



Education and Culture DG

Lifelong Learning Programme

# SUPERVISOR'S AND COACH'S MANUAL FOR WORK WITH MULTICULTURAL GROUPS



Published by  
Ingeborg Luif and  
Elisabeth Alder - Wuerrer  
for the Grundtvig Partnership  
2009 - 2011  
ESCME - Educating Supervisors and  
Coaches for Multicultural Europe



# SUPERVISOR'S AND COACH'S MANUAL FOR WORK WITH MULTICULTURAL GROUPS

Published by  
Ingeborg Luif and  
Elisabeth Alder - Wuerrer  
for the Grundtvig Partnership  
2009 - 2011  
ESCME - Educating Supervisors and  
Coaches for Multicultural Europe

## Impressum

### PUBLISHER:

Ingeborg Luif  
Elisabeth Alder-Wuerrer  
for the Grundtvig Partnership  
Educating Supervisors and Coaches for Multicultural Europe  
[www.escme.eu](http://www.escme.eu)

### PARTNERS:

ÖAGG - Österreichischer Arbeitskreis für Gruppentherapie und Gruppendynamik, Austria, <http://www.oeagg.at>  
Клуб на историка, Historian's Club – Veliko Turnovo, Bulgaria  
ISZ Management Centrum, Czech Republic, <http://www.isz-mc.cz>  
Dictum Koolitus OÜ, Estonia, <http://www.dictum.ee>  
INC Training & Consulting, s.r.o., Slovak Republic, <http://www.inctrainconsult.eu>

### AUTHORS:

Elisabeth Alder-Wuerrer, [sissi.alder@gmail.com](mailto:sissi.alder@gmail.com)  
Maria Goldmann-Kaindl, [mariagk@aon.at](mailto:mariagk@aon.at)  
Vanya Ivanova, [vanya\\_ei@yahoo.com](mailto:vanya_ei@yahoo.com)  
Petr Kallista, [petr.kallista@expertcallisto.com](mailto:petr.kallista@expertcallisto.com)  
Libor Klenovský, [lklenovsky@yahoo.com](mailto:lklenovsky@yahoo.com)  
Ingeborg Luif, [info@ikluif.at](mailto:info@ikluif.at)  
Kaupo Saue, [kaupo.saue@creates.ee](mailto:kaupo.saue@creates.ee)  
Jana Špániková, [spanikova@fedu.uniba.sk](mailto:spanikova@fedu.uniba.sk)  
Violeta Stoycheva, [violetvt@gmail.com](mailto:violetvt@gmail.com)  
Vratislav Strnad, [strnad@isz-mc.cz](mailto:strnad@isz-mc.cz)  
Signe Vesso, [signe@dictum.ee](mailto:signe@dictum.ee)

© All rights remain with the authors of the articles and exercises.  
ISBN: 978-3-200-02335-2

English proofreading: Stephan Stockinger

Published in Vienna 2011

Number of copies: 100

*This paper will be published additionally on the ESCME web page [www.escme.eu](http://www.escme.eu) and on the web pages of the partners.*

*The perspectives of the authors do not necessarily reflect those of the ESCME Partnership; however, for the purposes of authenticity, learning, and sharing we would like to present their insights.*

*This project has been funded with support from the European Commission. This publication reflects the views only of the authors, and the Commission cannot be held responsible for any use which may be made of the information contained therein.*

