues in the mirror of modern Latvian.

Ms. Brede, University of Latvia, discussed the extent to which the influence of Russian, German and especially English in the Latvian language of the young generation and of the mass media is a cultural necessity within the changing reality of the country.

- Post-traditional transition.

Mr. Darko Strajn from Slovenia exposed a theoretical reflection about the applicability of some new sociological concepts to better understanding of old and new democracies.

- Intercultural Education Programs with CEE, China and Arab countries

Mr. Weiss, www.AFS.de, presented the feedback expressed by exchange- scholars and students (Easterner in Germany and vice versa). AFS offers one year exchange programs. The more recently created AFS- Foundation focuses on Poland, Czech Republic and Bosnia- Herzegovina.

- Europe in Transition –Effective East-West Cooperation (post- congress workshop)

Ms. Uehlinger and Ms. Rubatos gave a culturally holistic introduction about CEE as region. The intention was to transmit the deep values and feelings of CEE people to Westerner attendees. After the historical- religious backgrounds, selected cultural dimensions were explained and assessed for East and West. The practical examples were mostly from business. ‘Reconciliation’ proposals were given for the cases with extreme cultural gap between East and West.

Worth mentioning are some other CEE related contacts and information that were announced at the SIETAR congress.

- Larger consultancy firms are looking for partners specialized in the culture of certain CEE countries.

- The European George C. Marshall Centre (founded 1993, located Garmisch-Partenkirchen) bears responsibilities for CEE and Euro-Asian region. Professional management development programs

are offered for leaders in diplomatic, military and political services, but also for economists and journalists of these countries. Topics are strategic change, crises management, nationalism, reforms, security. Teachers are mainly university professors, both from Eastern and Western countries.

- SIETAR board member Dr. Castiglioni is designing and executing training programs for managers in Ex- Soviet countries, as part of the a special project (MTP) within the EU program 'Tacis'. During 7 years 2500 senior and junior managers attended 1-3month course sessions (management skills and intercultural aspects), while working in a Western firm. The learned theory was transferred to own projects supported then by local consultants. The MTP project led additionally to numerous JVs and M&As. MTP is an excellent concept, which could be copied for all CEE countries!

This report remains fragmentary simply due to the nature of the SIETAR organisation. It is an attempt to reflect the multitude of aspects approached by various researchers and practitioners working on the CEE region.

Adrienne Rubatos, MBA, is a consultant & Trainer. She is a member of SIETAR Europe,

1.2.2 Reflections of a first-timer

At the SIETAR Congress 2004.

Now boarding, SIETAR flight 04, destination Unknown, Transition International Airport.

For five days, Humboldt University was the SIETAR Hub at the SIETAR Congress 2004. People from different backgrounds gathered to board different schools of thought, transfer between carriers, hear from pilots and high fliers in our field, and learn of new aviation technology and destinations. As an organization in transition, a number of questions arose, including:

Who are our pilots? Where are we headed? Are we using outdated equipment? What turbulence lies ahead? Should there be some kind of standard training for our pilots?

Some say there is value in fresh perspectives. As a first timer to a SIETAR Congress, I offer in this recap below of my major learnings and surprises from the Berlin Congress 2004.

What's Hot in Our Field

A quick look at the Congress program showed a variety of workshops available to Congress participants. Certain workshops were really popular with SIETARians, who crowded into all-small rooms to participate in these workshops. What were the hot topics? Those that showed innovation and that talked about culture in a deeper and more affective fashion. Personal experiences were important as was the context in which we talk about culture. New ways of exploring cultures, through body language and dance or through art and expression were also popular. As professionals, many of us sought to move away from the cognitive to the affective our selection of workshops. Our preferences beg the question, *Do our clients want the same?*

The Role of Theories & Approaches

There seems to be a growing concern in our field about aging theories and approaches to intercultural learning. Many believe our field has a number of adaptations and reworkings of research done a number of years back. We need new intercultural models that fit the demands today and include non-western perspectives. While theories help us as professionals understand and communicate the concept of culture, we can't forget the importance of speaking in plain language to our clients. Today, we are pressured to deliver the most in the least amount of time for the least amount of money. This makes our job of transmitting skills and knowledge all the more difficult. Given these realities, our focus should be on the content of our message, and in teaching specific terminology to our clients. In addition, flexibility and balance are crucial. In

work, we must be able to adapt our approaches to the needs and preferences of our clients and balance our approach to reach the largest number of learners.

The Issue of Standardization

As a younger generation of interculturalists comes to the field with a strong academic grounding, they meet an interdisciplinary field of coaches, trainers, consultants, and human resources professionals—all with different backgrounds and expertise. As new professionals attempt to bridge the gap between education and practice, a question remains: *What qualifies someone to be a professional in this field? Do we need industry standards?* With strong opinions on both sides of this question, it is something that we must continue to discuss with the goal of reaching a resolution in the not too distant future.

Big Surprises and the Bigger Picture

The most surprising and disappointing aspect of my first SIETAR congress was the lack of diversity. I could count on both hands the number of non-white colleagues in attendance. With a few other sets of hands, I could count the males. We are currently a field composed largely of white women. As an organization, we need to make sure we “walk our talk” and create a dynamic environment that represents the diversity we promote.

It concerns me deeply that two Congress tracks received no proposals. They were titled, “Religion and Ethnic Value Systems in Dialog” and “The Impact of Terrorism and Wars on Global Mobility.” Without any proposals, they dropped out of the Berlin program and our field of vision. On the surface it seems we are shying away from important topics and choosing safe paths. Like a living organism, we must pay attention to our environment, and develop a strategy to adapt to and interact with it. Today’s environment includes wars and religious conflict, and we must look at the role of culture within these spheres.

Conclusions

As a first-timer to a SIETAR congress, I walked away with a great number of learnings both about our field and our subject. While many complain about the costs of the Congress, I found the relationships built, the conversations had, and the information shared to be invaluable.

Given the realities of the world today, our field remains a necessary and promising one. As we grow as an organization, it is both our challenge and our opportunity to redefine ourselves in a larger setting and to begin to apply our thoughts and influence beyond the niche of our own field to arenas such as media, politics, and mass society. Only through the dialogue that we generate at Congresses like that at Berlin can we hope to define ourselves, our mission, and our future direction.

In flight aviation, moving to a higher altitude often requires flying through a turbulent air stream. In the intercultural field, Captain SIETAR has turned on the seat belt sign. It’s time for us to return to our seats, fasten our seat belts, and get ready to climb to a higher cruising altitude.



Kate Berardo is the founder of Culturocity.com is currently working with George Simons International as an associate consultant to develop innovative cultural awareness tools and programs for the US and International Markets. She edited *Eurodiversity* and with George

1.2.3 Cultural Detective group

by Sabine Wagner

Hello and welcome to everybody to my review of a special day of learning about a method for gaining new and valuable insights into another culture.

I just came back from the SIETAR Congress in Berlin, where I had the pleasure to participate in this special workshop by Dianne Hofner Saphiere, Eun Kim, Kate Berardo & George Simons (sorry, ladies first). And we had fun!

I am sure by the end of this article that you will be keen on playing, too!!!

It is really fun to develop a better understanding of one's own values and beliefs and to take concrete steps to collaborate more effectively with people from other cultures.

We all know:

- Culture has a tremendous impact on everything we do
- Each person is unique, and
- We learn more about one another, especially our motivations, through the stories we share when we dialogue with colleagues from other cultures.

Values are clues! We play detectives to find out about how people from other cultures behave. In stories we listen carefully for clues. These clues give us starting points for observation and dialogue to be able to transform situations and create the solutions together. We build a basis of trust.

So watch out in the U.S. American culture, for example, for:

1. Self reliance – and the attitude: it is up to you
2. Control – everybody should take charge
3. Equality – level the playing field for everybody
4. Capitalism – “realize the American Dream”
5. Law and Order – always a necessity to play by the rules
6. Speaking up – tell it like it is, the truth, but nicely
7. Speed – for sure time is money

How can we do this? When a story is told within a group of people including an American person, others can:

- Observe words and actions on both sides – the American's and ours!
- Identify values and beliefs and a personal sense on both sides

We cultivate curiosity...we listen carefully and ask actively. More information on the Cultural Detective is available at www.culturaldetective.com.

The bridge is to clarify expectations, share visions on both sides and explain future plans.

Soooo easy in playing the role of a “cultural detective!

After reading this: are you ready to play?

All “cultural detectives” please get in touch with me:
sabine@communicationislife.de

I am arranging an open seminar to play and have fun!

I look forward to hearing from you.

Sabine Wagner is the proprietor of Communication is life Intercultural Training

1.2.4 A photo journal

We would like to assemble photos of the Berlin Congress for the SIETAR Europa Archives. In addition, we would like to make an online album of them here. If you have taken digital photos or have digital images from your film processing, we would appreciate it very much if you were to send them to us at the [SE Office](#). Thank you very much.

1.2.5 Participant evaluation

Surveying SIETARians about Berlin

Giving you the kind of annual congress you want

During the month of April, the SIETAR Europa office conducted a survey evaluation of the recent Berlin Congress. For a survey of this sort, we received an extraordinary response—about a third of all the congress attendees responded with feedback and ideas for our future meetings.

Survey results

You can see the detailed results assembled at <http://www.sietar.de/berlinevaluation/>. Those interested in the survey process and the raw data will find it at: <http://www.surveymonkey.com/Report.asp?U=44775464235>. This information along with the results of the Congress debrief that will be furnished by SIETAR Deutschland shortly will take a long way into preparing exactly the kind of congress you want in 2005.

In the survey here were many, many suggestions about the marketing of the congress, registration processes, travel and lodging to pay attention to in our choice and preparation of the venue. The Congress Committee for the coming year’s meeting in La Colle sur Loup will be taking these seriously.

Key suggestions about the program itself included:

- A desire for more powerful keynote presentations and better ways of choosing and evaluating presentations and workshops
- A program containing both traditional presentations (Berlin approach) and large group processes (Budapest approach)
- More time, both formal and informal for networking.

Learnings and implications from the survey process

There are two major learnings from this survey process itself. Firstly, SIETAR Congress attendees are deeply interested in and committed to the quality and experience of our annual meetings. They are willing to speak clearly and creatively when the opportunity is given. Many expressed interest in becoming actively involved in the preparation of next year’s Congress.

Secondly, the success of this survey tells us that we can effectively use this online process to solicit the opinions and desires of our membership. It suggests to us that this resource can play an important role in the transformation of the General Assembly into an active year-round advisory

and decision making body. This would be most desirable since only a fraction of the membership can be present at the actual meetings during the congress and few, if any attend Board meetings, though they are open to all. In addition, the new structure of SIETAR Europa as a representative body of all the European SIETARs as well as its direct membership enlarges its concerns for the intercultural profession in Europe as a whole and demands that we put new consultative processes in place.

Three next steps

- Regarding the congress itself, we will be doing a follow up survey with all the members of SIETAR Europa to further define and refine the theme and planning steps for the 2005 Congress. The first survey was sent only to those people who actually participated in the Congress in Berlin. The second survey will be addressed to the entire membership.
- Another survey will be conducted in the second half of 2004 about the intercultural profession. We want to look at who makes up our profession, what they do, whom they serve, how they market or deliver their services, what their levels and standards of professionalism should be, etc. This survey will be distributed to SIETAR members as well as to non-SIETAR intercultural professionals worldwide. Several of us have committed ourselves to having preliminary data on this survey to present at the SIETAR USA Conference in November.
- We will be exploring with the Board of Directors of SIETAR Europa the use of the survey tools for quick consultation of the membership on critical issues. This is likely to take the form of very short and focused questions and requests for your opinions on current issues that require information for decision making on the part of the SIETAR Europa Board of Directors and the General Assembly.

Acknowledgement and thanks

Once again we would like to thank the SIETAR Deutschland and SIETAR Europa members who worked so hard to produce this year's Berlin Congress and to the participants for their frank and useful feedback during and after the event.



Survey Monkey is the software that we have subscribed to and are using for our elections and surveys. If any local SIETAR would like to use this software, please contact the SIETAR Europa Office.

1.2.6 CoP & SIGs - ID & password

Building Communities of Practice & your QuickPlace Access

Important Instructions from George Simons, Michael Thiel & Christine Longe Communications Committee, SIETAR Europa

During the Berlin Congress Michael Thiel and George presented a workshop on Communities of Practice. As a result several are underway currently and will be doing some of their work through our Online Workplace at <http://quickplace.mce.be/sietar-eu>.

Two years ago all SIETAR Europa direct and local members were given an ID and a Password access to this site. In order to make space for new subscribers, we need to trim this list and are currently doing so. What does this mean for you?

- We have already sent a mail to all subscribers via the site. If you have received and answered this mail, you need read no further. However, those whose mails were returned because the address was no longer valid have already been removed from access to the site. If you were one of these, and wish to remain on, please send us a mail with your name and your current working email address and we will put you back on the site and give you a new ID and Password. If you are currently a subscriber and wish to remain so but have not received or answered the mail we sent, please send us a mail message at office@sietar.europa.org telling us this.
- If you are not currently a subscriber and want to become one in order to participate in or create a CoP or a Special Interest Group (SIG) please send us a mail at the above address with your full name and email address and what you would like to do.
- Within two weeks we will be removing members who do have IDs and Passwords, but who have not responded to our mail or have not indicated a desire to remain on the site. If you are currently on the site and wish to start using the site, please let us know. Also, if we take you off now when you are not using the site, we are happy to reinstate you if you find reason to do so in the future.
- If you are a former SIETAR member whose membership has lapsed, we will be removing you from the list as we check it against current membership lists. If you are one of these persons and wish to remain on, please pay your membership dues to your local SIETAR or to SIETAR Europa and we will reinstate you on the site.

Thanks for your cooperation in this. We would also like to repeat our thanks to Management Centre Europe, In particular to Herman Coquel, the IT manager there, who has provided SIETAR Europa s the server space and technical assistance for the past couple of years.

1.3 Young SIETAR

This link will take you to the latest Young SIETAR newsletter:

http://www.sietar-europa.org/about_us/Newsletter/YoungSietarian_Issue4.pdf

In addition the Young SIETAR Congress website is up and running. For information about our 6th congress, please go to <http://www.youngsietar.org/congress>

2. 2. Features

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2.1 The Napoleon cake

or...

The international team is more than just culture...

by Fredrik Fogelberg

The international team as a 'Napoleon cake'

If you order a 'Napoleon' in a cake shop in Sweden or Norway, you will be served a layer cake. More poetically, in southern Europe, it is called a 'mille foglio' (Italy), or 'mille feuilles' (France). The more skilled the patissier, the finer and more layers there will be in your cake. In Dutch they called it Tom Poes, referring to a very clever and creative Cat who always saved himself out of tricky situations.

