

INTERCULTURAL STUDIES

Band 7



Jutta Berninghausen | Béatrice Hecht-El Minshawi

INTERCULTURAL COMPETENCE – MANAGING CULTURAL DIVERSITY

Training Handbook

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INTERCULTURAL COMPETENCE

Managing Cultural Diversity

Training Handbook
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ZIM, the Centre for Intercultural Management, addresses matters concerning the structure of Intercultural Communication and Diversity in intercultural and international fields of work. As a Centre of Excellence for Intercultural Communication and Diversity Management in Northern Germany, the Institute engages in the interaction between theory and practice. It provides professional support in:

- regards to consultations,
- training and
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Note from the Authors


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Prologue

A foreign employee who often travels in the Orient mentioned in an intercultural seminar: “For some reason, I cannot get the story of the frog and the scorpion out of my head - although I would expect less danger in Arabia.”

The fable of the frog and the scorpion

One day, a frog was sitting by a river. A scorpion comes upon him and says: “Frog, I would really love to cross the river, but I am a scorpion and cannot swim. Would you be so kind as to take me on your back and swim with me to the other side?”

The frog answered: “But you are a scorpion – you could sting me.”

The scorpion replied: “Why would I want to sting you? Then we would both drown.” “Alright then”, said the frog, “get on my back and I'll take you to the other side.”

They were half-way across the river when the scorpion stung the frog. The frog asked in a weak voice: “Why did you do that? Now we're both going to drown!” “Because”, the scorpion replied, “I am a scorpion, and scorpions sting frogs!”

What does this mean?

This dialogue addresses numerous perspectives pertaining to intercultural learning:

From our cultural perspective, the scorpion does not have a good reputation: Scorpions are malicious and underhanded. They just sting because that's what they do. Many could interpret this as follows: Can't we learn from this? Is everything supposed to remain as it is, even in light of the danger of getting stung or killed?

In the ancient world of the high cultures of the Middle East, scorpions were not trusted either. Even today, many would have the following interpretation: You can't trust those from the Orient.

However, we have learned how to think, feel and react, so we can at least reconsider this perspective. We don't have to hold on to our “truths”. These can be preconceived notions and judgements. The prerequisite for re-learning is to take responsibility for ourselves and our actions and not, like the scorpion, find excuses for our behaviour just because that is who we are.

From the perspective of the foreign employee

He senses that the dangers or barriers that have to be overcome for his Arabic-German business are less related to Arabia and instead rely more heavily on his German colleagues, who he believes are the ones who should have to re-evaluate their thoughts and attitudes. He therefore wants to understand both sides and to learn about intercultural relations. This is why he often cites a saying from Arabia: “The best knowledge is that which you know and can use when you need it.”

Along these lines, this handbook contains a wide range of information to assist you when you need it.

Welcome I

Dr. Kerstin Kießler

Authorized representative of the Free Hanseatic City of Bremen at the state level and for Europe

Living and Working with People of Various Cultures.

Life in our cities has been intercultural for quite some time. Take Bremen, for instance. As a shipping trade city, Bremen has always maintained and valued its connection to the **world**. As such, there were traditionally very close ties to other Hanseatic and port cities. Furthermore, Bremen has always had tight relationships to far away countries and through maritime trade owes great part of its wealth to these countries. Through their historical consciousness, the citizens of Bremen addressed their experiences from colonial times at an early stage and developed a way of dealing responsibly with their history. **So** to speak, Bremen was a “global player” from the very beginning of its history. Even today, commercial relationships worldwide and the port represent the most important pillars of Bremen’s economy. In addition, Bremen maintains numerous partnerships with cities in other European countries and overseas. Bremen is an active and formative player within the European Union, while at the same time looking back on a long tradition of development co-operation which forms the basis for the states contribution to a socially and environmentally responsible globalisation.

Bremen's identity has been shaped by Hanseatic influences. Continuous interaction with foreign people and different cultures has created a spirit of tolerance, an eagerness for experiments and courage to deal with anything new.

It therefore makes sense that competence, ideas and concepts should be developed in such a place which concerns itself with a global perspective on life with and among various cultures.

This environment creates the framework through which one should look at this handbook, **Intercultural Competence – Managing Cultural Diversity**. How should I best deal with people of other cultural origins? How can I recognize their competences? What can I learn about myself through the communication with others? How can I facilitate the daily life together, particularly at work? And there’s more: How can I use this in a positive way in my daily work environment and in my business goals? All of these questions will be addressed in the handbook in a way which is easy to follow and easy to understand.