## TABLE OF CONTENTS

<b>GENERAL INTRODUCTION – ELISABETH ALDER-WUERRER.....</b>	<b>7</b>
<b>MULTICULTURAL EUROPE – VIOLETA STOYCHEVA AND VANYA IVANOVA.....</b>	<b>10</b>
<b>CREATING A COMMON WORLD – LIBOR KLENOVSKÝ.....</b>	<b>13</b>
THEORETICAL ASSUMPTIONS .....	13
I. GETTING CLOSER .....	13
II. BUILDING A COMMON WORLD .....	15
III. CONCLUSION .....	16
<b>CULTURE THEORY FOR SUPERVISION AND COACHING – ELISABETH ALDER-WUERRER ....</b>	<b>18</b>
I. THE ROLE OF THEORY IN TEACHING SUPERVISION .....	18
II. CULTURE DEFINITION ACCORDING TO EDGAR SCHEIN .....	18
III. FROM CULTURE TO DIVERSITY .....	19
IV. INTERCULTURAL COMMUNICATION .....	20
V. INTERCULTURAL COMPETENCE AND INTERCULTURAL SENSITIVITY.....	21
VI. DEVELOPMENTAL MODEL OF INTERCULTURAL SENSITIVITY.....	22
VII. CULTURAL ADAPTION .....	24
BIBLIOGRAPHY .....	25
<b>GESTALT-APPROACH IN INTERCULTURAL SUPERVISION – INGEBORG LUIF .....</b>	<b>26</b>
<b>ORGANIZATION AS A GOOD STORY – FOR WHOM? – VRATISLAV STRNAD .....</b>	<b>28</b>
I. ARCHITECTURE OF NARRATIVE GROUP PROCESSES.....	28
II. DESIGN OF NARRATIVE COACHING AND SUPERVISION .....	28
BIBLIOGRAPHY .....	30
<b>ONE POSSIBLE APPLICATION OF PROCESS WORK – A MODEL FOR SUPERVISORS TO SUPERVISE MULTICULTURAL TEAMS – KAUPU SAUE.....</b>	<b>31</b>
I. SOME INSIGHTS.....	31
II. SOME BASICS OF PROCESS WORK (PW).....	31
III. SOME GUIDELINES FOR THE MODEL .....	32
<b>COUNSELING AS A PHENOMENON OF HUMAN INTERACTION – JANA ŠPÁNIKOVÁ.....</b>	<b>35</b>
MULTICULTURAL COUNSELING .....	36
BIBLIOGRAPHY .....	37
<b>EXERCISES.....</b>	<b>38</b>
COMING INTO CONTACT – CONSTELLATIONS.....	39
MINI LAB – CULTURAL INTRODUCTION .....	41

APPRECIATIVE EYE .....	44
HISTORY OF THE COMPANY - TELLING A STORY .....	46
MY PERSONAL VALUES, PREJUDICES AGAINST OTHER COUNTRIES .....	47
PROCESS OF CULTURAL ADAPTION .....	49
ON THE MULTICULTURAL PLAYING FIELD – WORKING WITH THE INNER TEAM .....	51
INTERCULTURALITY AS A MEETING WITH THE UNKNOWN .....	53
MY LIFE WITH OTHER CULTURE(S) .....	56
TRANSFER UNIT – LEARNING .....	59
<b>AUTHORS .....</b>	<b>62</b>
Elisabeth (Sissi) ALDER – WUERRER, Slovak Republic.....	62
Maria GOLDMANN-KAINDL, Austria .....	62
Vanya IVANOVA, Bulgaria.....	62
Petr KALLISTA, Czech Republic .....	62
Libor KLENOVSKÝ, Slovak Republic.....	62
Ingeborg LUIF, Austria .....	62
Kaupo SAUE, Estonia .....	63
Jana ŠPÁNIKOVÁ, Slovak Republic.....	63
Violeta STOYCHEVA, Bulgaria .....	63
Vratislav STRNAD, Czech Republic.....	63
Signe VESSO, Estonia .....	63

## GENERAL INTRODUCTION – ELISABETH ALDER-WUERRER

Due to migration processes and globalization coaches and supervisors as well as their clients, i.e. managers and social workers, are experiencing an increasingly multicultural world. Organizations demand employees to be able to communicate and work with and in other cultures.

Supervisors and coaches support clients in coping with the challenges of working life. Their work is therefore heavily influenced by these new developments and trends in society. The standard education for coaching and supervision thus far did not focus on the topic of cultural awareness.

When supervising teams, it always was necessary to start a dialogue between different points of view and ways to see the world. Multicultural teams bring new possibilities and chances but also new challenges. Consciously using these differences in a constructive way can bring many advantages for supervision and coaching. But cooperation and reflection are necessary to reach deep understanding, which is the basis for making use those advantages. Reflecting on this process in supervision or coaching helps people to reach this goal faster.