We use the Napoleon here as an image to understand the international or virtual team. My point in this article is that there is more to understanding an international team than focusing on national cultures.

Introduction

Diversity is a hot topic nowadays. Since the late nineties, this item which has been popular for a while in North America, landed on the Human Resources manager's agenda in many European corporations. Originally, the term referred to ethnic and racial differences in the workplace. Over the years, the definition of diversity has broadened and now becomes a 'waste basket' phrase for any other type of differences including gender, occupational background and individual personalities.

This is consistent with our findings as practitioners, consulting to international teams and executives, that over-emphasizing cultural differences in a team is one-sided and does not lead to the desired results.



The team

So, using the Napoleon cake as an image to understand the international team, what does it look like?

The common purpose: the thicker crust on the bottom of the cake

A team is a group of individuals working on a common purpose. Repeated research has shown us that the secret to a strong team is a clear common purpose and identification of each member with that group task (Miller, Katzenbach). Any type of analysis of a team should start with looking at its reason for existence: what is this group trying to accomplish?

Cross-cultural differences: a number of wafer thin layers of pastry

The classic authors on cross-cultural aspects of leadership such as Hall, Hofstede and Trompenaars, have emphasized the importance of looking at cross-cultural differences within a team. In the 1980's, notably Hofstede's work has opened many people's eyes to important differences in management style, by popularizing concepts such as Power distance and Individualism. Since then, countless people have read related books and attended seminars on cross-cultural management, and it has become mainstream to recognize cultural differences and use them as a framework for explaining team dynamics.

Individual differences: more thin layers

Peer Gynt described our personality as an onion: when you peel it, you find layer after layer and finally there is no core in the middle; all you do is to end up crying with nothing in your hands. Pastries however, usually do not make people cry.

Obviously, many of the differences that members bring to a team are rooted in their personality structure, and not in their cultural background. An American psycho-therapist in France offered this comment: 'an asshole is an asshole in any culture'. Looking at international teams only from a cross-cultural perspective, we may actually fool ourselves by being overly politically correct and incorrectly showing patience for universally 'bad behaviour'. Cultural difference is not an excuse for misbehaving or being inflexible.

For wanting to look at individual differences, the Myers Briggs Type Indicator, based on Carl Jung's model of personality type, is a fine instrument to make them visible. It offers many insights into the constructive use of differences within both an international as well as a mono-cultural team. The model is based on personality preferences and recognizes the unique contribution of each personality type. Teams tend to benefit from the model as it focuses on what each brings to the team rather than condemning certain types of behaviour.

Other 'cultural' identities: mille feuilles

Other 'partial' identities that members bring to a team tend to be rather underrated in terms of their impact. They include professional identity, gender, sexual orientation, social class, educational background etc. The cake has as many layers as you are willing to handle.

André Laurent from Insead provides an elegant example of professional identity overriding the impact of national culture by his research into French and German multinational corporations. He looked at finance professionals from France and Germany, working for the same corporation, and found them to be more similar in their ways than a sample of French finance and French marketing professionals. This clearly shows how misleading it can be to look through the lens of national culture only.

“Ever since he was a boy Flaubert had the habit of denying he was a Frenchman. He deeply detested his home country and fellow countrymen, and had a lifelong yearning for Egypt. He proposed a new way of determining a person’s nationality: not based on the place you are born or the family you come from, but on one’s longing for particular places. It was only logical for Flaubert to stretch this theory of development of identity to gender and species, so that at one time he declared that in essence he was a camel, a bear and a woman. ‘I feel like buying a painting of a bear, have it framed, and put it in my bedroom and calling it ‘Portrait of Gustave Flaubert’ in order to represent my moral conditions and behaviour patterns’. (de Bottom).”

Group dynamics: the cream between the layers

Imagine a group of highly- skilled individuals, who are eager to achieve something together, but then, the work doesn't get done, time is wasted, competition within the group takes off, games are being played. Everyone has experienced the unexpected and irrational phenomena that creep into a group and keeps a team from doing its work. People are not just rational beings but bring another side to work as well that includes emotions, primitive ideas and feelings. A group can get sucked 'off task' by these irrational processes.

Of course, the opposite is also true. Most of us remember a time in our life when we were part of a group where everything seemed just right. A group that is well 'on task' can be exhilarating when the whole indeed is more than the sum of its parts. When asked, in my experience, people report not more than one to five of these experiences in their lifetime, and this includes sports, music, and other non-work related activities.

Systems, procedures and controls: the butter

The fatty agent in a pastry keeps all the elements together, and gives it a smooth texture. For any team to function well, there need to be procedures: how do we do things around here, how do we communicate? A Team also needs systems, such as budgeting, project planning and ICT, and control. In many cases teams have engaged in teambuilding efforts, when ultimately the main problem was that the systems did not support the team's purpose. Very little to do with cross-cultural or interpersonal issues.

The icing on the cake: leadership

Managing internationally successfully takes a fair degree of life experience. Competencies such as openness, ability to deal with ambiguity, patience, resilience and humour, often quoted by researchers as key to international success, clearly are not learnt by attending a business school. Variety of experience and especially hardship, (and recovering from that), are the best teachers. The CEO of Unilever, Antony Burgmans, makes a fine understatement in a recent interview in the Dutch newspaper NRC Handelsblad, saying “it took us most of the last century to create the cross-cultural awareness that we now have in the management structure”. Developing leadership seems to be a layer cake in itself: gradually adding one layer to another as the experience builds. The international dimension is a particularly delicate and challenging layer on top of the leadership

skills needed in a monocultural environment.

What is the use?

In our coaching work with leaders we encounter many executives who struggle with managing international teams, be it virtual or in one location. We thereby use the Napoleon-cake model to identify the factors (layers) that are of importance for the performance of the team. Often clients tell us that they have learnt about cross-cultural models, but that it does not really help them to solve their problems and increase the performance of the team at hand. Seminars on cross-cultural management can be useful as an eye-opener, but are far too limited in scope to solve the real business issues. Caution is necessary when consultants or models offer linear solutions to team problems, addressing only one distinct layer of the cake. A Simple solution may sound very tempting, but ignoring complexity will probably not yield the results one is looking for.

Summary

In this day and age, organizations often have to depend heavily on cross-cultural teams who are in many cases geographically dispersed. With diversity being one of the buzz words of this decade, with an emphasis on the cross-cultural aspect, we may look all too quickly from that angle when we are faced with a dysfunctional team, whether in the manager's role or that of the consultant. The layer cake model can help to remind us of the complexity of teams and to choose the right angle when 'fixing' a team.

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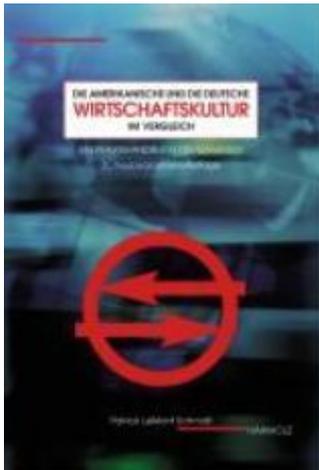
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2.2 Bridging the Intercultural Gap

Non-conventional Truths about American-German Business

By Patrick Schmidt



Globalization has led to remarkable changes in the way we conduct the world's business. As more and more companies are offering similar products of similar quality worldwide, businesses are being forced to rethink their strategies. To gain the competitive edge, language training needs to expand beyond verbal communication, so that intercultural competence is included in its curriculum. Heightened awareness of the power of culture--and of the skills that promote understanding between colleagues from different countries — has thus become the new business mantra.

Unfortunately, most people think this pertains only to "exotic" cultures. Articles and anecdotes remind us not to wrap a gift in white paper in China (the color symbolizes death) or to sit with your ankle across your knee in an Arabic country (showing the sole of your foot is considered an insult).

American-German teams, on the other hand, are thought to be culturally close. That Germans often speak English fluently only strengthens the misconception. But the communication styles and work habits of the two groups are almost diametrically opposed, something many companies learn the hard way. It has cost Walmart in Germany over a billion dollars!*

Denial of differences

Many executives and managers involved in American-German joint ventures have come to appreciate the need for intercultural training. Ironically, however, even those who understand how cultural "soft factors" can make or break a deal usually don't believe American and German business styles are all that different. At least, not at first.

* "Wal-Mart: Der US-Handelsriese hat in Deutschland fast alles falsch gemacht", *Manager-Magazin*, 25.01.02

One CEO told me, "I've spent a lot of time in the U.S. and I speak English almost as well as I do German. In terms of philosophy, I know all about 'burning the midnight oil' and being 'lean and mean'. I'm not sure you have much to teach me."

What he was describing is called the trap of similarity. It's the most popular mistake in U.S.-German business relations.

Germans share many characteristics with Americans. Anglo-Saxon roots lead the two to view problems monochronically (i.e., one thing at a time). Both cultures place a high value on being punctual, direct and honest. Both are future-oriented, competitive and practical.

Still, many subtle--and not-so-subtle--differences are to be found beneath this veneer. And their effect is all the more damaging because they're unexpected. When a person, or group, underestimates the degree to which values and assumptions differ in the other culture, misunderstandings are guaranteed.

Walmart's dilettantish approach to the German market is only one example. Volkswagen's

spectacularly unsuccessful attempt to set up a Rabbit assembly plant in the U.S cost almost as much. G.M.'s "over-americanization" of Opel is also a textbook case of how not to do things.

I'm tempted to smile when a corporation decides a two-day workshop would be "too time-consuming, too expensive". The losses from fiascos like those above are measured in millions, if not billions.

Another oft-repeated, albeit specious claim is, "We bankers" — CFOs, CEOs, managers, etc.— "are the same all over the world!" Or even "I've watched enough 'Dallas' and 'Miami Vice' and 'Law and Order' to know Americans."

Sometimes there's an outright refusal to acknowledge that cultural differences matter at all. An American entrepreneur who'd just bought a mid-sized German company said to me, "We don't need any of this intercultural training stuff. The best way to create a merger is to fight out the issues!" But his facial expression indicated frustration and he later admitted being "perplexed by the way the Germans react to things."

Foreign cultures present a huge challenge; comprehending and confronting patterns that seem strange is genuinely difficult. Many try to avoid the issue, hoping that any cross-cultural conflicts will somehow resolve themselves.

In fairness, what sounds like ignorance may also be "informed fatalism". It's not that managers don't want to spend time on sociological issues, it's just that they're already overloaded with more immediate tasks. All too often, intercultural awareness is placed at the bottom of the list.

Time for training

These same managers, being pro-active by nature, don't let fatalism influence the need to solve problems as they occur, including cross-cultural misunderstandings. If, as happened in a company near Münster, the R&D department resigns en masse four months after an American takes over operations, company bosses act quickly. "There's obviously a clash of cultures at work here. What do we do about it?"

Siemens and Bosch both provide a three-day intercultural workshop for employees going abroad. This is considered the minimal amount of training necessary to achieve "intercultural competence". While it's obviously better to prepare before leaving, our American friend in Münster could probably make a new start by taking the same course (instead of being sent home in disgrace and replaced, which is both expensive and disruptive for all concerned).

Nonetheless, an American personnel director in South Carolina, who prides himself on being "time efficient" and pragmatic asked me if, instead of three days, we couldn't offer "a mini-session, say two or three hours. You could give a list of the do's and don'ts."

Except that reducing complex concepts to checklists doesn't result in real awareness, let alone skills. Rather, it's like fast-feeding the participants junk information, creating a false sense of intercultural security.

Successful overseas adaptation is not so much about "learning the new culture" as acquiring a better understanding of your own background. Knowing your mental software is a prerequisite to understanding other peoples' ways and habits.

I feel a seminar has been successful when a German or an American comes up to me at the end and says, "Mensch, ich wusste nicht, dass ich so deutsch war!" / "Gee, I had no idea I was so American!" This sort of transformation can't be condensed into three hours.

Sprechen Sie Deutsch?

Another important element in attaining intercultural competence is widening one's linguistic horizons. So much of how we think goes into how we say it, style and content being hopelessly intertwined. Learning foreign phrases, proverbs, even jokes, provides a fascinating window on the society in question. Ideally, a U.S. manager going to work in Germany would learn German.

But the vast majority of executives work 55 to 60 hours a week; most don't have the time or mental energy left over to devote to effective language study. I've seen the results first-hand, having coached German managers in English for over 15 years.

Almost all of them had studied the language from the age of ten and spoke well enough, if rather simply. Taking it to the next level, however, proved extremely hard. Basic pedagogical tools, such as reading assignments or the writing of short essays or stories, went out the window. These executives--most of whom ran entire divisions--would sheepishly tell me, "I'm very sorry but I didn't have time to do my homework." Our English training was normally limited to a weekly hour and half of one-on-one conversation and exercises.

In the U.S., where it's likely a manager has absolutely no German to begin with, the company's decision is usually to skip language classes altogether. "Don't worry," the departing employee is told, "they all speak English over there!" Even if this were true, which it most certainly isn't, it's an attitude that virtually guarantees cross-cultural conflicts.

If an American really wants to learn German, experts recommend a minimum of three months' intensive study, the first two in a group setting and the last on a one-to-one basis. It's a full-time endeavor and means being relieved of all other work.

The cost, while high, is certainly not prohibitive in the context of a multinational corporation's budget. For an executive making \$120,000 p.a., \$10,000 a month, three months off doesn't necessarily equal \$30,000; he or she can be replaced by someone earning less. And the training itself can be had for under \$10,000.

An approximate \$25,000 investment can bring all the rewards of successful foreign adaptation and smoothly-running operations abroad. More to the point, it's a policy designed to avoid foreseeable problems, which can be very expensive in the long run.

Skills for overseas success

When asked about the skills necessary for international work, both American and German personnel managers list common-sense attitudes such as empathy, openness, communicativeness, flexibility, perceptiveness and so on. It sounds logical and they base their selections on it.

On the other hand, Robert Kohls, former director of the Washington International Center and author of "*Survival Kit for Overseas Living*" (considered a classic among intercultural consultants), says that there are three important traits which are rarely mentioned.

The first is a *sense of humor*. No matter how well you're prepared for your assignment, there will be moments of anger, annoyance, discouragement and embarrassment. The best defense is the ability to laugh things off.

Being less task-driven is another suggestion. Managers are chosen for foreign assignments because they're the company's stars. They set extremely high goals for themselves and those they supervise. The same behavioral traits may not work in the new culture and certainly not in the same way. "Unspoken rules" must first be learned, then mastered. Expatriates less concerned with winning at all costs tend to be more effective and better able to enjoy their experience.