This handbook addresses domestic and internationally-active companies, administrative and scientific entities, consultants, lecturers, teachers and all people who are concerned with issues of cultural diversity and who are interested in intercultural communication and competence.

I am very pleased to present this “work of Bremen” and hope that it provides great enjoyment and success to readers beyond local borders!

Welcome II

Lutz H. Peper
President of the Bremen Chamber of Commerce

Bremen has traditionally been considered cosmopolitan and forward-thinking.

Nevertheless, the entrepreneurs of Bremen are not free from problems which arise from differences in mentality and culture.

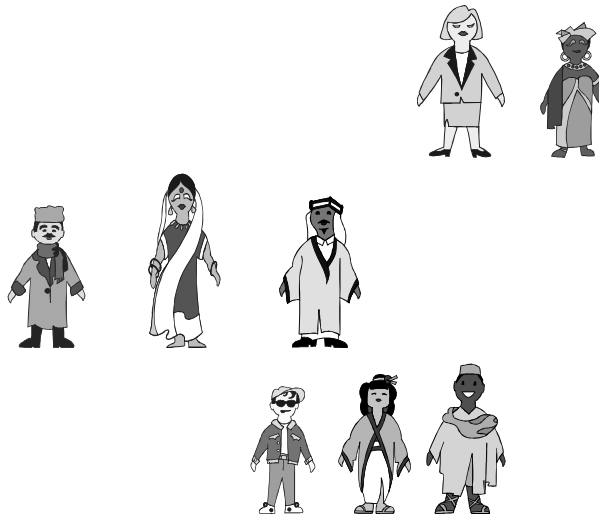
The awareness of one's own cultural imprint in the way one thinks, acts and communicates forms an essential foundation for successful cooperation with foreign partners. For only those who recognize similarities and differences vis-à-vis other cultural circles can act in the most effective manner when cooperating in business.

Intercultural competence has long been a key qualification in the area of **international cooperation**. Business partners will learn to appreciate this, and business people can use this knowledge to secure a decisive competitive advantage.

The handbook **Intercultural Competence – Managing Cultural Diversity**, creates an understanding of other cultures and provides information on relevant culture-specific influences in the business world, among other places. This is why I appreciate the initiative of both authors. I hope that all of you gain new insights and I wish you all continued success!

Intercultural Competence

Managing Cultural Diversity



Introduction to the Manual

1. The Philosophy

International cooperation influences life around the world. **Globalisation connects the different ways of life and cultures of learning in various countries.** It engenders new needs, new learning and working competencies and new methods of teaching.

What a powerful economic, technical and communicative development in the present. Cultures change in the same way that opinions change from one generation to the next. But the change that is taking place now is radical and unique: The collective lifestyle of many people around the world is changing and something completely new is emerging. Technological achievements are changing the consciousness of mankind and are having a significant influence on our cultural patterns of behaviour.

Those who have access to new communication forms and means can take part in an **immense global network** of people who are themselves changing and who are technologically connected to one another. New norms and values arise as concepts such as work, obligation, dependence, freedom, consumption, and enjoyment are being re-defined, or ownership, collegiality, friendship and responsibility are being emphasized and valued to a different extent.

At the same time, over the past ten years, the number of people participating in the global economy has increased rapidly, from one million to around five million. These business people travel locally, regionally and internationally, and they have to learn to work together and understand one another. These economic processes are controlled by **people of varied cultural identities, diverse talents and competencies, and individual desires and interests.** In working together, they have to understand each other across borders. This is often seen as a challenge

to one's own cultural imprint: a challenge to one's feelings, to all the senses, and to one's cognitive and communicative competence. Europe is growing together and forming extended metropolitan regions. Cultural diversity is on the rise in cities and fields of work. One can only hope that empty, monocultural views will vanish and will be replaced by a living, humane and diverse world culture "in which a) many different attempts at life can be realized, but also that b) there is a structure in place that prevents a situation where one's own good fortune is (all too often) based on the misfortune of others" (Schmidt-Salomon, 2006).