Migrants and expatriates have to undergo a complex cultural adaption process. Supervisors and coaches need cultural awareness and knowledge about the process of cultural adaption to be able to assess situations and to assist their clients in being successful in a globalized world.

Migrants and expatriates also have to cope with changes in their daily life. In another country thousands of things are different than at home – from “Where are stamps sold?” to „How to communicate with my boss?“

This situation motivated me to look for a way of including cultural awareness in the education of supervisors and coaches. After looking into the possibility of launching a Grundtvig partnership, I started to contact my friends and colleagues all over Europe and I was able not only to convince them but to get them enthusiastic about the topic.

In February 2009 the ÖAGG from Vienna, the ISZ-Management Center from Prague, the Dictum Koolitus OÜ from Tallinn, the Historian’s Club – Veliko Turnovo and the INC Training & Consulting, s.r.o. from Bratislava applied for a Grundtvig partnership together.

In autumn 2009, the members of the Grundtvig Partnership “Educating Supervisors and Coaches for Multicultural Europe” (ESCME) set out on a learning journey to improve cultural awareness in the education of supervisors and coaches and to initiate supervision for teachers in Bulgaria.

In the first meeting in Bratislava members of the core team met to get organized and exchange their points of view about the partnership as well as the diverse definitions of supervision and coaching used in their countries, and engaged in first exercises concerning the topic.

After that, four one-day-workshops followed in which we worked with different groups to test, improve and create workshop designs and methods and to develop ourselves further by gathering experiences in cooperation and communication and reflecting on them. After each workshop meetings of the partnership took place in which the basic design of the following

workshop was discussed and decided upon. Feedback, reflection, discussion and exercises also took place in these meetings.

More information about the workshops can be found under <http://www.escme.eu/activities.html>

In spring 2010 we met in Veliko Turnovo (Bulgaria) to engage in group supervision with members of the Historian's Club – Veliko Turnovo – an association of history teachers and member of the partnership. There the topic was language. Supervision was given in German with translation and in Russian (neither mother tongue of the supervisor nor of the group). Each group was observed by international guests – some of them speaking the language used, and some of them not. At that time our biggest surprise was how much can be observed by someone who does not speak the language. Unfortunately our Czech colleagues could not join us because their flights had been cancelled due to the volcano eruption in Iceland.

In summer 2010 all partners met in Tallinn (Estonia). The common goal of all three parallel workshops held there was to learn and practice how to work with one's own prejudices and the prejudices of others in a constructive way. The participants were international guests as well as members of the Estonian Association for Supervision. The core team experienced its storming phase in Tallinn, which was essential for the teambuilding.

In autumn 2010 we worked in Prague (Czech Republic) with Czech supervisors, coaches and students. Again three parallel workshops took place:

„Two Cultures“ (based on an intercultural game - BaFa' BaFa' ©Simulation Training Systems)

“How to Create the “Third Culture””

”Prejudices in Intercultural Context II”

In late winter 2011 we met in Modra (Slovak Republic) and worked on the process of cultural adaption together with supervisors, coaches and their clients living in Slovakia as well as with international guests from the partner organizations. Again this was done in three parallel workshops:

“My Life with Other Cultures”

“Process of Cultural Adaption”

“Following Bennett's Map of Cultural Adaption – a Discovery Journey”

The main topic of the core team meeting in Modra was the planning of the advanced training in Vienna, as well as planning the work to be done to finalize the partnership.

In May 2011 the “advanced training seminar” (Fortbildung) for supervisors and coaches was held in Vienna for two days. This time three workshop units were given in a series to secure that all students went through the same process. Only during the last, fourth unit there was a choice between three parallel workshops. The participants of the seminar were Austrian supervisors and students of supervision as well as international guests – altogether about forty people. The documentation of the seminar can be found on <http://www.escme.eu/activities.html>



After the seminar a round table was held with the representatives of Austrian companies and institutions who have a need for supervision of multicultural teams, feedback was shared and the finalizing of ESCME partnership was planned.

In Modra and in Vienna most workshops were held by multicultural trainer teams – two persons per team in Modra, three persons in Vienna. That cooperation might have contributed to the feedback we got from students and participants of the round table meeting our group in Vienna: “It is clear to see now that the ESCME partners form a team.” In the future, the partner organizations will also exchange information among themselves for relevant activities and invite lecturers from the other organizations for conferences, seminars and trainings.