Closely related is the *ability to tolerate failure*. The executive selected to go abroad has normally gone from success to success in the corporate world. But anyone who's been overseas for a few years will tell you that nobody comes back with a perfect record. Setbacks are part of the adaptation process, as is a certain amount of frustration.

These "unorthodox" ideas almost always encounter some resistance in my seminars, especially from those in personnel. Once we bat them around, however, initial critics usually become the biggest supporters. Many of the savvier companies and institutions are now adding "a sense of humor" and "the ability to fail" to their selection criteria.

Different ways of saying

Both German and American executives tend to assume that a German who's fluent in English will be a competent communicator in the U.S. Nothing could be further from the truth. Understanding a foreign society is less about language than deciphering cultural values.

Without going into a long discourse on the nature of communication, a few principles need to be pointed out. Communication is the process of conveying, i.e. encoding ideas, information, feelings and symbols, so that it is recognizable to the receiver. Communication, therefore, means the encoding and sending of a message by using the right representation as well as a correct decoding of these representations upon reception. These representations may be verbal, written, nonverbal or musical. All of them contain a set of *unspoken rules* which can create both subtle and significant misunderstandings, if not understood. Thus, the danger of any decoding lies when the receiver comes from another culture with different rules and values.

Another important principle is that a message depends on the perception of the receiver, not what the presenter thinks has been expressed.

Unspoken rules to remember--

German business conversation emphasizes content and downplays personal relationships. The unconscious desire is to appear *credible* and *objective*, making discussions fact-oriented and often academic. The inherent goal is to get at the truth (*Wahrheitssuche*). Germans aren't afraid to explore all sides of an issue, even if it means being unpleasant, confrontational and spending an excessive amount of time analyzing a problem.

Along with the Dutch, the Swiss and the Austrians, they're generally very direct when it comes to stating facts, offering criticism and giving orders. Because the personal element is marginalized, a German subordinate can confront his boss, flatly stating "No, you are wrong!" A heated discussion will then ensue, points being made aggressively, sometimes almost belligerently. An American observer would be very uncomfortable. But both Germans walk away unscathed, their relationship unchanged.

Americans, on the other hand, do nothing if not accentuate the personal: they want to *be liked* and *socially accepted*. In most situations, they're guided less by intrinsic values than by the opinion others may have of them. Being outgoing is the way to make friends, even in a business relationship.

Americans aren't shy when it comes to expressing pleasure or revealing personal details to people they don't know well. This is strongly related to the national mantra of upward mobility. Social acceptance is primordial; acquaintances are often referred to as "friends"; compliments are given freely and expected in return. Alexis de Tocqueville, in his 1835 work "*Democracy in America*", wrote "In dealing with strangers, Americans seem to be impatient with the slightest criticism and insatiable for praise."

Germans see compliments as being somewhat redundant (a "job well done" is what it's supposed to be). Americans grin at a bad situation and say, "Let's make a positive out of a negative!" Germans are apt to answer, "That is a mathematical impossibility."

If these communication styles aren't appreciated and decoded correctly for what they are, Americans are bound to dismiss Germans as opinionated and argumentative know-it-alls while the latter will perceive Americans as naive and superficial!

A case history--

The clash of styles was apparent when Daimler and Chrysler held their first joint board meeting. The Germans began with a long introductory statement, including the history of the company, its various models and future prospects. They provided detailed background information and used lots of transparencies. Everything was communicated in an almost straight, humorless manner. What Americans called "a train-wreck of a presentation" lasted almost two hours.

The Americans presented Chrysler in a simplistic fashion and basically went straight to presenting their range of models, using showy effects and easy-to-remember statements. The approach was like that of an overly enthusiastic salesman--lots of smiles and jokes--and only 35 minutes long. All in all, for the Germans, it was an exercise in superficiality coupled with "optimism gone overboard".

And yet, somehow, both sides sincerely believed they'd done a good job.

As mentioned earlier, the audience determines the message, not the speaker. Chrysler's former CEO Robert Eaton told a *Stuttgarter Zeitung* reporter, "The Germans have a penchant for coming to meetings armed with tons of overhead transparencies and colored charts. It's absolute information overkill."

Individuality versus collective risk-avoidance

In 1980, Dutch social scientist Geert Hofstede published a fascinating study of work-related cultural differences based data collected from some 116,000 IBM employees in 50 countries. He identified four parameters by which to chart cultural perceptions. Two of them-- "individuality vs. collectivism" and "uncertainty avoidance"-- demonstrate how differently Americans and Germans see their working worlds.

People in individualistic cultures are mostly concerned for themselves and their families. Progress is seen as the result of individual effort; historical and socio-economic factors tend to be ignored. "Mobility" is the rule, both in terms of where one works and where one lives. Of the 50 countries, the U.S. showed the most pronounced sense of individualism.

Germans are more inclined to see themselves as part of a collectivity, subordinating individual needs to the common good. Opinions are often determined by the group and concepts like solidarity and harmony are extremely important. Relationships and "belonging" are emphasized. (Whenever I make a presentation to a German company, I'm asked "Which consulting group are you with?" It had never occurred to me that, working as a free-lance consultant, my "lone cowboy" attitude would come into conflict with German collective patterns.)

Adapting to change and coping with uncertainty is the second major area where Americans and Germans differ. The latter show a high degree of uncertainty-avoidance and behavioral rules, both written and unwritten, are rigid. Knowledge is respected and "experts" seldom questioned. Projects are thoroughly researched and risks are kept to a minimum. The more structure there is, the better.

Americans, on the other hand, are more ambiguous, minimizing the rules and rituals that govern social conduct. Taking risks is seen as courageous and trying out new things is encouraged. "Common sense" is valued, as is general knowledge.

How these different approaches play out in the business world was evident when the Sarbanes-Oxley Act-- which requires CEOs and the CFOs to swear their company's financial statements are truthful--was passed by the U.S. Congress. The entrepreneurial Americans were ready to sign on the dotted line from the start.

In Germany, however, the law ignited debate in the press and in the boardrooms of companies doing business in the U.S. A popular reaction among risk-adverse Germans was to say, "We can't sign the statement because we didn't do the figures. They were done by the accounting department."

Problem-solving and German-American teams

In 1995, psychologist Sylvia Schroll-Machl examined the reasons American-German projects often fail. A German multinational brought her in to evaluate how American and German engineers and researchers interacted. It became clear early on that problems were due, in large part, to misunderstanding each other's way of problem-solving.

Schroll-Machl noticed that, at the outset of a project, Germans showed a greater need for

detailed information and discussion. They tended to see the process from an engineering point of view, considering all of the difficulties that might arise, planning hypothetical solutions. The goal was to make sure everything would be done correctly, every element possible kept "under control". Avoiding uncertainty means avoiding anxiety.

The Germans expected all team members to share knowledge by sketching out their previous experiences. Reaching a consensus (which, they argued, permits the rapid implementation of any strategy) was essential. Schroll-Machl concluded that German decision-making concentrated on identifying problems, their history and components. Less emphasis was placed on results.

The action-oriented Americans found these discussions trying, often outright boring. The exchange of too much information felt like a waste of time, "paralysis through analysis". No matter how good a plan is, the thinking goes, it will be modified along the way. The Americans didn't speak up at this stage; by not saying anything, they hoped to speed up the process and get down to work.

In their minds, problem-solving started out with a short brainstorming session to define goals and establish a series of approximate milestones. Efficiency and creativity were the watchwords. The Americans wanted to "keep all options open", perceiving any project as a trial-and-error process. Schroll-Machl found their decision-making to be more open-ended, concentrating on a mission, a vision.

The Germans felt the Americans were acting without fully understanding the problem: "Shoot first and ask questions later." The Americans felt obsession with plans, and sticking to them, meant being locked into a rigid pattern, with no flexibility during the implementation phase.

Once a plan was established, German team members were able to work relatively independently. Americans expected further group meetings and informal communication throughout. The Germans complained that the Americans asked about issues which had already been discussed at length.

Basic philosophies--"going on a mission" vs "minding the shop"--were only part of the equation, though. Americans are often given tasks for which they have not been thoroughly trained. Frequent job-rotation leads to a learn-by-doing attitude. It goes without saying that one communicates more with superiors, as well as other team members.

Germans are, on the whole, better trained. Mechanics, machinists and the like go through the famous *Dualsystem* but even engineers and executives receive a "holistic" mix of the practical and the theoretical. And, of course, the rules for doing business in Europe are stricter: whether it's cars or cosmetics or cold cuts, there are norms, guidelines, documentation which one actually has to read.

Germans also assume decisions made at group meetings are binding. Americans see them as guidelines which change when the need arises or a better solution presents itself. And Americans expect these changes to take place; it's part of the adventure!

Leadership, not unexpectedly, was also a major factor. The German leader is both an expert and a mediator (expected to convince, not order) who tends to vote with the group. During the implementation phase, there's little interaction with individual group members. "Distant" and "difficult to reach out to" was the way the Americans put it.

The American leader defines goals, makes decisions, distributes tasks and makes sure they're done. Motivation and coaching are part of the chain-of-command style. Communication is intense by European standards and continues in a "baseball team" atmosphere all the way through completion and out for celebratory drinks afterward.

Which brings us back to social psychology. Americans instinctively share more of their "personality" on the job. It's just another part of the same day. In fact, Americans don't act all that differently at work than they do when they're out bowling with the guys. And they're also a lot more open to the idea of coming into the office on Sunday morning.

Germans try to maintain a "work only" relationship with colleagues. They also don't invite relative strangers home for supper on the spur of the moment "to meet the wife and kids."

Schroll-Machl's study makes clear that if these differences are dealt with at the beginning, chances for success increase enormously. If not, German-American projects often fail, causing both financial loss and hurt feelings.

Motivation

The U.S. is considered a "masculine" society with a pro-active and optimistic approach to life. Americans see themselves as ambitious, hardworking, innovative and energetic. "Pulling yourself up by the bootstraps" is the enduring metaphor in a land of immigrants. Success depends only on how much you want it.

Americans are fairly obsessed with individual freedoms, which makes them self-starters. Competition is a core value, leading to improvement and growth. Team spirit exists but everyone involved secretly hopes to outshine the others.

On the downside, people are judged according to financial or professional achievement and categorized as "winners" and "losers". And employees' career aspirations are obviously more important than the goals of the company they work for.

Germans form a masculine society with feminine undertones. Like Americans, they are competitive and ambitious. At the same time, they prefer to work collectively (*Kollegialität*) and follow a well-established plan. Government, industry and unions collaborate to establish policies of mutual benefit, a system referred to as *soziale Marktwirtschaft* (social- market economy).

The end result is consensus, a sense of group welfare and an aversion to non-conformist behavior. Salary is important but quality of life and office atmosphere count for more. Being entirely loyal to the company means workers expect more benefits (such as six weeks vacation and *Kururlaub*, or health-spa holiday).

These different values affect employee motivation as well as compensation. DaimlerChrysler's biggest problem after the merger was harmonizing pay structures. In 1998, the average German worker earned \$11.40 more per hour than his American counterpart, \$20,000 annually. With 200,000 employees, the cost to Daimler was a tidy \$4 billion a year. The cost can also be considered long-term strategy, related to cultural differences. There are rarely any strikes and the shared sense of duty results in quality workmanship.

In the spirit of free-wheeling American capitalism, managers' salaries exhibit the winner-take-all approach. Despite the fact that both companies had approximately the same sales figures, Robert Eaton made eight times more than Jürgen Schrempp. Likewise, managers in Detroit earned approximately twice as much as their German counterparts.

The obsession to make as much money as possible was already operative in the early 19th century, as noted by de Tocqueville: "I know no other country where love of money has such a grip on men's hearts or where stronger scorn is expressed for the idea of equality of property."

Sharing profits with workers is still seen as "socialist" (some say "communist"). In the U.S., relations are usually adversarial and aimed at short-term gain. The American-German culture clash is that of manic individualism versus rampant egalitarianism.

Concluding Remarks

In an increasingly globalized world market, companies need to re-engineer organizational processes and equip personnel with "soft factor" skills. Global players must acquire effective intercultural competencies in order to forestall miscommunication, prevent misunderstandings and avert mistakes.

Understanding the complex behaviors of any culture is much like learning a foreign language: it

takes practice and continual intellectual effort. By comprehending the sometimes obscure codes of another culture and their impact on behavior, you learn much more about yourself, become more conscious of your own national uniqueness. This, in the last analysis, what makes intercultural learning to attractive. If this article encourages the reader to view and analyze cultural differences between Americans and Germans in terms of “why do I act the way I do?”, then it will have bridged closer the gap between these two dynamic countries.

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2.3 ONWARD!

***Training the
Perpetual
Expatriate
by
Dean Foster***



Case history...

Peter and Jacqueline Carter, along with their three children, made their first international relocation from Scotland to Paris in 1999 when Jacqueline was a senior manager for a large multinational organization. When the company offered her an international assignment in Paris for three years, she knew it would be a great professional move, but had serious concerns about the implications for her husband and their children.

The company's HR department arranged for the Carters to attend a cross-cultural orientation prior to departure; in addition to providing important information about the social and business requirements for succeeding in France, the training also allowed an opportunity to explore private concerns and questions with regard to the impact of living and working in France on each family member. By the end of the training, the Carters felt they were fully prepared for a new and exciting adventure in France, and, in fact, after three years in Paris, fell in love with their new home, neighbors, and country.

Most importantly for the company, Jacqueline had succeeded masterfully on assignment – so much so, in fact, that the company asked Jacqueline if she would repeat her success in Singapore and move the family, again, this time to Asia. And to help ensure that success, the organization offered another pre-departure orientation geared to the next assignment and specific host culture.

Many first-time expatriates choose to relocate again at the end of their first international assignment

rather than return home, even though repatriation (for most) was their initial intention upon the start of the assignment. And many of those who do accept another international transfer repeat this pattern after the second assignment, as well – and perhaps again, and yet again. In fact, despite the economic uncertainty, political instability, and security risks in many regions of the world today, the number of “perpetual” expatriates seems to be on the rise, for a variety of complex reasons:

- An ambivalent mix of concerns and feelings about returning “home” and going back to a job and a place that may no longer be familiar or satisfying
- An unexpected comfort, even affection, for new friends and the host country, as memories and relationships “back home” fade
- An appreciation for the challenge of living and working internationally

Sometimes, however, the reason is more prosaic: The company simply does not have a position “back home” that values the expatriate’s new skills, which can be better applied in yet another foreign location. In this case, a wise employer might offer another opportunity abroad. If not, what sometimes happens is that the employee *does* accept another assignment abroad – but with another company – rather than return home.