The **internationalisation of the economy** has ushered in a process of change in terms of the traditional work profiles of managers. Traditional management know-how alone is not enough to handle the challenges of today's business conducted across borders. **Intercultural competence** is a requirement for success in transnational and culturally mixed fields of work. It can avoid costly conflicts and misunderstandings and develop a synergistic effect in intercultural teamwork. Management methods have gained increasing importance not only for the economy, but also in fields of work such as administration, science, and non-governmental organisations. The reason for this is an increased awareness concerning efficiency and quality. **Intercultural management** is related to attitudes towards work, to organisational structures, and to fair participation in positions of power. Intercultural management is not meant to describe a new management method, but rather the **process of interculturalisation through diversity management with emotional intelligence**. This is about the classic management functions such as planning and decision-making, the selection and allocation of resources and employees, and personnel and the handling of negotiations. The manner in which all of these are executed is impacted by culture and differentiates itself in clear and work-related forms from culture to culture, country to country, and person to person.

Intercultural competence is a lifelong learning process. It is supported by specific skills and abilities through concepts such as:

- identity (meaning the understanding of one's own cultural imprint),
- Tolerance of ambiguity (those who can tolerate contradictory/ambiguous situations),
- empathy (those who can feel compassion and understanding for others),
- Frustration tolerance (those who can deal with personal frustration in a self-critical way),
- Humour (those who can look at themselves from a distance and laugh),
- Ability to handle conflict (those who can deal well with problems and solve them),
- Curiosity (those who are open and want to learn new things),

People who want to work successfully with those from other cultures should be prepared for cultural differences because:

- Culture is the backbone of identity
- Values and norms direct the way people think and handle situations, both in one's personal and professional sphere.

South and North, as well as East and West are more dependent on one another now than ever before. People who live in another region of the world or who live in their own country and behave in a way which deviates from the norm feel strange or like they stand out, and that they are seen as foreigners. Their behaviour will be compared to and measured by the behaviour of the majority, the locals of that country. Foreigners often experience rejection and discrimination.

In an age of increasing technological communication, there is the danger of a new division of people:

- Those who do not have access to information cannot adequately represent themselves.
- Those who are not adequately represented cannot express their own needs and wants.
- Those who cannot express their own needs cannot assert themselves or influence change.

It is not easy for some people to cope with their own the gradual and often threatening changes to their lifestyle; this is particularly true for those with hierarchical and fatalistic views. For some people, the process occurs too quickly, while others are reluctant to be a part of it.

Only around 60% of people within a group correspond to one of the so-called “typical cultural attributions”. For instance, others often characterise “the Germans” as systematically-thinking strategists. The fact is that many people in Germany do not fit this description at all or only to a very small degree.

In teamwork, individual cultural uniqueness should be transparent and understood by all the team members. Multicultural fields of work have to be reshaped. Transitions must be learned. Learning has to be re-defined. The implementation of a new learning culture in training and education, in one’s profession and in business could make it easier for all of us to seek contact with each other. In organisations, for example, this means the creation of a life/work space where individual difference is valued and honoured, and where individuals can reflect on and contribute their cultural coding and further develop their skills and talents.

People have to learn how to handle such situations. As a result, reflection on one’s own values, norms and preconceptions can lead to:

1. being able to evaluate personal, emotional qualities,
2. being able to understand and accept foreign behaviour,
3. being able to handle contradictions and ambiguity,
4. and being able to facilitate effective action in an intercultural and diversity context.

2. Training Material

Target Group

This handbook is orientated towards you, the trainer. It is designed to make your preparation of intercultural training programmes easier. This manual focuses on the **relationship between business and culture in an international framework and within a diversity context**. It poses questions and points out relationships which become clear by working through the content of the supplementary modules. It is a guide with multiple options that you can use to develop your own concepts and programmes, which can then be implemented methodically as you choose.

Following a short introduction, **the manual “Intercultural Competence – Managing Cultural Diversity”** can be used anywhere to train others according to your own needs. The modular structure provides the flexibility necessary to do so. The material can be optimally adapted to fit the level of education and specialised knowledge you have as well as to the specific target groups you work with.

Cultural differences are normal in multicultural work situations. Intercultural training programmes deal with:

- the **systematic development and comparison** of one’s own norms, values, perspectives, prejudices and racism
- **Tactical knowledge transfer** of different norms and values, cultural standards, and country-specific information.
- as well as **strategic measures** to create competence in intercultural relations.