The partners from Austria, Estonia, and the Czech and Slovak Republics will include experiences, designs and methods from this learning journey into their education programs and training activities.

For the teachers in Veliko Turnovo, the seminar in Bulgaria was the starting point for regular supervision, which was conducted during this partnership and will continue in the future.

We are happy and satisfied that we have reached our goal, and we definitely want to continue working together in one way or another – the learning journey goes on. This booklet is meant for all supervisors, coaches, consultants and trainers who want to join us on this learning journey.

## MULTICULTURAL EUROPE – VIOLETA STOYCHEVA AND VANYA IVANOVA

In the treasury of legends about the early history of the Bulgarians there is a parable of the fragile stick that anyone can break, and a bundle of sticks which cannot be broken. This legend is not "uniquely Bulgarian." Such mythological stories are found in other nations as well. The repetition of the symbol points to the pervasiveness of the desire for unity. There is such a parable for Europe too. It is called the "European Idea". The dream of a united Europe without borders accompanies the history of the old continent from the Middle Ages until now. And every age finds Europe in the mirror of its own identity.

The name "Europe/Europa" originates in Ancient Greek mythology. According to the legend, the beautiful daughter of the Phoenician king Agenor, Europa, was abducted by Zeus, disguised as a white bull. He took Europa to the island of Crete where she gave birth to his three sons - Minos, Radamant and Sarpedon. The name of King Minos is connected with early Mediterranean civilization. And Europa's ride on the white bull creates the mythical link between Ancient Egypt and Ancient Greece. The Greeks are the ones who began to use the name "Europe" for the territory that is situated West of the Aegean Sea, to distinguish it from their old lands of Asia Minor. Using the Assyrian word "Erebus", meaning "West" allows one to look for symbolic meaning in etymology, placing in contrast to Asia ("the land of Sunrise") and Europe ("Land of Sunset").

The geographic concept of Europe usually competes with the ideas of Europe as a cultural community, as the area of European civilization is more often determined by cultural benchmarks. A beneficial role among these lies in the concept of "Christendom." It is supplemented by patterns and practices of ancient culture, Roman law and the imperial idea, and thus creates a sense of community which became the basis of the idea of a united Europe. The central role of Christianity in medieval society presupposes religion as a unifying force, capable of ensuring the institutionalization of European unification in the political structure. The concept of Europe as Christendom in the 16<sup>th</sup> century is gradually replaced by the understanding of Europe as a combination of sovereign states whose relations are determined by the principle of the balance of power. The Age of Enlightenment incorporates the dream of a united Europe as part of the intellectual effort to establish a perfect social order, and the Revolutionary era gives birth to the modern project of Napoleon to establish hegemony over the continent and its unification. In opposition to European unification we see the theories of Germaine de Stahl and Benjamin Constant, demanding the preservation of cultural diversity as an immanent characteristic of a "European cultural republic." The Congress of Vienna and the Metternich Scheme (Concert of Europe) launched a European consensus model. The rise of nationalism in the 19<sup>th</sup> century gives a new interpretation of the idea of a united Europe in line with the modern nation-state concept and theme of "United States of Europe", launched by Victor Hugo in 1849, and refers to a certain limit to

military nationalism and the decline of Europe. The idea of European unification gains a new dimension during the Second World War. The creation of the Council of Europe on May 5, 1949 is seen as a turning point for New Europe, where the political union of nations is based on the principles of the Universal Declaration of Human Rights. Thus, exactly this Council of Europe outlines the common borders of future European integration. In terms of the ongoing Cold War, however, instead of a European federation there came the economic unification of Western countries. The division of the continent had lasted nearly half a century by the time of the "velvet revolutions" in the late '80s and the collapse of the communist system. By signing the Maastricht Treaty the idea of promoting European integration was affirmed and the European Community began to open up to Central and Eastern Europe. Step by step, the European Union is attempting to build the dream of Europe without borders. Today the idea of Europe as a political, economic and monetary union is associated with the new policy of collective responsibility based on post-national citizenship. The European Union brings together 27 countries with a total area of 4,325,675 square kilometers and over 450 million people belonging to different nationalities, speaking different languages and having numerous regional cultural differences. The dynamics of constantly adding new colors to the European cultural rainbow enrich the existing diversity and at the same time create desire for "unity in diversity" and intercultural dialogue.