With the company’s investment at well over the equivalent of a million U.S. dollars per family per average assignment, an employer has a vested interest in retaining global talent and ensuring that the assignee stay with the company. Re-assignment to another foreign location often mitigates the repatriation problems faced by both the assignee and employer and avoids the chance of losing a repatriate to a risky return process (see sidebar, “The Perpetual Expatriate”).

However, just because an expatriate has been successful on the initial relocation, merely assigning the so- inclined and soon-to-return expatriate to another foreign location does not ensure a second or third successful assignment. There may not be any guarantees, but there are definite probabilities, one of which is the fact that adequate preparation for an initial assignment is usually a necessary ingredient for a successful transfer. Taking that one step further, a different type of preparation and training for the “onward” employee helps to ensure success on the second, third, and, sometimes, fourth assignment overseas.

Leveraging the First Experience to the Advantage of the Next One

All too often, both the assignee and employer make the following assumption: Since the expatriate and accompanying family members did well on their first international assignment (with or without formal preparation training), their success obviates the need for any formal training prior to the “onward” move. This type of thinking occurs in circumstances when an expatriate did not receive any pre-assignment training for the first move, yet managed somehow to succeed. Unfortunately, it also prevails in some organizations even when the expatriate did receive training before the initial transfer – after all:

- The pre-assignment cross-cultural training provided everything the expatriate needed to know about transitioning to international life and work;
- The success of the first move proves mastery of the requisite skills; and therefore,
- There really is no need for further orientation for the next onward move.

But this assumption could not be more wrong. According to many experienced expatriates and their families, if there was one thing they learned in both formal pre-departure cross-cultural training and on-site life and work experiences in the host country, it is that the cultural (and sometimes, language) issues were significantly more challenging than expected. Consequently, many

expatriates who have already completed at least one assignment abroad actively seek to arrange their own cross-cultural training prior to their “onward” move to yet a second or third location – unlike the perception of many first-time expatriates, whose unawareness of the critical adjustment issues associated with crossing cultures is often fairly high.

While the logistics of moving may be the same, so that the type of problems and challenges are repeated with each successive move, two things are remarkably different each time:

- The host cultures differ, and the information one needs about the daily life and work culture in the host country can be formidable.
- The lifestyle and professional experience for the expatriate and family are probably going to change, each time, as well.

Consequently, for a veteran expatriate, it is important to refresh one’s memory of the ups and downs of this unsettling process and reflect on the validity and importance of understanding the issues associated with international assignment (e.g., culture-shock, family adjustment) – particularly in light of one’s real-life overseas experiences. Just as essential, however, is the need to reflect on how you and your family may have changed subsequent to the first international experience and how these changes may help you prepare for the next transfer.

Having the opportunity to systematically review the adjustment (warts and all), in a structured and guided format, can be of considerable help toward ensuring the success of your next assignment. In other words, you can leverage your initial experience to the benefit of the next one, ensuring a smoother and more successful transition onward.

So How Would Onward Training Differ?

Let’s assume you are being transferred to Rome. You may attain the knowledge about what to do, as they say, “when in Rome,” through formal pre-departure training or the more difficult and risky on-site “school- of- hard-knocks.” However, a cross-cultural program – prior to your subsequent move – that presents the essential questions and provides the critical answers for successfully living and working in the host country (and more specifically, the host city) eliminates the costly and dangerous on-site learning curve and maximizes your employer’s return-on-investment almost immediately. Bear in mind that if you did not receive training before your initial assignment, understand that the orientation prior to your second assignment will be your first opportunity – albeit looking back – to formally explore the issues and experiences you went through.

During your training, you need to thoroughly explore host-culture essentials: values, history, background, people, language, politics, economics, demographics, school systems, daily life, work habits, negotiation, managing, the worlds of men and women, children and adults, socializing, making friends, dealing with conflict and differences, and so forth. The difference in the onward program involves reflecting on these topics, not as they need to be understood by individuals from their first culture, but by individuals who are already bi-cultural (that is, changed, culturally, by their first experience). This point is precisely what makes these culture- topic discussions different in an onward program from similar discussions in a first-time program.

Proactivity Pays Off

Every stakeholder in the international relocation process needs to be involved in cross-cultural training, with all relocating family members – the “trailing” partner, children, and the assignee – attending components of the “onward” program that are specific to their issues. Such onward training should not merely repeat, in design and intent, a first-time program, but be unique to the onward experience, leveraging the initial experience to the benefit of the subsequent one.

If your orientation program does not consider this perspective, take an active role and discuss with

the trainer how the program can be adapted. For your success, and the global success of the organization, receiving onward-specific support is nothing less than fundamental.

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2.4 Jinns, mother's little helpers?

Everyone carries a world inside, consisting of all the things he has seen en he has loved and to which he always returns, even when travelling in a foreign world, or when he seems to live there.

-Chateaubriand, Voyage en Italie, 1827

Ladies and gentlemen, My contribution is entitled "Jinns, mother's little helpers". I hope that the significance of the title will become apparent. The subject is demon possession in Muslim women. Up until a few years ago, I was a practitioner of child health care, holding special sessions for people who can not make use of the Dutch health services because of their language and culture. I worked specifically in the children's and youth health sector, but because the majority of the patients are not used to such professional care and there was an interpreter present, all kinds of other medical and social problems were discussed and I often had to act as intermediary. My patients were mainly of Turkish and Moroccan origin who had come to the Netherlands as migrant workers. More recently, I am seeing people from Ethiopia, Eritrea and Somalia, who have come to Europe as political refugees. The first group indicated that the jinn was the cause of their problems or illness. In the second group, the desert spirits or the jinn have a different name - zar or buda. Attributing an accident or illness to God (Allah), spirits or other people's magic practices is a personalistic attribution that also occurs in the Western world, but that has been suppressed by the naturalistic (no- nonsense) attribution of today's demythologised society. Although the personalistic attribution relates to more than just the jinn, time restraints force me to limit myself to the jinn, or zar. A jinn can hit people (matrush, madrub), which is accompanied by a bodily function suddenly being impaired, but it can also live in the person itself (maskun, mecun), in which case, the jinn has established itself in the person and causes attacks of epilepsy. I will give examples of both forms. Although demon possession is a universal phenomenon that also occurs in the Western world (think of films such as Rosemary's Baby, The Exorcist), it seems to be most common in agricultural communities in the Muslim world.

What are jinns?

Jinns appear in the Koran as entities created by Allah from 'fire without smoke'. Just as in the Bible, there is good as well as evil: Satan (seytan) and his helpers. A Moroccan man told me a popular legend, not from the Koran, but from folklore:

One day, Allah visited Eve and said: "Eve, let me see your children!" Eve did not trust him completely and thought: "I will only show him six of my twelve children, you never know". To this, Allah said: "Eve, you have beautiful children, they will be the children of the light. But the six children that you hid from me are from now on the children of the darkness. The day belongs to the children of the light (human beings), and the night is for the children of the darkness (the jinns).

Jinns are just like people; there are good ones and bad. However, in my opinion, it is the bad jinns that play the role of "Mother's Little Helpers". I will relate a couple of cases, which make this role clear. At the same time, I will say how I deal with this attribution.

Case 1: Aicha cannot see her husband

Aicha has been in the Netherlands for just a few weeks. She is 17 and can neither read nor write.

She comes from the Rif mountain area, in a remote part of Morocco. Her husband, with whom she was forced into an arranged marriage, is middle-aged (in his 40s). She is referred to the ophthalmic surgeon by her general practitioner because she has lost her sight for the past few days. The surgeon stated that there is nothing medically wrong with her eyesight. As a diagnosis, he suggests 'conversion' and advised the couple to seek psychiatric help. The diagnosis of conversion is often given to my patients. Conversion is a psychiatric diagnosis that applies to physical complaints, for which no physical cause can be proven. In addition, the complaints must be symbolic for the underlying psychological conflict; in this case, Aicha probably preferred not to see her husband! I have to add that in popular theory (psychobabble), this theory is often applied incorrectly. In the past, we talked of 'hysteria' (sometimes of grand hysteria) but since the DSM classification came into being, we talk of conversion, linked to a theatrical personality defect. The attention that the patient gets, guarantees that the complaints continue.

With the jinn, as with conversion, it is very often a case of phenomena such as sudden paralysis, blindness, attacks that are similar to epileptic attacks, and so on. Other Western diagnoses in connection with the jinn include hyperventilation, self-hypnosis, or atypical epilepsy, common anxiety reaction or a psychotic episode.

Aicha travelled to Morocco and received adequate help from a fqih - a traditional healer. He asked: "My daughter, what were you doing when you became blind?" She said that she had had visitors that evening. She had done the dishes and because she just could not get used to the kitchen sink in the Netherlands, she wanted to throw the water down the drain out on the street. Driven by fear for jinns, she remained standing on the threshold and threw the water outside. The fqih said: "The hot water had scalded a jinn. You will stay blind as long as the jinn is in pain.

The husband asked the fqih what he could do to satisfy the jinn. The fqih then contacted the jinn and asked him what he wanted. The jinn answered via Aicha that he wanted to sleep alone and receive presents (such as jewellery, perfume, and so on) regularly. The husband agreed to this. In this way, Aicha gets a quieter life, she can put some distance between herself and the husband she does not love, she gets a bigger house and some extra attention. The jinn has helped her. Speaking with my medical background, I call this 'conversion', Aicha calls it the jinn. What's in a name? By assigning the jinn as the cause, she gives me a working hypothesis, which makes it possible for me to communicate with her. The socio-economic position of European women makes it possible for women to divorce. Aicha can not get by in the Netherlands on her own; the jinn improves her position.

Case 2: Zauwdita and the zar-spirit

Zauwdita is an 21-year old Muslim woman. She came to the Netherlands as a 5-year old from Harer in Ethiopia with her mother. Her father stayed. For years, neither the mother nor the daughter heard anything from him. Zauwdita was disobedient and often went out with older men. Her mother has no control over her and finally, Zauwdita is placed in care via a crisis centre. In the beginning she is very popular, but later her fellow- residents start criticising her. She acts like a princess, they say, and is given the nickname of the Queen of Sheba. She runs away again and lives with the family of her Somali boyfriend Mohammed. In the beginning things go well, but after a while, Zauwdita gets the feeling that the family is exploiting her. No one is on her side. She gets support from successive employers. The family objects to the fact that she is on friendly terms with her - male - employers. Then Zauwdita is suddenly possessed by a zar-spirit she calls 'buda'. This has nothing to do with Buddhism, but is the name that her culture gives to that zar spirit. The name means 'strange' and 'dangerous'. It is therefore a dangerous spirit, which, if things do not go the way it wants, will rearrange your intestines in a way that could prove fatal. She has already been admitted to hospital urgently because the symptoms were that of appendicitis. She strongly resisted an operation because: "If blood flows while you have a buda, you can die". As soon as a

buda gets his way, he becomes peaceful.

Once in a while, Zauwdita gets a serious attack in which she becomes hysterical and buda relates his wishes: special pieces of cloth (in the rasta colours red, yellow and green, also the colours of the Ethiopian flag), perfume and golden earrings. At the same time, Mohammed goes to Rotterdam to get everything buda has demanded.

A Surinamese witch doctor ('bonoeman') relieves her of the buda in a spectacular session. Ever since then, Zauwdita is depressed. Then another spirit comes along which she describes as 'the man from Harer'. This one is less aggressive, but he also has his own desires. He advises her: she must go back to school!

According to her, he has made her a clairvoyant. When I ask who the man is, she says: "Just someone who wants something from me". The witch doctor is of the opinion that, if she really wants to be cured, she will have to become his apprentice, but Zauwdita does not want to do this. A Somalian friend told me that also in his country, zar is a well-known attribution. His own mother went to meetings with a zar master regularly. His father, who did not believe any of this, tolerates this and gives her money so that the zar master can buy the things the zar spirit demands. "That is typically a woman's affair" is his comment. "In this way, she gets to go out".

Function of jinn

Are Aicha and Zauwdita taking us for a ride? I don't think so. Like the French cultural anthropologist Michel Leiris, I distinguish between 'theatre vécu' and 'théâtre joué'. Anyone who has ever been confronted with possession will agree with him that this is a theatrical event. 'Theatre vécu' (lived theatre) is applicable to demonstrations of possession in which the person involved is really convinced of being possessed. With 'théâtre joué' the opposite is true: the person is manipulating the situation. Leiris proposes a sliding scale between these two extremes. I am of the opinion that the majority of cases are 'théâtre vécu'. People are after all often too scared of jinn to dare to simulate being possessed. Possession is then often a socially accepted form of problem solving in communities. Miraculous healings can be an alibi here (conscious or unconscious) to shake off the illness so to speak.

The attribution of problems to jinn or zar, can occur in two ways: participational, in which it is supposed from the beginning that there is a jinn at work, but also explicative. In the latter case, the cause is unknown and therefore it must be the work of a jinn.

In both cases, the spirit is the ally of the woman since in her culture it is less common for a woman to stand up for herself.

For Aicha, the jinn makes her marriage more bearable. Zauwdita needs someone to support her with her in-laws. She misses her father especially, in this respect.

Because people are in awe of the jinn, she gets the attention she needs.

The exorcism made it impossible for her to express her problems to the outside world in an implicit way and to solve them. This is why a new spirit comes to her aid. This latter form of possession is less aggressive. The man from Harer is her conscience, which advises her in difficult situations and also gives her the gift of clairvoyance, which earns her a higher status in the community. The advice to become a witch doctor is also a universal thing, called 'sangoma sickness' in parts of Africa. The deviant person, often a woman, has little chance of living a so-called 'normal' existence. The role of 'sangoma' (traditional healer) is reserved for her and gives her a career.

In my work, I have met several Muslim women who had been treated for 'atypical epilepsy' by a neurologist, while in my opinion a jinn was a more obvious explanation. The anti-epileptic medication calmed her down but took away the possibility of expressing conflicts to the outside world in an implicit way.

Migrants often have a double cultural identity. In such a case, it is possible that culture-based

elements such as possession, are no longer used in a standardised way (in other words, in a way that is common to the culture) but rather in an eccentric fashion (in other words, in an unusual way). This does not make it any easier to deal with these culture-based elements.