If you have cultural as well as professional, subject-specific knowledge and if you are well-versed in the training field, you will not need to pay as much attention to our recommendations in “Working through this Module”. These recommendations are primarily designed to assist others who might use our material.

Methods

The learning and work methods that we prefer are a part of our identity. In seminars with people from various national backgrounds, one can quickly see two main differences in learning application and work methods (see the example below, “An Indian in Germany”).

- cognitive learning (presentation style, memorizing)
- experimental learning (interactive style)

This concerns several factors, such as:

- How we are involved in a cultural system (society, family, work organisation, hierarchy)
- How we are impacted by culture as individuals
- How we learned to learn and which learning style we prefer.

Seminar experience with people who are on average under 40 years old and come from modern industrial societies shows that they prefer experimental learning. “Learning by doing” is popular. Older seminar participants and particularly those who come from traditional cultures prefer to learn through reading, listening and being given learning “recipes” to follow. Finland’s high ranking in the Pisa study shows that an institutionally supported balance of both learning styles promises to be especially successful.

Intercultural trainers must prepare themselves for different learning styles as some participants in a seminar, training or coaching may be weary of modern interaction and moderation methods. For instance, some participants may associate the card method with game playing. As a trainer, it is recommended that you think about the following questions before the seminar:

- Which learning preferences do the participants have that I have to be prepared for?
- Which seminar methods should I employ?

Example: “An Indian in Germany”

An Indian manager is invited to a workshop in Germany. After the welcome, the German moderator explains the topic and the goal of the workshop. She asks the participants to share their wishes and expectations for these two days that they will be spending together.

Later the moderator distributes cards to the participants and asks them to write the answers to a particular question point-by-point, each on a separate card. While most of the Germans follow this instruction, the Indian manager looks confused. The oldest in the group crosses his arms and says decisively: “I can tell you what I have to say. I don’t need a card to do so.”

What happened? Why did the Indian refuse to participate in this?

It is possible that

1. The moderator failed to explain why she wanted to work with the card method (in which ideas are sorted and organised as they are written on the cards).
2. The Indian refused because he
 - was significantly older than the moderator (man ↔ woman, old ↔ young)
 - had a higher status than the other Indian participants which he didn’t want to jeopardize (supervisor ↔ subordinate)
 - has assumed a different role than the others in the room which he “must” uphold
 - saw the card method as a simple and childish game.

The curriculum deals with two basic aspects of management:

- Intercultural Questioning of Management
- Economic aspects

It is obvious that every cultural group in the world deals with organisation and management in a different way. Communication and the establishment of relationships are founded on a culture's basic principles. As a result, leadership styles, forms of communication in everyday business and approaches to tasks vary by region. In the same vein, it is clear that there are also generally valid basic principles of business and marketing which exist independently of culture. What is new about this manual is that it connects these aspects and looks at them in an international context.

Participative and process-oriented learning, interactive presentations, as well as moderated discussions, exercises, case studies, simulations and role plays make up a large percentage of the training. An important basic principle of the methodological approach, particularly in a multilingual group, is to be able to visualise input, discussions and processes. The materials suggested for use in each point of the module titled "Tools for Trainers" may not be available in every classroom. They can of course be substituted by different ones, i.e. a pin board instead of a board or paper on the wall. For more information, please refer to "Guidelines for Participative Training Methods" by Eva Engelhardt-Wendt.

Training Handbook Contents

The training material consists of the following parts:

1. Introduction
2. Culture and Cultural Dimensions
3. Perception and Communication
4. Diversity Competence
5. Gender Competence
6. Work and Team
7. Organisation and Hierarchy
8. Globalisation and Ethics
9. Consulting and Networking
10. Negotiation and Conflict Resolution
11. Marketing Fundamentals
12. Intercultural Competence and Culture Shock
13. Final Module
14. Bibliography

The **modules** of this manual are based on generally accepted basic management principles, which we assume the participants are already familiar with. The modules deal with the issue of how to form practical intercultural management styles based on these management fundamentals.

It is important that the trainer pays special attention to the way he/she and the participants in a training course are culturally influenced (i.e. analyse the different

definitions and perceptions of such concepts as reliability or goal development, productivity, systematics and effectiveness). The trainer should also evaluate how to build bridges between people given these circumstances and in light of diverse cultural competencies without judging the other's behaviour.