The problem of cultural and linguistic diversity of the continent, which is reflected in intercultural dialogue, implies two things: on the one hand, it creates dynamic communication whose advantages are manifest in the mutual enrichment of spoken cultures and the exchange of experience by comparing the different social practices and mixing traditions, thus creating new bonds of identity and intercultural interaction. On the other hand, a multicultural society is more complex in nature. In order for the social richness that is created to survive, the society must consistently apply the principles of tolerance, understanding, respect and mutual recognition, thereby reducing the risk of conflicts based on prejudices, fears and stereotypes. All this demands specialists from different fields to address the need for intercultural competence as a bridge to coexistence in a multicultural Europe.

The intercultural competence as a set of skills is related to interiorization of multiculturalism as a value in the minds of the individuals, to transformation of the requirements of the outside world due to inner conviction, and to achievement of intercultural awareness. The formation of intercultural competence involves learning about the cultural interactions in historical and contemporary terms, the process of globalization and new migration waves, the legal aspects of integration, the specificity of religious and ethnic differences, the combination of different cultural patterns and so on. This process also includes acquiring skills for the implementation of intercultural contact, for understandable communication with people whose first language is not the language of the teacher, the supervisor or the business partner, and who have different norms and values than those considered traditional in another country. Even more relevant is the ability to resolve intercultural

conflicts, a condition for which is the accumulation of practical experience in establishing contacts with representatives of different ethnic and religious groups. All this requires additional training to work with "different" children and adults, including people with disabilities, which are indispensable because the multicultural environment in educational institutions as well as in the systems of social work and business is now inevitable - and not just in terms of traditional ethnic minorities, but also regarding migrants and refugees.

Thus the project "Educating Supervisors and Coaches for Multicultural Europe" is very timely and possesses innovative character by addressing the demands of the diverse modern-day European society and showing possible ways of understanding ourselves better and cope with the challenges of globalization.

# CREATING A COMMON WORLD – LIBOR KLENOVSKÝ

## THEORETICAL ASSUMPTIONS

The phenomenological approach of Husserl's follower Heidegger (1972), called fundamental ontology, sees a human being not as a subject standing against the outside world - as an object of its activity - but as a being of whom the outside world is an integral part.

We may therefore describe our being as relating to individual aspects of the world and to the world as a whole. Instead of static definitions of what is a human, we find a dynamic description of what a human is, i.e. what he/she does, what and how he/she relates to. Such statements about a human are dynamic, as they place emphasis on his being as a process determined by a more or less stable, typical way of existence of an individual, as well as by a dynamic evolution and sudden changes.

An important component of the world which constitutes a human existence is 'being with', i.e. relating to and looking for meanings of the world together with other people. A human first learns to understand himself by means of other people, in the process of his education by his parents and other significant adults. The concept of 'being with' also includes the term culture.

The cultural anthropologist Clifford Geertz (2000) refers to Max Weber's metaphor about a human as an animal hanging in a spider's web of meanings, while he considers culture to be this spider's web. This means that culture is created by jointly shared meanings of all social expressions. To understand a certain culture means to be able to interpret these expressions – to be able to attribute to them the meanings that the people who have grown up in that culture do. Similarly to learning a foreign language, we also need to know the "language" of the particular culture – the system of values and meanings as well as the rules by means of which meanings are communicated.

A special way of 'being with' is 'being with' which individuals living in a multicultural environment experience. Nowadays people often meet foreigners from different cultures. They communicate and work together. As they cannot rely on a common culture, they learn how to understand each other – and it was the reflection of this process which was the aim of the Grundtvig Learning Partnership entitled "Educating Supervisors and Coaches for Multicultural Europe (ESCME)", carried out from 2009 until 2011.

At its meetings, the learning community followed a structured program containing games, technical procedures and theoretical approaches in coaching; at the same time it reflected on strategies used for overcoming cultural, e.g. also language, differences of its members.