2.5 Management de la Différence, apprivoiser l'interculturel

• [2.5.1 Interview de Silvie Lainé](#)

Le livre « Management de la Différence, apprivoiser l'interculturel » vient de sortir aux éditions AFNOR. Son but est de permettre aux managers travaillant en contexte multiculturel de mieux aborder la différence culturelle, de collaborer plus efficacement, d'analyser leurs propres pratiques et d'identifier les comportements de succès. Proposant des fiches et conseils pratiques, des exercices d'autodiagnostic ou d'auto-progression, des tableaux de synthèse, il peut constituer un outil quotidien d'appui pour tous ceux qui souhaitent s'enrichir de la différence culturelle, plutôt que la subir.



Il se décline en 5 parties :

La 1ère - **COMPRENDRE** - formalise les points clés : Qu'est-ce qu'une culture ? Comment comprendre la différence culturelle ? Quels sont les enjeux de la diversité culturelle ? Quels bouleversements culturels entraîne la mondialisation ? Le développement durable est-il un nouveau modèle culturel ?

La 2ème - **ANALYSER** - explore l'automatisme culturel : son poids, les stéréotypes qu'il génère, les pré-supposés culturels. On y trouve une synthèse du vaste catalogue de variables culturelles aujourd'hui identifiées, présentée sous forme d'un « chemin de la différence » : du rapport au temps à la relation au pouvoir, en passant par les modes de communication, à quoi être attentif ?

La 3ème - **APPLIQUER** - propose un outil original facilitant concrètement l'observation et la compréhension des phénomènes fondés sur des appartenances culturelles. **ATLAS**, - pour Armature, Temps, Liens, Adaptation et Structure - met l'accent sur le concept central de « modèle culturel », source de cohésion pour les groupes humains, dont les entreprises.

La 4ème - **MANAGER** - décode les perceptions croisées nuisant à la qualité des collaborations interculturelles, à titre d'exemple « l'image » projetée de managers français et nord-américains. Elle propose aussi un mode d'identification du « profil culturel » individuel et d'équipe, un auto-diagnostic des compétences interculturelles, et une méthode de repérage des comportements à privilégier et de ceux à éviter. Elle liste

45 conseils pratiques - de l'usage du protocole à celui de l'anglais international -. Elle propose enfin une démarche pragmatique permettant au manager de construire une équipe multiculturelle cohérente et efficace.

La 5ème - PARCOURIR - met en exergue trois exemples de « modèles culturels »: l'Europe - appartenance culturelle ou conviction ? - ; Les Etats-Unis d'Amérique - du rêve au pragmatisme - ; L'Italie, ou les Italies - une échappée en latinité, un exemple de perméabilité culturelle et de sens de l'adaptation -.

Une annexe bibliographique permet d'orienter ses choix ultérieurs de lecture.

Pour en savoir plus, découvrez le sommaire détaillé et quelques pages d'extraits en cliquant sur le lien :

<http://www.presences.fr/news/livres/livres.html>

L'ouvrage est disponible en librairie, ou sur les sites d'AFNOR (<http://www.boutique.afnor.fr>), AMAZON (<http://www.amazon.fr>), ALAPAGE (<http://www.alapage.fr>), ou auprès du cabinet Présences (<http://www.presences.fr/news/livres/livres.html>), notre éditeur nous ayant permis de contribuer à sa diffusion.

Si vous décidez d'en être lecteur, je souhaite que la consultation de ce livre vous soit utile et agréable. Je l'ai écrit dans ce but, et vous remercie de me faire part de vos réactions et éventuelles questions.

Notice de Sylvie Lainé

Si vous ne souhaitez plus recevoir d'information sur nos publications, merci de nous l'indiquer par mail à info@presences.fr.

2.5.1 Interview de Silvie Lainé

AFNOR – Janvier 2004

Interview de Silvie Lainé par Nathalie Lorrain (SIETAR France)

NL : Pourquoi avoir écrit ce livre ?

SL : Ce livre répondait à un besoin exprimé par la maison d'édition. De plus, j'aime l'écriture pour l'architecture mentale qu'elle demande. C'était une opportunité de formaliser mon approche de l'interculturel. L'ouvrage se décline en cinq parties (comprendre, analyser, appliquer, manager, parcourir).

NL : Quels sont les atouts de ce livre ?

SL : De nombreux ouvrages sur le sujet de l'interculturel sont conceptuels, il m'apparaissait nécessaire d'avoir une approche plus pratique et plus accessible.

NL : Que trouve-t-on dans cet ouvrage ?

Je réponds aux interrogations des managers et des praticiens de l'interculturel en proposant des

outils pragmatiques, des fiches et conseils pratiques, des exercices d'auto-diagnostic ou d'auto-réflexion, des tableaux de synthèse et un mapping des comportements en contexte interculturel.
NL : Quel message souhaiteriez-vous faire passer aux membres de Sietar Europa, professionnels de l'interculturel ?

SL : Je crois que nous commettons tous une erreur : considérer notre domaine comme un domaine en soi, alors qu'il s'agit d'une dimension. Cette dimension est partout, c'est une dimension transversale. Nous devons travailler collectivement pour que l'interculturel soit un réflexe, un automatisme.

* Sylvie Lainé est associée du cabinet Présences, spécialisé en conseil et formation dans le domaine interculturel. Elle assure depuis 10 ans des missions de conseil, de formation et de coaching. Juriste de formation, elle a effectué une carrière d'une vingtaine d'années au sein d'une multinationale. Lauréate de la Fondation Nationale Entreprise et Performance, membre d'ICF France (International Coach Federation), elle déjà publié plusieurs ouvrages. Elle intervient au sein du DESS de Communication Interculturelle et management de projets internationaux de l'université de Marne la Vallée.

Nathalie Lorrain est présidente de Sietar Europa, Secrétaire Générale de Sietar France. Elle dirige Itinéraires Interculturels = I, cabinet de conseil et formation dans le domaine interculturel. Elle intervient à l'université d'Evry auprès d'étudiants en licence, maîtrise et DESS Commerce International, à l'Essec auprès d'étudiants en MBA et en Master Ressources Humaines.

2.6 Türkei--interkulturelle Kommunikation

Wozu braucht man interkulturelle Kommunikation?



Ein Gespräch mit
[Ferhan Alesi](#)

von Dr. [Perihan Ügeöz](#)



Istanbul Post

Das wöchentliche deutschsprachige Internetmagazin der Türkei Republished with permission.

Ferhan Alesi hat sich der interkulturellen Kommunikation gewidmet. Sie will, daß dieses Thema auch in der Türkei jene Bedeutung erlangt, die es verdient. Bis es soweit ist, muß sie möglicherweise noch eine mühsame Strecke durchmachen, mit einer Menge Menschen sprechen, überhaupt viel viel Überzeugungsarbeit leisten. Denn dieses Thema steckt in der Türkei noch in Kinderschuhen. Zwar ist interkulturelle Kommunikation auf Platz eins von fast allen Bildungsprogrammen, die die Türkei mit der EU und Bildung verbinden, ob es sich z.B. um Erasmus, Leonardo oder Grundtvig handelt. Doch wird es wohl noch eine ganze Weile dauern, bis klar ist, daß damit nicht bloß das Erlernen von einer oder mehreren Fremdsprachen gemeint ist. Doch koste es, was es will, Ferhan Alesi wird sich von ihrem Vorhaben nicht abbringen lassen. Und das ist gut so. Denn mit ihr habe ich endlich eine engagierte Arbeitsgefährtin gefunden und muß mich nicht mehr wie eine einsame Donquichotte fühlen.

Hören wir uns aber nun aus ihrem eigenen Mund an, warum ihre Aufgabe ausgerechnet

interkulturelle Kommunikation sein muß, was sie damit verbindet, und überhaupt, wer sie ist. Als ich meinen ersten Kulturschock erlebte, war ich gerade 17 Jahre alt. Mein Vater war dienstlich nach Kuwait versetzt worden, wir mußten ihm mit der Familie folgen. Ich wurde dort an einer amerikanischen Schule untergebracht und kam mit Menschen in Berührung, von deren Herkunftsländern ich zuvor nur die Hauptstädte im Erdkundeunterricht auswendig gelernt hatte. Ich war von Indern, Australiern, Deutschen, Amerikanern und und und umgeben. Alles, was ich bis dahin für richtig hielt, als normal zu deuten gelernt hatte, begann mich im Stich zu lassen. Die Koordinaten meines lebensweltlichen Bezugssystems gerieten durcheinander. Meinen Kulturschock versuchte ich dadurch zu überwinden, indem ich das Verhalten, die Reaktionen und Herangehensweisen, eigentlich so ziemlich alles, was die Anderen taten und dachten, für blöd und dumm zu halten. Das ist überhaupt eine der typischen Umgangsweisen mit dem Gefühl von Fremdheit. Das Ungewohnte, das Fremde wird zuerst oft als lustig, merkwürdig oder als Bedrohung empfunden. Dumm, arrogant, gemein etc. sind zuerst immer die Anderen. Damit baut man eine Mauer um sich herum und hat dann enorme Mühe, darüber hinwegzuschauen. Es hat eine Weile gedauert, bis ich merkte, daß ich mit meiner selbsterrichteten Mauer mir die eigene Sicht versperrte, meinen eigenen Handlungsspielraum einengte. Es hat eine Weile gedauert, bis ich entdeckte, daß die Sicht von Wahrheit, immer auch davon abhängt, von woher man darauf schaut. Als es mir allmählich möglich wurde, ein bißchen auch von der Warte meiner andersartigen Mitschüler zu blicken, spürte ich, daß damit in mir etwas wunderbares passierte. Ich begann selbstbewußter zu werden, meine Verkrampfungen und Verbissenheiten ließen nach, ja überhaupt wurde ich humorvoller. Diese Erfahrung war wundervoll.

War es diese Erfahrung, die dich veranlaßte, eine interkulturelle Trainerin zu werden?

Ein bißchen schon. Aber es war vor allem die Bekanntschaft mit meinem italienischen Ehemann. Seine Eltern stammen aus Sizilien, er war selber in der Schweiz aufgewachsen. Diese Bekanntschaft war der zweite wichtige Wendepunkt in meinem Leben. Nach meinem Aufenthalt in Kuwait ging ich nach Österreich und studierte dort Tourismus. Einige Jahre später lernte ich in der Schweiz meinen italienischen Ehemann kennen. Nach unserer Heirat hatten wir längere dienstliche Aufenthalte in Deutschland, England und Frankreich. So machte mir mein eigener Lebensalltag klar, daß mich dieses Thema interkulturelle Kommunikation und seine Faszination nicht mehr loslassen würde. Ich beschloß, auf diesem Gebiet professionell zu arbeiten und besuchte Seminare, Konferenzen, Fortbildungen. Ich machte ein Studium der interkulturellen Kommunikation an dem Sommerinstitut für interkulturelle Kommunikation in Portland/Oregon. Dieses Jahr werde ich wieder einen Kurs absolvieren. Die Atmosphäre dort ist wundervoll. Außerdem ein Treffpunkt von Interkulturalisten aus aller Welt. Ich denke zum Beispiel an einen Mexikaner, der seit mehr als 10 Jahren in China lebt und arbeitet. Oder an einen US- Amerikaner, der die Hälfte seines Lebens in Japan verbracht hat. Die Bekanntschaft und Gespräche mit diesen Kollegen erlebe ich als sehr bereichernd. Man sagt zwar, die Welt sei klein. Aber das stimmt nicht. Sie ist riesig und darauf leben hunderte von verschiedenen Kulturen. Es ist nicht möglich, alle diese Kulturen kennenzulernen. Dieses Sommerinstitut bietet mir Gelegenheit, zumindest mit einigen dieser Kulturen etwas näher in Berührung zu kommen und meine Erfahrungen und Kenntnisse zu erweitern.

Laß uns jetzt etwas über die Bedeutung von interkulturellen Kommunikationstrainings und Seminaren sprechen. Für mich habe ich dazu folgende These formuliert: Trainings und Seminare zu interkultureller Kommunikation geben dem Menschen die Gelegenheit, sich und seine eigenen Verhaltenweisen mit den Augen anderer zu betrachten. Und wenn es gelingt, das Andersartige nicht als Bedrohung, sondern als Bereicherung zu empfinden, und dazu tragen ja die Trainings und Seminare bei, dann kann man diese Erfahrung für die eigene individuelle Entwicklung als eine kostbare Bereicherungsquelle entdecken und nutzen. Wie siehst du das?

Genau richtig. Das ist eine schöne Zusammenfassung. Es ist so einfach, die Anderen zu kritisieren.

Dieser blöde Schweizer, was macht er für einen Unsinn usw. Probleme und Fehler haben immer die Anderen. Ist es wirklich so, daß es immer die Anderen sind, die Fehler haben? Man kommt nicht umhin, diese Frage zu stellen und auch Mal sich selbst mit den Augen anderer zu betrachten. Wenn man einmal anfängt, sich selber aus der Perspektive anderer zu betrachten, dann kann man auch die eigenen Gewohnheiten, Denk- und Verhaltensweisen entspannter sehen. Aber das ist ein Prozeß. Diese Erfahrung macht man nicht sofort. Die Trainings und Seminare sind dazu ein Vehicle. Ganz konkret tragen sie dazu bei, die eigene Kultur zu entdecken, andere Kulturen kennenzulernen. Anstatt immer nur zu kritisieren, tragen sie dazu bei, die Gründe für die Andersartigkeit zu hinterfragen. Das trägt zu einer Verbesserung von Kommunikationserfahrung bei. Dinge, die einen vorher auf die Palme treiben konnten, werden gelassener betrachtet. Wenn man die Anderen als fehlerhaft sieht, dann baut man auch eine Mauer dazwischen. Diese Mauer steht uns dann bei vielen Sachen selber im Weg. Mit Hilfe von interkultureller Kommunikation gelangen wir zu einer gelasseneren und entspannten Sichtweise. Es wäre falsch zu sagen, daß man mit Hilfe von interkulturellen Kommunikationstrainings mögliche Probleme im Umgang mit Menschen aus anderen Kulturen völlig aus der Welt schaffen kann. Aber man wird gelassener und kommuniziert erfolgreicher. Schließlich wird man bewußter im Umgang mit anderen Menschen. *Du bist also optimistisch, daß dieses Thema auch in der Türkei Zukunft haben wird?*

Ja, unbedingt. Noch haben viele Leute keine Ahnung, wovon ich rede. Zum Beispiel, selbst an manchen Universitäten, die hier bilaterale Zusammenarbeit mit ausländischen Universitäten anstreben, werde ich zuerst oft gefragt: Wozu braucht man das? Das Thema hat Zukunft und im Zuge der Zukunftspläne der Türkei muß es sie auch haben. Es führt kein Weg daran vorbei.

Unser Gespräch beendet Ferhan Alesi mit einer arabischen Redensart:

"Wer das Meer entdeckt hat, wissen wir zwar nicht. Aber wir wissen auf alle Fälle, daß es nicht die Fische waren."