In addition to this introduction, the training handbook contains a total of **12 modules**. Some of these modules contain fundamental concerns and information about the various topics of **Diversity Competence, Culture and Cultural Dimensions, Perception and Communication and Culture Shock and Intercultural Competence**; others provide the trainer with the opportunity to address the specific issues of the relevant target group in a focused but flexible manner. The curriculum is then completed by a comprehensive final module.

The total maximum time for the training modules is around 50-60 hours. Depending on the choice and intensity of the pace of the intercultural modules, trainings can last anywhere from 4 to 7 days. It is also possible for individual modules from this manual to be integrated into workshops or training courses on other topics.

The material should be used for

- Discussion and preparation for intercultural competence and diversity management
- Interculturalisation of individual and social competence as well as professional and strategic competence
- The development of forecasts in an international context
- Networking among one another (bilateral and international)

The goals of the manual are

- To improve intercultural teamwork through
- Understanding cultural dimensions (individually, locally, regionally, nationally and internationally)
- Reflection about global dependence and the moral implications
- Information about culture, diversity, intercultural relations, communication, globalisation, management, business, and ethics
- Becoming sensitive to other's/ "foreign" behaviour
- Reflecting on and putting one's own behaviour into perspective

Module Structure

Each module consists of

1. Module content
2. Goals
3. Description of content
4. Time frame
5. Materials
6. Working through the module
7. Recommendation
8. Bibliography
9. Handouts
 - Basic information
 - Transparency texts
 - Worksheets
 - Case studies
 - Check lists

The basic information provides the trainer with an abbreviated overview of the module topic. Questions, notes on related literature and references can be used for additional background preparation.

The “Working through the Module“ section describes for each area of concentration how the relevant module can be taught. This point contains the over-arching goals for each module, an approximation of the time required, the material, as well as a description of the training sequence and the training methods. Additionally there is advice concerning the use of the transparencies and handouts for the participants.

The handouts are included in the manual to be copied. They can be used in preparation and can be distributed to the participants during the training. The accompanying documents contain instructions and case studies which can be used for basic informational purposes or as a summary of the material presented.

Attention!

As you work through each module, prepare a brief

summary with keywords

containing the most important conclusions drawn. This page should serve as the basis for the final module

Intercultural Competence

Culture and Cultural Dimensions



Module Content

1. Definition of culture
2. Different levels of culture
3. Organisation of culture - the logical levels
4. Different patterns of thinking and values
5. Cultural dimensions
6. Individual placement within these dimensions

Goals

You will learn:

1. What is included in the definition of culture and how different cultures influence our lives
2. How awareness of culture is organized in hierarchically-structured logical levels which mutually influence one another
3. About the various cultural dimensions of Hall, Hofstede and Trompenaars
4. How to place yourself within these cultural dimensions
5. To interpret different management situations along cultural dimensions
6. How to recognize positive and negative extremes of different value patterns
7. That there are different ways to look at the world and that there are no "objectively correct" values

Description of Content

In this module the participants will be given an introduction to the topic of "Culture". After a brief theoretical introduction of the terms culture and cultural levels, there will be exercises through which a feeling for one's own cultural identity can be developed in comparison to other cultures.

Secondly, participants will be presented patterns of standard values according to which people evaluate their perceptions of reality. By introducing approaches for explanations and interpreting cultural differences (cultural dimensions) various perceptions of reality will be recognized and interpreted in the context of management.

Time Frame

ca. 9 hours

Materials

Flipchart and pens for several groups, a numbered scale from 1-10, hand-outs: Basic Fundamentals 4, 5 worksheets, and 5 transparencies.

Working through the Module

What is culture? (45 minutes)

1. Discuss why it is important to deal with the topic of **Intercultural Management**.

Possible answers could be: If one wants to work successfully with people of different cultures, one should be prepared for the particularities. Culturally inherent ways, i.e. how each culture structures and perceives its experiences will be researched. Thus, intercultural management focuses on the possibilities of how to deal with cultural differences in work behaviour.

2. As the participants to answer the question what makes up a culture. Take note of the answers on the flipchart.

Possible answers could be: Culture is manifested in history, politics, economics, art, architecture, religion, customs, language of a region, lifestyles and values.