## I. GETTING CLOSER

As the meetings of an international team also included a workshop for visitors of different countries, it was possible to watch the process of participants getting closer at each of the weekend meetings. 'Getting closer' may be described as a process when worlds of individual

groups strange to each other start to blend together and people start to create common meanings.

This process may be facilitated in many ways, enabling the use of a complex approach to human communication applied in phenomenological approaches. They try to find the meaning of not only the verbal communication, but of the overall expression of people in socially defined situations. It is thus supposed that emotions, non-verbal communication and behavior express something which may be said in words, i.e. they are lingual in their nature (Gadamer, 1986).

The mood of the participants plays an important role. In the concept of existence in the world of mood they are not something accidental which is not supposed to be taken seriously, but are instead fully meaningful. With their mood, individuals experience a particular relation to a certain phenomenon which they encounter. In their mood, they interpret this relation as pleasant – unpleasant, exciting – boring, etc. The mood thus already represents communication, communication which is understandable and available also in the culture of a diversified group composition. To be more particular, initial worries about insufficient abilities to communicate in a foreign language, which prevent people from communicating in a multilingual environment, could be overcome at the first meeting by using humor which lightens negative emotions and lowers the tension. If group-leaders laugh at their own linguistic imperfections, this mood is also transferred to other group members, which makes them ignore their barriers and communicate with foreigners directly, even with stylistic mistakes.

Apart from working with moods, the recommendation to use more non-verbal communication, i.e. using mimics and gestures, proved to be useful; communication which is internationally understandable in the European cultural environment, yet less frequently used with the exception of Southern Europe. When communicating in an unknown language environment without an interpreter, non-verbal communication represented a significant part of communication among the project participants.

Another important component of communication in an initially culturally heterogeneous group is common activities. It proved to be a great advantage for a group leader who had to deal with unknown people from different language environments to engage in a get-acquainted activity in a large group: it is a way of quickly establishing personal contact with group members. The significance of common activities lies in the fact that the group more quickly begins to create a common world in which individuals are significant for the whole. On the other hand – during a socio-dramatic treatment of a cooperation problem of employees of different cultures in one company, a group of pensioners formed which was excluded from common activities and it was the only group which could not overcome cultural prejudice towards others.

Common world means creating a specific cultural context, a kind of “third culture” which is a solution for maintaining one’s cultural differences on the one hand and to share common meanings with others on the other. This is true not only for members of a cultural minority but also for a majority society: if it really is to admit foreigners, that will also change the society itself.

Overcoming communication barriers is related to the phenomenon of power. We may observe how power is related to communication during communication using an interpreter.

The act of simultaneous interpreting in itself, where the interpreter alone decides in what way he/she will interpret an idea and what information he/she will choose to interpret, determines a position of strength for an interpreter in a group. We have said that creating common worlds also means creating common meanings. That becomes true when we interpret statements. As an interpreter has a privileged position in this process, he/she may easily replace a group leader who may, without the interpreter's efficient help, lose control over the course of events in the group. It is therefore important that an interpreter in a heterogeneous group is trained to cooperate with group leaders. The best case is to do without an interpreter, to use all the above-mentioned communication components to support verbal communication – and on a more distant horizon, to learn foreign languages. In this way neither a group leader nor the group members will lose control over the social situation, but instead become empowered to communicate independently.

## II. BUILDING A COMMON WORLD

The ESCME partnership community created a heterogeneous team regarding nationalities, and it managed direct communication of everyone with everyone without an interpreter's help (the communication system was developed spontaneously, so it was not necessary to have a permanent member in the role of an interpreter), though we sometimes needed interpretation services when working with participants in our workshops.

At one of our workshops we had a conflict resulting from a different interpretation of the project concept. It was found that different interpretations of main group topics are a source of the conflict: different meanings attributed to the common world spoil its integrity. It is therefore necessary to spend more time to elaborate a common interpretation of main topics.

In one of our group exercises the aim was to create a "European map" of places of birth of group members and of a selection of alternative places of birth ("where I would like to live if I had to move") in a common European space. Several people said after the termination of the exercise that creating a common world in the form of a game is an efficient way of cultural coming-together as it establishes and emphasizes common meanings, while differences shrink back.