2.7 Executive Coaching

Beyond the Myths

by Sharon Thompson/Nomadic Life management Consultants

This article is for executives and senior managers who are considering coaching. I offer some questions and considerations for you in your search for the right executive coach (for you) who can be a proper partner in your ongoing leadership development.

FAQ's

- "So you're an executive coach, should I lie down on the couch now?"
- "What is executive coaching really?"
- "If I come for executive coaching, will I end up leaving my job, my company, my wife, my family?"
- "You're the coach ('the expert'); tell me what's wrong and how to fix it."
- "You tell me that our sessions are confidential. How do I know that you will not share what I say with others in the company?"
- "You're just a psychologist, what do you know about leading organizations?"
- "HR says that I should come to you for coaching. I don't have any time for this. I don't see how coaching will add any value to what I need to do for this company."

These are just some of the typical questions and opinions that I hear from people who contact us for executive coaching. The executive coaching field is booming and many, many people (both

qualified and unqualified) are calling themselves executive coaches these days. It is no wonder that so many myths and misconceptions about executive coaching abound.

In order to set a context for my remarks, I am currently providing coaching to senior managers and executives based in Europe who are working for international organizations spanning a number of industries. About 70% of our coaching clients are expatriates.

What is executive coaching?

The activity of ‘coaching’ has been around for many years although the word(s) to describe it may have been different. Definitions of ‘coaching’ vary greatly. The following are a few definitions that capture some of the key essentials of executive coaching.

- “Executive coaching is the process of equipping people with the tools, knowledge, and opportunities they need to develop themselves and become more effective.”¹
- “Executive coaching is an experiential and individualized leader development process that builds a leader’s capability to achieve short- and long-term organizational goals. It is conducted through one- on-one interactions, driven by data from multiple perspectives, and based on mutual trust and respect. The organization, an executive, and the executive coach work in partnership to achieve maximum impact.”²
- “Executive coaching is a formal engagement in which a qualified coach works with an organizational leader in a series of dynamic, confidential sessions designed to establish and achieve clear goals that will result in improved business effectiveness, both for the individual and the organization. A good coach helps executives develop clarity of purpose and focus on action.”³
- “I view coaching as a one-on-one or group service to (mostly) senior executives designed to create more effective, healthier organizations. This definition assumes that when senior executives improve their performance, such benefits spread throughout the organization.”⁴

I define ‘executive coaching’ for potential clients as a “time- limited, contractual, confidential and ‘results-oriented’ partnership designed to equip them with the insights and tools that they need to develop themselves and their organizations”. This coaching can be with an individual executive or an entire senior management team.

I am currently doing more one-to-one executive coaching than group executive coaching.

However, I have found that team executive coaching (if handled properly) can be a very powerful way to accomplish significant organizational change in a short period of time. The coach can work simultaneously on individual and system issues, e.g.

A Danish General Manager has recently been appointed regional director (EMEA) for a UK-headquartered company. He wants to get started with his new management team in a good way. He and the other members of the team take a number of assessment instruments (e.g. work style, personality and 360 degree instruments). The skilled executive coach can then debrief the results of the assessment with the team. Individual managers on the team learn about their individual effectiveness strengths and developmental needs. In addition, the team can learn about itself and its strengths and developmental needs in facing upcoming business challenges.

I expect to see more of a shift to the use of team executive coaching in the future.

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The beginning of wisdom is to call things by their right names.

-Chinese proverb

‘Coaching’ is not the same as management consulting, mentoring, counseling or short-term psychotherapy. Management consultants often come in to ‘fix a problem’ and they may offer a defined solution to the problem. In coaching, it is essential that the client comes to his or her own conclusions about the best way to go forward. I believe that an executive coach should be a ‘guide on the side’ rather than a ‘sage on a stage’ although there are certainly a number of ‘executive coaching gurus’ in the marketplace these days. Executive coaching should go beyond the traditional idea about ‘mentoring’ (i.e. an internal, older manager who helps you to expand your networks and gives you career advancement advice).

Different cultures use the terms ‘coaching’ and ‘mentoring’ very differently. One well-known UK coaching and mentoring firm states, “Coaching is primarily about performance and the development of specific skills. Mentoring is much more broadly based and intuitive focusing on developing capability and often includes longer term help in career self-management.”⁵ The term ‘mentoring’ seems much more widely used in the United Kingdom than in continental Europe. Many of our international clients only have familiarity with the term ‘coaching’ from the field of athletics. It is important to find the words and terminology for the coaching process that make sense to the client.

There is a continuum between executive coaching and counseling or psychotherapy. However, coaching should focus on the present and the future while counseling or psychotherapy focuses mainly on the past and the present. In my coaching work, I consider the whole person (i.e. inside and outside of work) although the main focus of our discussions is around work. There are times when psychotherapeutic issues come up in executive coaching. I will acknowledge these issues explicitly when they arise and then discuss some options for addressing them with my client. I then make a judgement about whether these issues can best be handled within the coaching relationship. If not, then I will refer the client to a psychotherapist. If my client is having relationship difficulties, these difficulties may be impacting his or her ability to lead. However, in this case, I would most likely encourage him or her and the partner to seek couples therapy together.

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The true journey of discovery does not consist in searching for new territories but in having new eyes.

-Marcel Proust

What are the issues that people typically bring to coaching?

Executive coaching clients (will) present with a variety of issues of varying levels of complexity such as:

- Sharpening leadership effectiveness
- Improving relationships with a boss, peers, direct reports or key stakeholders
- Managing conflict
- Effective international career management
- Leading organizational change
- Using organizational diversity to ‘get the job done’
- Building and maintaining a high performance, globally-dispersed team
- Balancing head office demands with regional and local realities
- Goal- and priority-setting
- Improving self-confidence and personal effectiveness

There may be other issues that emerge as a result of the assessment phase at the beginning of the coaching process.

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Finding the right match in a coach

Example is not the main thing in influencing others, it's the only thing.

-Albert Schweitzer

Since you are going to be the 'client', you should be able to specify the characteristics, competencies and values that are important for you. When I am being interviewed as a possible 'executive coach', I am quickly asked 1) whether I have been a manager myself and 2) questions around my knowledge and experience of current business practices. You may have a preference for someone of a certain age group, gender or nationality (for example). I do point out to potential clients however that, if I am too much like them, then I might not be able challenge them sufficiently. Likewise, if we are too different, then we might not be able to forge an effective working relationship.

What are the key competencies that you want in an executive coach?

- Languages
- management experience
- experience in your firm or sector
- experience coaching your level of management
- expatriate experience
- membership in relevant professional organizations

There is both science and art in the practice of executive coaching. There needs to be 'good chemistry' between you and the coach. You need to feel comfortable with his or her personal and professional style and that s/he will both support and challenge you in the coaching relationship in culturally appropriate ways. I would work very differently with a male Dutch manager than I would with a female Irish director, for example.

There are also some additional (more intangible) values that you may find important to have in a coach such as trust, respect and safety. If you are discussing an IPO or a potential takeover bid, you need to be sure that the coach will maintain confidentiality. If the client is referred to you by HR, you need to agree with your client and HR what information will and will not be shared back with HR. If your coach is coaching other managers within your organization, you need to feel confident that your information is not going to be shared. You should also not be hearing information about those other coaching relationships.

Where to look for an executive coach?

This is a tough question to answer since the field is currently vastly unregulated. There are many international organizations vying to be 'the certifying body' for executive coaches. Companies in the United Kingdom have become so frustrated with the inability of the field to regulate itself that individual companies are specifying their own criteria for external executive coaches.

'Word of mouth' may be one answer. Your company's human resources department may be another source. Some companies are now developing databases of executive coaches who meet company-defined coaching competencies.

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The process of coaching

Counsel woven into the fabric of real life is wisdom.

-Walter Benjamin

There are five main stages in the coaching process.

Interview – You should have a face-to-face chance to meet with a potential executive coach to evaluate him or her. This is the time for you to ask a number of questions about the person’s background and experience.

- Does this person listen well and treat you in a respectful manner?
- Do you think that you can risk being vulnerable with this person?
- Can this person help you to develop?
- Is there the right kind of ‘chemistry’ between the two of you to develop an effective working relationship? Can s/he help you reach your goals?
- Does this person have the cross-cultural and business sophistication you are seeking?

I am being asked more and more to come in as one of 2-3 executive coaching candidates to be evaluated by a potential client. I also make my own assessment of whether I think that I can be of help to them. The executive coaching relationship is a two-way partnership.

Contracting -The coaching process should have an outcome which is well-defined and measurable. The roles and responsibilities of the coach and the client should be specified. The elements of the coaching process should be clearly specified. There should be clearly-defined evaluation methods and an established timeline for the coaching process. Fees and expenses should be indicated.

Confidentiality should be addressed. Often my executive coaching clients are referred to me by someone else (e.g. HR Director or the client’s boss). These are important stakeholders in the coaching process. I have to manage the relationship with them and their expectations in a way that helps the coaching process. I have to be clear with my client about what I or will not share with them.

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The significant problems we face cannot be solved at the same level of thinking we were at when we created them.

-Albert Einstein

Assessment – Executives are busier than ever these days. They need to see a proper ‘return on investment’ for the time they spend in coaching. I start all of my executive coaching assignments with an assessment phase. I will ask for a group of assessment instruments (i.e. both self-assessment and multi-rater/360° instruments) that fit the client’s context. Some clients have recently been assessed on the job or in a leadership development programme and that data is very useful. I will also ask the client for permission to conduct a number of targeted interviews of those people in the company who are closest to the executive. The client and I will decide on how s/he will introduce me and the interview process and what topics should/should not be pursued. I may also ask to observe the client in a team meeting setting. At the end of the assessment process, I will present the results and themes. I then work with the client to set measurable targets.

Work itself – The coaching itself can be done in a variety of settings and ways (e.g. face-to-face at the client’s primary location or off-site, by telephone or videoconference). The frequency and type of coaching sessions need to fit the issues, the schedule and the cultural context(s) of the client. When working with clients who are operating in cultural situations where the nonverbal communication is especially important, I will deliberately plan more face-to-face and team observation sessions.

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Many are stubborn in the pursuit of the path they have chosen, few in pursuit of the goal.

-Friederich Nietzsche

Professional and personal change and development can be a difficult and slow process. In the coaching process, it's important to plan for intermediate evaluations of progress in order to 'celebrate' the smaller achievements that contribute to reaching overall goals. Clients should have a well-selected group of trusted colleagues who are giving them regular feedback about their key issues throughout the coaching process.

Evaluation – A formal process of evaluating the outcomes of the coaching process can involve a second round of a multi-rater (360°) assessment and targeted interviews. The client should also evaluate his or her progress. A final report to the client should indicate what has been achieved and what the outstanding issues still are. Professional and personal development is, after all, a 'work in progress'.

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Conclusion

In times of change, those who are prepared to learn will inherit the land, while those who think that they already know will find themselves wonderfully equipped to face a world that no longer exists.

-Eric Hoffer

"Executive coaching" is a modern term for a profession which has been practiced for many centuries. Today's practitioners are using both old and newer tools in plying their trade. It is important for you the consumer to have a clearer understanding of what executive coaching is and is not. You should also be able to have clear expectations of an executive coach and the process of coaching. This article was intended to highlight some of the key issues in finding an appropriate executive coach to assist you in your development.

¹ Peterson, D.B. (1996). "Executive coaching at work: The art of one-on-one change". Consulting Psychology Journal: Practice and Research, 48(2):78-86.

² The Executive Coaching Forum (Third Edition, 2004). The Executive Coaching Handbook. www.theexecutivecoachingforum.com.

³ Miller, Karen Kirkland and Wayne Hart (2001). Choosing an Executive Coach. Greensboro, North Carolina, Center for Creative Leadership.

⁴ Kets de Vries, Manfred F. R. (2004). Coach or Couch, Anybody? The Zen of Creating High-EQ Organizations. Fontainebleau, France, Insead Working Paper Series.

⁵ Clutterbuck, David. "Mentoring/ The most frequently asked questions about mentoring/What's the difference between coaching and mentoring?". www.clutterbuckassociates.com

2.8 New items for review

September Newsletter Review Opportunities

The items listed below have been sent to us and are available for review for the September 2004 Newsletter. If you are interested in being a reviewer, please send a mail to the [office](#) requesting the item you would like to see and indicating why you feel you would be a qualified reviewer for it.

Upon acceptance of your offer the item will be delivered to you for review.

Guidelines for producing your review are found on the home page of the Newsletter.

Reviews must be submitted to the office 10 days before the first of the month in which the Newsletter will appear.

Unless otherwise noted, when you have submitted your review, the item you review is yours to keep. You may also publish your review elsewhere once it has appeared in the SE newsletter.