3. Summarize the discussion with the definitions of culture by Hofstede, Trompenaars and Geertz (**Transparency 1 “Culture”**).
4. Explain that people and organizations cannot be understood without an understanding of the meaning given to their environment. Cultures can be differentiated from one another by the different meanings they ascribe and expect from their environment.
5. Clarify that people not only are determined by their culture, but also by their personality and by general human instinct. Show **Transparency 2 “The Pyramid of Culture”**.
6. Summarize that nowadays the term culture is used increasingly as a substitute for the term “race”. This emphasizes that cultural influence cannot be inherited but instead is a learned process and thus is subject to change.
7. Motivate participants to reflect on how their own culture has changed, beginning with the generation of their grandparents up until today.
8. Make it clear that culture is not fixed in form, but is instead a process in a constant state of change. Draw on the information from the worksheet, “**Basic Fundamentals 1.**”

Different cultures (10 minutes)

9. Demonstrate that people are intercultural because they are not only influenced by the national culture, but also by social class, age, sex, company affiliation, etc. Show **Transparency 3, “Similarities and Differences”**.

Exercise: The Personality Molecule (30 minutes)

10. Distribute **Worksheet 1, “The Personality Molecule.”** Ask the participants to write their name into the centre circle and to name and write down a group with which they identify in each of the other five circles. Various aspects will be noted which indicate numerous cultural identifications.

Possible answers could be: student, white, Polish, woman, and/or musician.

11. If there is still time, form small groups and let the participants discuss what particular groups they are really proud of and which groups they have had a negative experience with.
12. Write down all of the groups identified onto the flip chart and read them out loud. When a particular group is named, all those who identify with this group should stand up (even if they did not name this group themselves).
13. In the end, discuss what feelings accompanied the participants as they stood up with several people; in other words, how they felt as a group member and how it was to stand up alone (not belonging to a particular group).
14. A summary of the purpose of this exercise could look something like this:

To be an outsider is a universal experience. Each of us knows from our own experience what it means to be excluded. Remembering this experience makes it easier to put ourselves in a stranger’s shoes in order to understand their problems.

There will always be things that divide us and things we have in common. **We should use similarities in a beneficial way and learn from those things that make us different.**

How culture is organized: The system of logical levels (15 minutes)

15. Explain that the content of the following exercise will focus on the various levels on which a culture is experienced. The model of Logical Levels presented here was developed by the cultural anthropologist Gregory Bateson and further developed by Robert Dilts (NLP). It is a model which helps to describe learning, communication and perception. Bateson argues that all levels mutually influence one another, but that the higher levels always organize the level below them. For example: In places where the concept of “community” is highly valued, competitive behaviour is highly desired.
16. Present the Model of Logical Levels using **Transparency 4, “Logical Levels”**, starting at the lowest level. You can also use **Basic Fundamentals 1, “Culture”**, to assist you.

Exercise: Our culture (60 minutes)

17. Distribute **Worksheet 2, “Cultural Specifics”**.

18. Ask the participants to fill in the five levels for their own country. If all members of the group are from one country, this exercise can be completed by everyone together. If it is a multinational group, country specific groups can be formed. In this exercise, the level of identity is determined by nationality (i.e. Polish, East Indian, etc).

19. Give each group 30 minutes to prepare.

20. Provide each group with the opportunity to briefly present their results.

Alternative Exercise

21. If you only have a short amount of time you can also ask participants to name some typical sayings common in the individual countries. For Germany these could be:

- “Those who say A must also say B.”
- “No pain no gain.”

22. If you have a multicultural group, you can ask members of different cultures to interpret the sayings. Then discuss what values are reflected in the sayings and how these are reflected in one’s behaviour.

23. In the concluding discussion, focus on how the individual levels are interconnected and how they relate to each other. Make it clear that it is easy to misinterpret when one looks at another culture with the values of one’s own culture (see also **Basic Fundamentals 1 “Culture”**).

24. At the end, distribute **Worksheet 3, “Letters of the Chinese Past”** and read the episode from the book of Herbert Rosendorfer. Explain that it is a story of a Chinese man who travels in a time machine from medieval times to today’s Munich.

25. Discuss the following questions:

1. **Question:** What are the cultural misinterpretations of the Chinese man?

Answer: interpreting tobacco addiction as superstition

2. **Question:** How did the misinterpretation happen?

Answer: He interpreted the behaviour of the Germans using the values of his own culture.

3. **Question:** What Chinese behaviours and values are expressed here?