The more the linguistic problems receded, the more common cultural elements came forward. We found out that at least within the European cultural area to which we all belong there were no cultural prejudices shown which we could talk about in the group. We discussed the fact that when creating a cultural identity, we may overestimate the role of a language and underestimate other facts. Our multiculturalism was based on belonging to a nationality. Perhaps it is just the ongoing fascination with national cultures (typical just for Europe) that makes us forget other ways of creating and sharing a common world.

In our case the "other way" resulted from the fact that our members are generally from helping professions. People in helping professions know the same professional authorities which influence their professional lives. They are more open towards other people and tolerate differences more, and they share similar working methods. There are individual differences in their ideological approaches to work; however, these are not conditioned by their national identity. Joining cultural differences exclusively with the phenomenon of a

language and nation may be typical for modern Europe which 200 years ago experienced national revivals. Nevertheless, people may also create a common world on the basis of religion, profession or social ranking.

On the other hand, common national resentments create common topics for discussions (e.g. occupation by the former Soviet power sometimes brought together in discussions those who experienced it); so the national identity aspect has a certain impact indeed.

The process of creating a common world may be simulated in games of the BaFa' BaFa' type. The process of creating a simulated culture plays out depending on how its individual elements are compatible with their own culture. Those which are incompatible are less adopted; participants find them more difficult to play. Performers ignore them more often (e.g. Czech women found it difficult to authentically simulate an asymmetric position towards men, so some of them ignored expressing this position). It would be useful to verify this knowledge when exploring authentic acculturation processes.

When observing a "strange" culture, the participants watched the distribution of power in the social system, the system of values and the symbolic as well as the emotional communication. They observed and evaluated a "strange" culture on the basis of their previous experience and prejudice of their original culture. In discussions they called this phenomenon "personal filters". To a certain extent, these distort the understanding of a strange culture and so it is necessary to be aware of them – they are the famous "Husserl's glasses" which must be cleaned from time to time so that we could see strange worlds "from the inside" – with meanings attributed to them by their members. At a different occasion we could also see "propaganda filters" of a tendentious selection of information on the state machinery of the former communist country: a Bulgarian historian only learnt about the true attitude of Czech nationals towards the occupation of Czechoslovakia by the Soviet army in 1968 during one of our workshops when people were discussing a photo of this event.

The participants in the game expressed both positive and a negative discrimination. The discrimination was based on the attitude towards their own culture: positive discrimination was related to a critical judgment about one's own country, while the negative discrimination was related to a feeling of one's own national superiority.

A potential role in the practical coping with interculturalism by adults is also played by the community in which the individual grew up as a child: in a game focused on intercultural coping strategies there appeared a hypothesis that an early childhood education in a culturally heterogeneous environment creates a precondition for an individual to adapt to strange cultures more easily in their adult age.

### III. CONCLUSION

1. Eradicating communication barriers in a culturally diversified group does not mean eradicating borders of a cultural identity. Although the project members created a "third culture" in their teams, at the same time they stuck to their original identities (though these were not as culturally different as it may seem). It may have been precisely the strong cultural identity that enabled a mutual adaptation. The Grundtvig Partnership did not end in cultural blending, but in creating a common world.



2. Practical experience shows that we cannot bind cultural diversity exclusively to the language and nation. We should not underestimate the impact of a professional group or a membership in a different social group on creating a cultural identity.

In conclusion we may say that creating a common world can be facilitated in a group in some way: members of culturally heterogeneous groups may be trained to understand cultural differences and to be able to create a “third culture”. Education of small children in order to be able to cope with social relations in a culturally diversified environment is a special topic (however, it is beyond the scope of the ESCME Project).

# CULTURE THEORY FOR SUPERVISION AND COACHING – ELISABETH ALDER-WUERRER

## I. THE ROLE OF THEORY IN TEACHING SUPERVISION

In the education of supervisors and coaches there has to be room for three main areas: teaching/lecturing (Wissensvermittlung) – instruction in self-reflection (Anleitung zur Selbstreflektion) – guidance by educators to acquire practical experiences (Praxisanleitung). (Rappe Giesecke 2009, p 32 – *translation Alder*).