Items currently available for review

Aneas, Assumpta et al., *Competencia Global: 50 actividades de formación para lograr éxito en negocios internacionales*. 2004. Madrid: Diaz de Santos.
Diamond, Jed, *The Irritable Male Syndrome*, 2004. Rodale Press
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2.9 Culture Standards and their Impact on Teamwork

Culture Standards and their Impact on Teamwork

An Empirical Analysis of Austrian, German, Hungarian and Spanish Culture Differences

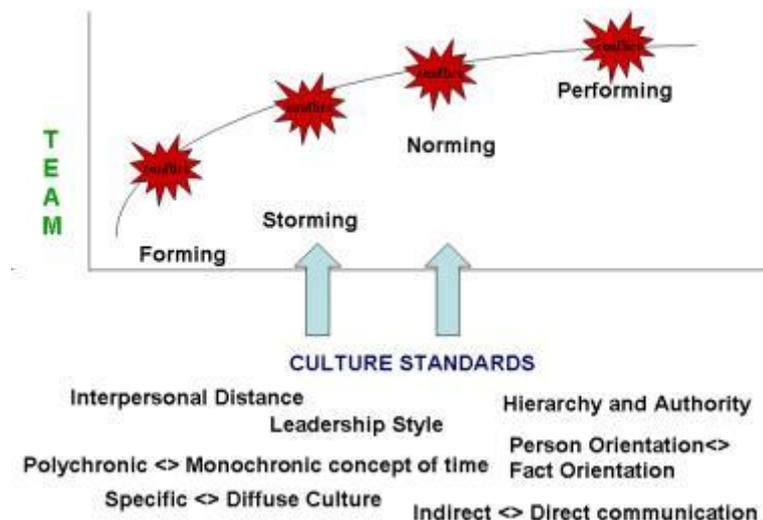
Dr. Amanda Dunkel

Interdisziplinäres Department of Management and Organizational Behavior

Dr. Sylvia Meiereiwert

European Institute

Vienna University of Economics and Business Administration



Theoretical Background

► Cross Cultural Research

- e.g. Adler 1985, Black/Mendenhall/Oddou 1991, Hall/Hall 1990, House/Javidan/Hanges/Dorfman 2002, Parker/McEvoy 1993, Sagiv/Schwartz 2000, Ward 1996

► Teams and Cross Cultural Teams

- e.g. *Teams*: Tuckman/Jensen 1977, Marks/Mathieu/Zaccaro 2001
- *Cross Cultural Teams*: Garcia-Prieto/Bellard/Schneider 2003, Thomas 1999, Kirkman und Shapiro 2001, Randel 2003, Schroll-Machl 2000

► Culture Standards Research

- e.g. Thomas 1996, Dunke/Mayrhofer 2001, Fink/Meierewert 2001, Flanagan 1954, Mayring 1996

Research Design: Sample

	Narrative interviews with expatriates	Narrative interviews with experts
Austrian-Hungarian Comparison	67 Austrians 20 Hungarians	10 experts (from Austria or Hungary)
Austrian, Spanish, German Comparison	35 Austrians 25 Germans 27 Spaniards (living in Germany or Austria)	17 experts (from Austria, Germany or Spain)
total	174 interviews with expatriates	27 interviews with experts

Results: 1. Phase Forming

Team members define their tasks				
	Austria	Germany	Hungary	Spain
Observed Behavior	Formal address „Sie“ and title	Formal address „Sie“	Informal address „Te“ , women first	Informal address „Tu“
Culture Standards	Respecting achieved positions	Large interpersonal distance	Small interpersonal distance	Person orientation

Results: 2. Phase Storming

Conflicts emerge different opinions - polarising effect				
	Austria	Germany	Hungary	Spain
Observed Behavior	Goals by team leader → critically discussed	Goals together determined → open discussions	Goals by team leader → Instructions followed	Decisions by authority → not to be questioned
Culture Standards	Hierarchical Power Indirect Communication	MbO Leadership Fact-Situation Orientation	Hierarchical Power Patriarchic Leadership Style	Person Oriented Patriarchic Leadership Style

Results: 3. Phase Norming

Development of norms - Cooperation is possible				
	Austria	Germany	Hungary	Spain
Observed Behavior	Meetings: functional and social purpose; Social events → reciprocity	Meetings: functional character → Exchanging information	Importance of good relations with business partners → Socializing	Meetings: exchange information and opinions → no agenda
Culture Standards	Diffusion Role of contacts	Specific culture	Diffusion (life spheres) Role of contacts	Diffusion (life spheres) Role of contacts

Results: 4. Phase Performing

Problem solutions is important				
	Austria	Germany	Hungary	Spain
Observed Behavior	Working time & leisure time separated Extra hours paid extra	Fixed beginnings and ends	Working time & leisure time rather combined Flexible working hours	More private communication
Culture Standards	Specific culture with diffuse parts Monochronic	Specific culture; Orientation → structures Monochronic	Diffuse culture Flexibility Polychronic	Importance of communication Flexibility Improvisation Polychronic

Conclusion

1. Phase Forming:

- ▶ German and Austrian teammates: **large interpersonal distance**; strong **task-orientation**, **monochronic** time concept
- ▶ Hungarian and Spanish teammates: **small interpersonal distance**, **polychronic** time concept and **person-orientation**

2. Phase Storming:

- ▶ Hungarian and Spanish employees - clear **target proposition** made by **team leaders**
- ▶ Austrian employees - **discuss** their aims
- ▶ German teammates - **discuss** their aims

Conclusion

3. Phase Norming:

- ▶ The German and Austrian strong **rule-orientation** (Universalism) is confronted with Hungarian and Spanish **rule-avoidance** (Particularism)

4. Phase Performing:

- ▶ German and Austrian communication style: **direct, rather task-oriented**
- ▶ Hungarian and Spanish communication style: **in-direct** characterized by **humor**; **saving face** rather important

3. 3. Members

- [3.1 Welcome new members](#)
- [3.2 Services](#)

Your updated membership list is an important working tool

Don't forget to inform the [SE Office](#) of your updated contact information. Please include the address of your website (URL) if you would like other SIETARians to visit you there. Every 3 months, you will receive the updated membership list. In between times, the new listings will be published here. Thanks for keeping us up to date.

3.1 Welcome new members

Here we place information about the new members of SIETAR Europa since the last issue of the SIETAR Europa Directory. To avoid unauthorized use of email addresses,

they will appear only in the next edition of the directory. Should you want to contact one of the new members before the new directory appears, please email the [office](#):



www.markushaag.de

Markus Haag is a native of Germany and member of SIETAR UK. From 1998 until 2002, he studied Information Management at the Fachhochschule Stuttgart – Hochschule der Medien (University of Applied Sciences – School of Media) in Stuttgart, Germany. This interdisciplinary course of study involved aspects of information science, IT, economics, knowledge management and knowledge organization. His thesis dealt with Automatic Text Summarization.

From 2002 until 2003, he studied for an MA in Intercultural Communication at the University of Luton, England. Specific areas of interest were intercultural aspects of virtual communication, and the title of his thesis was: “Individualism-Collectivism and Personal Homepages: Self-Construal and Rapport Management as Manifested in Content and Design”.

As a recent graduate, he is looking forward to networking and becoming part of the interculturalist world.

[If you are a new member like Markus and want to introduce yourself in the next issue of the Newsletter, please let the SIETAR Europa Office know.](#)

3.2 Services

- [3.2.1 Membership renewal](#)
- [3.2.2 Doc Centre](#)
- [3.2.3 Special Thank you](#)

This section is reserved for member services and resources that are made available to SIETAR members and other interested interculturalist.

3.2.1 Membership renewal

A letter from Christine Longé SIETAR Europa Office Secretary

Dear Members and interested readers,

If you have already renewed your [SIETAR membership](#), thank you. If you have not, please do so as soon as you can.

- If you are a direct member of SIETAR Europa or an Associate, please go to the sietar-europa.org site [membership page](#) and renew your membership online. You will find full instructions there for sending us your form by email, mail or fax.
- If you are a member of a local SIETAR, your membership may be on a

different timetable, so look carefully at your local site. You may in some cases renew directly on your [local site](#) or, if not, by contacting your local group for timetable and enrollment procedures. It is not necessary to send your renewal form to SIETAR EUROPA Office. Please send it to your local group!

If you are unclear about your choices, please [contact me](#) by [Email](#) or phone (+33 6 03 86 04 94).

Best regards,
Christine Longé, Secretary

3.2.2 Doc Centre

Visit the SE Online Documentation Centre

In addition to the semi-monthly Newsletter, SIETER Europa provides you with a vast collection of resources in the [SIETAR Europa Documentation Centre](#). Here we are constantly updating:

- **Online and published resources** of all kinds. We are constantly adding to the lists, links, and bibliographies all new information we receive that can be useful to research, training and practice.
- **Congresses, conferences and other intercultural events**. This includes calls for papers and participation in professional gatherings as well as workshops, seminars and training programs offered by SIETAR members and others.
- **Opportunities for jobs, internships, collaborations, etc**. Here you can post both requests for assistance or offer your own opportunities to others. While there are some current postings in the newsletter editions, the Doc Centre will have regular updates of offerings and opportunities.

3.2.3 Special Thank you

This special thank you goes to Eleni Karas who gave a financial contribution to support SIETAR EUROPA!

4. 4. Activities

- [4.1 4th International CMS Conference](#)
- [4.2 18th IPMA World Congress on Project Management](#)
- [4.3 Peace Initiatives Conference](#)
- [4.4 Workshop - Australian Multiculturalism & Political Theory](#)
- [4.5 World Youth Leadership Jam](#)
- [4.6 Association Adapt in France](#)
- [4.7 SIETAR-USA Fifth Annual Conference](#)
- [4.8 IWIPS 2004](#)
- [4.9 IAIR Conference](#)
- [4.10 Working effectively with Japanese colleagues](#)
- [4.11 Opportunity - Poland & Slovenia](#)

This area lists projects and activities, e.g., research, discussions, presentations, trainings, etc., being conducted by SIETAR members or to which SIETAR members have been invited.

Also, be sure to check the SE Documentation Centre [Events Calendar](#) regularly for a current list of cultural events and opportunities worldwide.

4.1 4th International CMS Conference

4 – 6 July 2005
Cambridge University
Judge Institute of Management

Process and Challenges

Stream Title: FLEXIBILITY

Stream Description:

Contemporary accounts depict the future of work as flexible, mobile, temporary and mediated by technology. According to some accounts, propagated by many management gurus/consultants and promulgated in parts of the media, organisations will have to become more and more 'flexible' in order to survive in an increasingly global, transient and competitive market place: numerical and functional flexibility decrease cost and result in a better match of skills and tasks; structural flexibility allows for quick adaptation to environmental changes; operational flexibility facilitates quick responses to changes in demand and supply. Such overall organisational flexibility is to be matched on the individual level, where individual employees are conceptualised as either being part of a transient workforce to be drawn on or discarded as required by circumstances and the logic of efficiency, or as autonomous entrepreneurs in charge of their own (career) destiny, who trade their skill and expertise in flexible labour markets.

Within these accounts organizations are seen as flexible networks, virtually dispersed in time and space, so that work (and life) activity can be conducted with anybody, at anytime and from anywhere. Organisational agents are conceptualised as fluctuating between discontinuous states of being, 'structures' and contexts, and as able to make multiple fresh starts, notwithstanding material, social and economic circumstance. Of course, such accounts have been challenged, and been shown as problematic. Beck (2000) for example investigates the redistribution of risk away from the state and the economy towards the individual. Sennett (1998) describes the disappearance of character in and through the expressants of flexible capitalism, i.e. teamworking and 'network' structures; this he sees concomitant with flexibility's inability to give guidance for the conduct of ordinary life. Giddens (1991), perhaps more optimistically, sees individuals cast into freedom from tradition - an ontological position that requires them to become authors of their own lives by keeping a particular narrative of identity going.

Contributors to the stream are invited to critically engage with the ontological/epistemological assumptions of (discourses of) flexibility; the consequences, opportunities and fallacies inherent in such flexible organization of work and lives. We would like to hear accounts about those agents who fluctuate between apparently increasingly permeable boundaries such as immigrant workers/refugees; displaced/resident working people, housewives/househusbands; foreclosed/included employees; evolving/struggling managers; budding/bankrupt entrepreneurs; people whose skills are becoming obsolete/flourishing – as well as those caught in liminal positions between such categories.

Contributions based on interpretive epistemologies are particularly welcome, because of their ability to explore the construction of experience and the attribution of meaning to flexible work and flexible lives. Such contributions might consider 'flexibility' to be socially constructed and therefore to be more adequately described and explored as a process of 'becoming'. Here, we wonder if experience itself has become subject to fragmentation and disruption, or whether in the flux of experience underlying and stable convictions have held steady. Viewing flexibility as 'lived experience', such contributions might explore the processes of how and why 'flexibility' has taken such a commanding hold in the vocabulary and practice of management and organisation studies. Such contributions might explore and comment on the consequences of 'flexibility' for the emotional and cognitive dispositions of (organisational) agents, at different levels and in different roles, as well as those of significant social others.

Translating such issues into potential thematic contributions to the stream, papers might explore:

- The genealogy of the flexibility debate
- The historical/political context of (discourses of) flexibility
- Silenced and contested voices
- The underlying (and muted) meta-theoretical assumptions of discourses of flexibility
- The language/rhetoric of flexibility
- Flexible careers –flexible lives: consequences, costs, opportunities
- The ethics of flexibility
- Family-friendly, flexible and non-standard working arrangements
- Contractual relations, employment conditions and emergent pattern of employee representation
- Changing forms: The (new) flexible firm; the network organisation
- Spatial and temporal flexibility
- Managing and controlling flexible work (both paid and unpaid)

The convenors welcome empirical and/or theoretical papers, which engage critically with the topic of flexibility. Our definition of ‘critical’ is inclusive of various theoretical approaches/schools of thinking (e.g. Marxism; feminism; postmodernism); of various ontologies or theoretical positions (e.g. social constructionism; critical humanism) and of a variety of disciplines.

Potential contributors are encouraged to contact us; in particular to discuss possible contributions and ideas which are not listed above. We intend to be flexible!

Process :

Each presentation will take 20 minutes. Contributors are invited to present their main ideas briefly and concisely in 10 minutes to allow for 10 minutes questions per paper (in total per session: 80 minutes). We will be actively discouraging the reiteration of the contents of a full paper, to enable the final 10 minutes of each session to be used for reflection and conversation about issues and themes which straddle the content of the individual contributions. We believe that this use of time will enable more creative and critical thinking amongst the stream participants.

References

Beck, U. (2000) *The brave new world of work*. Cambridge: Polity Press.

Giddens, A. (1991) *Modernity and Self-Identity. Self and Society in Late Modern Age*. Cambridge: Polity Press.

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Convenors

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Timeline:

Abstracts to Convenor (e-mail) by 1 October 2004

Decisions on acceptance/rejection communicated 1 December 2004

Full papers to Convenor (e-mail) by 1 April 2005

Abstracts should fit the following requirements:

- Submissions in Word
- Arial Font
- Maximum Length 1000 words
- Including

[Title](#)

[Authors \(affiliation, contact details\)](#)

[Body of Text](#)

[References](#)

4.2 18th IPMA World Congress on Project Management

19- 20. June 2004. Budapest

Nowadays many projects involve multiple companies, frequently from a variety of countries. This brings into sharp focus the many aspects of cross cultural working, particularly delivering project outcomes while living in another country and collaborating closely with colleagues from diverse cultural backgrounds: that is why the 2004 Budapest event should be considered an important interactive workshop for all of us to prepare ourselves to carry the torch- flame of the interdisciplinary knowledge of Project Management around the Globe.

We firmly believe that for those aspiring to true success, the integration of local culture into business strategy is of crucial importance. Thus the philosophy of CCN is all about opening up whole new dimensions in our profession of project management.

To live up to a truly colourful multi-cultural event there are 180 lecture- abstracts registered for the two- day congress from 36 countries from all over the Globe.

Parallel with those high-quality lectures a rich variety of on-stage round- table programmes with lots of surprises are offered, along with the choice of 26 pre- /post-congress seminars (including the 16th Global PM Forum on the pre-congress day) are enriching the optional menu available for those who wish to enhance their in-depth knowledge with an affection towards the scientific achievements of PM-Culture in general as well as for enhanced understanding of cross-cultural knowledge.