Answer: Forms of behaviour: burn victims, Values: believe in gods and spirits, hierarchy and politeness

Cultural Dimensions (120 minutes)

26. Clarify that the focus of the following section is to describe some fundamentally different values, which according to the cultural anthropologists differentiate cultures from one another. The most famous researchers in this field are Hall, Hofstede and Trompenaars. They have tried to classify cultural differences with

the help of a system of categories and have tried to explain how intercultural exchange can lead to misunderstandings.

27. Explain that the three systems of categories complement one another and at times overlap. It is not about deciding in favour of one category or the other, but instead is about using the relevant dimension in order to interpret a particular situation.
28. With the help of **Transparency 5, “Orientation Systems for Classification of Intercultural Differences”**, explain the different dimensions of Hall, Hofstede and Trompenaars. Explain briefly the meaning of each category according to the **Basic Fundamentals 2-4 “Edward T. Hall”, “The 5-Dimensional Model according to Geert Hofstede”** and **“Trompenaars: The Basis of Cultural Differences”**. Let participants find examples for each category. Possible examples:

Edward T. Hall
<p>High Context - Low Context: Viewing criticism objectively or taking it personally</p> <p>Relationship to time: Planning in well-defined periods of time or timeframes</p> <p>Relationship to space: Feeling of personal space or placement within the space</p>

Geert Hofstede
<p>Power distance: Relationship towards authority, hierarchical or democratic style of leadership</p> <p>Individualism versus communitarianism: Relationship between the individual and society, family, company and/or group</p> <p>Masculinity versus femininity: Ideas of success, size, quickness and decisiveness compared to ideas of social obligations and quality of life</p> <p>Avoiding uncertainty: The way one deals with uncertainty and conflict (rules, laws, plans, insurance)</p> <p>Long-term versus short-term orientation: The Chinese leased Hong Kong for 99 years to the British, an extremely long-term orientation</p>

Fons Trompenaars
Universalism versus particularism: Obligation to follow the rules versus obligation to individuals
Individualism versus communalism: Self-actualisation or dependence on the community
Neutral versus emotional: Controlling or showing emotion
Specific versus diffuse: goal-oriented and direct approach to others versus the importance of environment and relationships for communication
Performance versus perception: Recognition for delivering performance or through ascribed status
Differing concepts of time: Long-term or short-term oriented, polychronic or monochronic
Differing perceptions of the environment and one's surroundings: Adaptation to external influences or controlling external influences

29. Now explain why you do not wish to discuss the research results with the evaluation of the individual countries. Explain that the results are already outdated and that cultures have changed rapidly in recent years. Explain why it is important to first be conscious of the fact that there are differences in individuals' value scores. Clarify that you will now select some of the more important categories to elaborate on as an example.

Examples:

- particularism - universalism
- collectivism - individualism
- affective/emotional - neutral
- high context - low context (diffuse-specific)

Individual placement within the Dimensions (3 hours)

30. Stress that the following case studies describe situations which are most likely viewed as a form of conflict and which do not always have a clear answer. It is particularly interesting in such situations to see which solutions the participants are partial towards. Distribute **Worksheet 4 "Case Studies for Self-Evaluation"**.

31. Divide the group into smaller groups and give them 10 minutes to discuss the first question from **Case Study 1 "The Car and the Pedestrian"**.

32. Ask the groups which of the categories described above is exemplified in this case study.

Answer: particularism - universalism

33. Lay out a scale with cards numbered from 1-10 on the floor. 1 stands for extreme particularism, 10 for extreme universalism. Ask the participants to

stand up and physically position themselves on the scale according to their individual perspectives. Let the participants discuss whether they tend more towards following the rules, or whether they tend to evaluate each situation individually.

34. Discuss what the most negative aspects of following the rules to an extreme could be, and then discuss the positive side of that perspective. Then ask the group to discuss the positive and negative aspects of a particularistic perspective.

Possible answers could be:

	Particularism	Universalism
Positives	personal, human	fair, reliable, foreseeable
Negatives	corrupt, unfair	inhuman, rigid

35. Refer to the “**Globalisation & Ethics Module – Transparency 1 and 2**” and discuss how different value positions can affect business practices (i.e. contracts, company visits and negotiations).

36. Discuss Case **Study 2 “Self-Realisation”**.

37. Ask the group which of the categories described above is exemplified in this case study.

Answer: individualism – collectivism.