On behalf of the International Committee, we cordially invite you to participate in this outstanding opportunity to share ideas, network among the many delegates from the world community of the project management profession, in the lovely and historic capital of Hungary: Budapest, where we had the SIETAR Europa Annual Congress 2003, on the occasion of the 18th IPMA World Congress on Project management on the 19-20 June 2004.

I am an invited Speaker at the Congress: The title of my presentation is : A Pocket-Guide to Managers Heading for Multicultural Projects

In my presentation I will talk about SIETAR, our aims and goals and the advantages of becoming a SIETAR member.

For more updates please visit www.fovosz.hu and for the logistic www.ipmacongress.hu

Klára Falk-Bánó
SIETAR Europa

4.3 Peace Initiatives Conference

Paris June 4-6

Some interesting news about peace and peace initiatives sent to us by Gilles Asselin of SIETAR USA.



I attended a meeting in New York last week where a person from Paris, in charge of the Coalition of NGOs involved in the Decade for the Promotion of a Culture of Peace for the Children of the World (2001- 2010), came to talk about European NGOs initiatives in that area.

And inquired about any interest in the US to form such a coalition.

Interestingly enough, there is a Salon/conference, organized by the French Coordination of NGOs, about a Culture of Peace and Non- Violence. It will take place at the Cite des Sciences et de l'Industrie, Metro Porte de la Villette, between June 4-6 (Friday - Sunday).

In case Edith, Chris or Michelle could make it one of these three days. The entrance fee is quite affordable, Euros 5. Or Euros 10 for the three days.

Here are two websites link about the French Coordination. The site is mostly in French but the second link is in English. Quite a nice initiative!

Maybe it will give some ideas to SIETAR members. In France and all over the world.

<http://www.decennie.org/>

<http://www.decennie.org/international.html>

Enjoy!

4.4 Workshop - Australian Multiculturalism & Political Theory

Balancing Rights and Responsibilities in a Diverse Society

Multiculturalism has been one of the dominant themes of research and reflection in political theory over the last decade. Among other issues, attention has focused on how multiculturalism relates to liberal principles of individual autonomy, toleration, equality, and justice; where, and on what basis, the limits of liberal toleration should be drawn; and the implications of multiculturalism for current and emerging conceptions of citizenship. For the most part, these debates have been conducted at a fairly abstract level or else have been informed by, or applied to, the Canadian, American and, increasingly, the European contexts. Political theorists (including Australian political theorists) have devoted scant attention to Australia's national policy of multiculturalism (in contrast to their recent attention to indigenous rights). The scholarly literature on Australian multiculturalism has tended rather to come from cultural studies and the empirical social sciences. Organizations: The Australian Government's Department of Immigration and Multicultural and Indigenous Affairs and the UNSW Faculty of Arts and Social Sciences.

Location: Sydney, Australia

Date: July 8-9, 2004

Deadline: ASAP

Details: Contact Geoff Levey for more information.

CONTACT: Geoff Levey, The University of New South Wales, Sydney, NSW 2053, Australia

Tel: 61-2-9385 1376, F: 61-2-9385 1555

Email: g.levy@unsw.edu.au

Website: www.assa.edu.au/workshop/fw.asp?id=86

4.5 World Youth Leadership Jam

An annual week-long event that connects, supports and inspires committed young leaders (ages 15- 30, from 20 nations) whose lives are dedicated to building a thriving, just, and peaceful world for all. The World Youth Jam provides a healing and transformative context for community building, networking, rejuvenation, and expanding the effectiveness of outstanding young co-existence leaders.

Organization: YES!

Date: September 27 - October 5, 2004

Location: Dakar, Senegal

Registration procedure: Submit the online registration form.

Cost: \$0-\$2000 (sliding scale)

CONTACT: Michele Robbins, YES! 420 Bronco Rd. Soquel, CA 95073 USA|

Email: michele@yesworld.org

Website: www.yesworld.org

4.6 Association Adapt in France



(AIF) with over 250 members, is celebrating its third birthday on 18th June 2004.

The proceedings will commence at 4:00 pm. with a sumptuous “French goûter” with food and drink.

It will be in the 1st floor Meeting room of Building Centre de Vie, just BELOW the AIF office in Valbonne Sophia-Antipolis. Go in the glass doors on the ground floor and up one flight of stairs to find it.

Then, Adapt in France and the Chorale “Harmonie Toot Sweet” will collaborate for the first time, and with a performance at 5.30 pm. The Chorale “Harmonie Toot Sweet” draw their inspiration from a number of different musical (or song) styles, but share many musical influences and creative approaches.

It will be in the third floor called “ancien lieu de culte” (=old church) of Building centre de vie, just ABOVE the AIF office in Valbonne Sophia Antipolis. Go up the stairs (70 steps!) to find it. You are cordially invited to come celebrate with us on Friday, June 18th.

Come alone or with your friends... It will be an opportunity to get together, see "old" friends and show your interest in our Association.

As always there will be a warm and convivial ambience with surprises, and plenty of fun for everybody.

We hope to see you on the afternoon of 18th June. For further details, please do not hesitate to contact Sylvie on 04 93 65 33 79 or Email: adaptinfrance@club-internet.fr

Please let us know if you will attend or not

Best regards,

Sylvie Kermin-Coiffier

[Association Adapt in France](#)

4.7 SIETAR-USA Fifth Annual Conference

Creating Cultural Bridges

November 19-21, 2004

Pre-conference workshops November 18, 2004

SIETAR-USA would like to welcome members of SIETAR-Europa to join us at our Fifth Annual International Conference in Bloomington, Indiana USA.

This year’s conference will be held at the Indiana Memorial Union Conference Center (http://www.imu.indiana.edu/hotel_conference_center/index.html). Situated on the beautiful Indiana University (IU) campus (<http://www.iub.edu/>), the conference center is conveniently located next to IU attractions and within walking distance to over 20 restaurants, and the downtown shopping and business area. Bloomington, Indiana is known to many interculturalists as the home of Sivasailam Thiagarajan (Thiagi), creator of numerous simulations and games and interactive training methodologies widely used in intercultural education and training (www.thiagi.com) and a host of the SIETAR-USA 2004 Conference.

The conference registration fee is \$295US for SIETAR members worldwide. For more information, please visit our website at www.sietarusa.org, or contact Tatyana Fertelmeyster,

Conference Chairperson, at tatyanaf@corecomm.net.

4.8 IWIPS 2004



IWIPS 2004 will be hosted in Vancouver, Canada, during 8 -10 July. Situated on the Pacific coast, the location provides a central meeting place for Asia, Europe, and the North American continent. IWIPS is a unique venue at which practitioners, academics and others gain access to cutting edge information regarding globalisation, localisation, and internationalisation issues. This year's conference is focused on culture and design, and how trust is developed in online environments.

IWIPS 2004 will feature the same varieties of presentations, breakout sessions, and social events that have proven effective in previous years for both international networking and information exchange.

Website: <http://iwips.org/confsites/iwips2004/>

4.9 IAIR Conference

Call for Proposals

Fourth Biennial International Conference of the International Academy for Intercultural Research

May 4-7, 2005 Kent State University
Kent, Ohio USA

The conference will coincide with the 35th anniversary of the shootings that occurred on the campus of Kent State University on May 4, 1970

General Theme: Conflict, Negotiation and Mediation across Cultures

This biennial conference of the academy provides an international forum for scholars and practitioners of intercultural relations and related fields to engage in broad and meaningful dialogues on the central theme of conflict, negotiation and mediation across cultures. In particular, the conference will target the systematic analysis and integration of various theories, strategies, and practices in addressing interactive issues between diverse groups both within as well as those that transcend national boundaries.

All theoretical, empirical and applied works without respect to discipline are solicited. Preference will be given to those proposals which embody an interdisciplinary approach to the themes, objectives, and goals of the conference. However, participants are welcome to address any cross-culturally comparative issues that are relevant to intercultural research and relations, ranging anywhere from the family and community to international relations.

The conference will feature keynote speakers, paper presentations, topical panels/symposia, workshops, posters, and other formal and informal exchanges of ideas and experiences. Please check the academy Web site for updates on keynote speakers at

www.interculturalacademy.org

Conference Theme and Objectives

Under the central theme of conflict, negotiation and mediation across cultures, the concept of culture includes both subjective and objective aspects. These aspects can be at any level of human endeavor: individual, family, community, business, school, society, and international relations. The conference's ultimate goal is to enhance the dialogue around characteristics associated with conflict in its broadest form, from that which is unique to a group/culture (emic) to those which seem to be common between cultures (etic). The following list is meant to be suggestive only. Those submitting proposals are free to suggest presentations that focus on any aspect related to the conference themes.

Intercultural Dimensions of Conflict — both domestic and international, and across a range of contexts, including (but not limited to) religion, gender, race, nationality and ethnicity.

Negotiation and Mediation Across Cultures — both domestic and international, and across a variety of contexts, including (but not limited to) family, community, business, societal and international.

Crisis Intervention, Management and Response — both domestic and international with particular focus on the role of negotiation, mediation and crisis intervention under conditions of violence and intense negative emotions (e.g., hostage negotiations, trauma and conflict resolution, survival strategies of disadvantaged groups, women, minorities, and other people suffering from daily humiliation)

New Research in Conflict Resolution, Peace-building and Development — focuses on the role of conflict resolution in various international development contexts, and community peace-building (e.g. humanitarian agencies working in conflict zones, reconstruction after conflict).

Cutting Edge, Theory-Based Conflict Resolution and Peace-building Programs and Practices.

Intercultural Dialogue and Education for Peace with an emphasis on youth, school and university education.

Indigenous Approaches to Conflict Resolution, Negotiation and Mediation.

Research and Theory-Based Intercultural Training in Negotiation that Makes a Difference.

Submission Guidelines

Proposals are invited without regard to discipline or location of proposer. Proposals may fall in one of five categories: papers, panels, symposia, workshops, or posters (symposia that lead to dialogue among presenters and participants are especially encouraged). The program committee will accept proposals through December 1, 2004. Authors will be informed of the committee's decision within 60 days of the receipt of the proposal.

Three submission methods:

1. Online: Proposals (papers and posters only) may be submitted online through the academy Web site by clicking on the following link: [Online Proposal Submission Note](#), in using this method, please use only English characters (no diacritical marks).

2. As an e-mail attachment: Authors should submit their proposals simultaneously to all four members of the Program Committee (see addresses at the bottom of this page). Attachments should be in Microsoft Word or Rich Text Format.

3. Hard-copy submission: Authors should send four copies of their proposal to Dr. Cushner.

What to submit (e-mail and hard-copy submissions):

1. Abstract:

a. For workshop, panel, and symposium proposals, the organizer should submit a 500-word summary describing the rationale for the proposal, the target audience, presentation format(s), anticipated learning outcomes, and mechanisms for evaluating the effectiveness of the proposed program. -

b. For all paper, panel, symposium, and poster presentations, each individual should submit a 500-word abstract that briefly describes the study purposes, issues, theoretical foundations, methodological approaches, major results, and conclusions.

c. All abstracts must include the names of all presenters, along with their physical and e-mail addresses. A statement of intention to attend the conference and to present the paper also needs to be enclosed.

Program Committee

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The International Academy for Intercultural Research (IAIR) was founded in 1997 as a result of deliberations by the Organizing Forum for an Intercultural Academy. These deliberations were co-sponsored by the Intercultural Communications Institute and the International Journal of Intercultural Relations. The aim of the academy is to provide a forum where senior intercultural researchers, academics, and trainers can exchange ideas, theories, research and successful training approaches. In this way, the academy fosters high level research and scholarship on intercultural issues. All disciplines are welcome in the Academy. - Additional information is available at the academy Web site: www.interculturalacademy.org

The conference is co-sponsored by the Kent State University College and Graduate School of Education and the Gerald H. Read Center for International and Intercultural Education.

4.10 Working effectively with Japanese colleagues

Pernille Rudlin was brought up partly in Japan and partly in the UK and also spent four years working in the Tokyo headquarters of Mitsubishi Corporation, the Fortune 100 \$105bn Japanese investment and trading conglomerate.

Pernille Rudlin

She had a variety of roles with Mitsubishi ranging from marketing British consumer goods to Japan to being a key member of a



Pernille is a member of the following organisations:
[160 Characters - the UK SMS and mobile messaging association](#)
[Association of Japanese Business Studies](#)
[DigitalEve UK](#)
[The Japan Society](#)
Japanese Chamber of Commerce and Industry UK
[SIETAR \(UK\)](#)

global organisational change initiative, where she focused on the use of information and communication technologies for cross cultural communications.

Most recently she started and headed up a business unit at an internet services company which developed web based research tools and online learning environments.

She has an MBA from INSEAD and is the author of several books and articles on cross cultural communications and business. As well as speaking fluent Japanese she tries her best at French and Mandarin Chinese.

I am running a seminar entitled "Working effectively with Japanese colleagues" in London on June 22nd, at The Commonwealth Club, 18 Northumberland Avenue, London WC2.

Topics include:

- Japanese communication style
- Why Japanese tend to be vague and indirect and how to interpret what they mean
- Why Japanese don't give a lot of feedback
- How to confirm whether you've been understood correctly
- How decisions are made in Japanese organisations
- Why Japanese avoid risk
- How to get your ideas accepted by a Japanese organisation
- How to make meetings with Japanese more effective
- How to build strong working relationships with Japanese
- How to behave appropriately at meals and other social situations
- What to keep in mind if you travel to Japan for business
- What most bothers Japanese about the Europeans they work with

Registration is at 8:30 a.m., Seminar 9:00 a.m. to 4:00 p.m., lunch included. For more details on costs and how to pay, please visit www.rudlinconsulting.com

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4.11 Opportunity - Poland & Slovenia

Trainers in Poland & Slovenia

After we have successfully completed our search for a coach in Hong Kong -- thanks a lot to those of you who helped! -- we are now looking for colleagues closer by.

1. Intercultural Preparation for Slovenia:

- Place: Munich
- Time: July 19-20, Aug 2-3 or Aug 9-10 (2 days)
- Participant: 1, German expat (function yet unknown), in Slovenia as of June 1
- Language: German
- Trainer: needs country-specific background/experience re Slovenia and ideally cross-cultural know-how; will run the workshop either together with me or by him-/herself
- Trainer Location: ideally not too far away from Munich
-

2. Communication & Leadership in Poland:

- Place: Poland (?)
- Time: June, July, ...
- Participants: number yet unknown but group -- technical/trade functions
- Language: Polish
- Trainer: needs know-how in issues of communication, leadership and working in an autonomous team
- Trainer Location: Poland or close to it.

For more information, contact:

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