38. Lay out a scale with cards numbered from 1-10 on the floor. 1 stands for individualism and 10 for communalism. Ask the participants to stand up and physically position themselves on the scale according to their individual perspectives. Do they feel more individualistic, or do they prefer to be a member of a community or group?

39. Discuss what the most negative aspects of an extremely communal perspective could be and then the positive side of that perspective. Then ask the group to discuss the positive and negative aspects of an individualistic perspective.

Possible answers could be:

	Collectivism	Individualism
Positives	humanitarianism, warmth, team spirit/solidarity	self-reliance, performance/ability, individual ideas, competitiveness, individual responsibility
Negatives	no courage to think independently, no individual responsibility, self-abandonment	competition, cold-heartedness, egocentric

40. Discuss how different value positions in this area can affect business and company practices (i.e. personnel management, negotiations).

41. Discuss **Case Study 3 “Discussion”**.

42. Ask the group which of the categories described above is exemplified in this case study.

Answer: affective (emotional) - neutral

43. Lay out a scale with cards numbered from 1-10 on the floor. 1 stands for affective and 10 for neutral. Ask the participants to stand up and physically position themselves on the scale according to their individual perspectives. Ask the question: “Do you tend to show your emotions or do you prefer to control them?” Explain once again that the purpose of this exercise is to find out whether emotions tend to be shown to whether they are withheld.

44. Discuss the positive and negative aspects of an extremely emotional demeanour. Then ask the group to discuss the positive and negative aspects of a neutral position.

Possible answers could be:

	Affective (emotional)	Neutral
Positives	honest, authentic, spirited	polite, unassailable, composed
Negatives	emotional, hurtful	dishonest, obscure, closed

45. Discuss how different value positions in this area can affect business and company practices (i.e. personnel management, negotiations).

46. Finally, discuss **Case Study 4 “Company visits”**.

47. Ask the group which of the categories described above is exemplified in this case study.

Answer: diffuse - specific

48. Lay out a scale with cards numbered from 1-10 on the floor. 1 stands for diffuse and 10 for specific. Ask the participants to stand up and physically position themselves on the scale according to their individual perspectives. Ask the question: “Do you prefer direct, goal-oriented communication or is it important to consider the context of the communication?”

49. Discuss the negative effects and positive aspects of an extremely diffuse perspective. Ask about the positives and negatives with regards to direct (specific) communication and taking a goal-oriented approach with others.

Possible answers could be:

	Diffuse (high context)	Specific (low context)
Positives	personal, human	logical, goal-oriented, objective
Negatives	long-winded, subjective, corrupt	too direct, impersonal, cold

50. Discuss how different value positions in this area can affect business and company practices (i.e. personnel management, negotiations).

51. In summary, emphasise what the exercises and case studies were designed to show: There is never just one right answer. Depending on one’s culture and value perspective, the same facts can be viewed and understood in an entirely different way.

Case studies: (if no homework, 90 minutes)

52. At the end of the day, distribute **Worksheet 5 “Case Studies”** and ask the participants to complete the following assignment by the next day. If there is not enough time available, this case study can be discussed in small groups during the training.

The correct answers are:

Case 1: power-distance

Case 2: specific versus diffuse

Case 3: individualism versus collectivism

Summary (15 minutes)

At the end, ask the participants what they perceived to be the most important conclusions and realizations from this module. Once again summarise the ideas:

- Each person carries a model for thinking, feeling and acting, which he/she has learned in life. These models differ depending on which country the person is from, which social class he/she belongs to, one's gender or one's age. This “collective programming of the spirit” is referred to as culture. Culture distinguishes us as a group member and also from people in other regions of the world.
- Each person belongs to different cultures or groups, which means that similarities and differences can be recognized on many different levels. People are inherently intercultural.
- Culture is learned and not inherited.
- Culture is a process which is constantly in a state of change.
- Every society is confronted with the same basic questions but their solutions to these questions are different.
- Hall, Hofstede, Lewis, Trompenaars and others have developed classification systems which serve to show the varying value scales of different cultures.

There is more than one truth. “Many roads lead to Rome.” Each person perceives the world through his/her own “cultural glasses.”

Recommendation

This module is a basic building block. If you have limited time, you can choose 2 or 3 categories from Trompenaars and cover them by giving examples.

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