Theory provides basis and vocabulary for self-reflection and reflection of supervision processes as well as guidance for practice.

In our ESCME workshops and the advanced training seminar some theory was used to give a framework for analyzing and understanding situations and to decide on further actions. This way theory is used as a map for orientation in situations that are new and sometimes ambiguous.

## II. CULTURE DEFINITION ACCORDING TO EDGAR SCHEIN

All groups, organizations and social systems have to cope with external and internal problems and challenges and in reacting to them develop their own culture.

*“Culture is a pattern of shared basic assumptions learned by the members of a group in solving their external problems of survival in the environment and their internal problems of integration that work well enough to be taught to new group members as the correct way to perceive, think about and feel about all aspects of their daily life.*

*Once shared assumptions exist they function to provide meaning to daily events, make life predictable, and, therefore, reduce anxiety.”* (Schein 2002)

So culture includes all the successful ways to cope with problems and challenges from the past internally and externally – and it changes mostly slowly adapting to new challenges. This leads to an attitude that values culture as a “success story” - a proven algorithm to solve problems of the past – and on the other side stresses the necessity for further development based on the challenges and problems of the present and the future.

Culture can be observed on three levels. The outer level of culture Schein calls artifacts. Artifacts are what one can observe i.e. actions, looks, clothes, space, relations, jokes, stories, tools, rituals, structures of communication, language, rewards and punishments.

Underneath the level of artifacts the level of espoused values is to be found. This comprises how people answer when they are asked the magical WHY questions. Why they are doing the things they do, exactly the way they do them. Why are situations the way they are? Why, for instance, are houses built the way they are built? Why is something considered to be funny or impolite? Why are laws and regulations the way they are? Using the why-questions philosophies, strategies, values and belief systems can be explored.

On the deepest level of culture „basic assumptions“ are to be found. These basic assumptions of a culture are not easily detected – the ones who share them consider them

the only way to think – and therefore are not aware of them on a conscious level. (Schein 1992, p 16 ff)

Non-members of the culture can only observe the artifacts and try to explain them using their own basic assumptions.

Typical basic assumptions concern topics like the „normal“ distance between two people which is considered to be appropriate and not offensive. This varies quite a lot between northern and southern Europe. Another topic is what a "normal" relationship looks like, e.g. between parents and children, manager and employee, husband and wife.

To understand a culture and to be able to act and communicate successfully in it, it is necessary to detect these basic assumptions which most people at home in a culture are not conscious of.

Supervision of multicultural teams and groups can be a place to explore cultures together in a reflective dialogue. The supervisor helps to realize that different ways of seeing situations exist and gives time and security to explore the sometimes contradicting espoused values and basic assumptions of the participants. That means always working with more than one culture. It is not only the migrant or expatriate who has basic assumptions and values. To make the other members or the team aware of their basic assumptions and values is a major theme of supervision. Cultural awareness includes awareness of one's own culture.

Especially in the case of conflicts and in the storming phase of teams, Schein's culture model provides guidelines for working. The first step is describing the situation on the level of artifacts without trying to explain or judge based on one's own values and basic assumptions. The next step is to go to the why-questions. "Why are you doing the things the way you do them?" for one partner, and "Why are you experiencing the things the way you experience them?" for the other. This step includes a lot of self-reflection; it takes time and requires an open and nonjudgmental atmosphere. In the process of reflection, sometimes clues to different basic assumptions pop up. The supervisor, who is familiar with the concept, can help the clients make their basic assumptions explicit and work with them in a conscious way.

One main goal of supervision is to widen the repertoire of action. Considering this goal to work based on the culture model of Schein proves to be a good tool for all cases where different cultures are a topic.

In our Grundtvig partnership we experienced the diversity of basic assumptions in workshops, in talks at the bar or restaurant table and most of all in our cooperation. Knowing the culture model of Schein helped us to assess situations. What leadership concepts are held? What concepts of being on time? What role does the single person play and what role does the group play? What are our professional basic concepts – how to do supervision and coaching, how to teach, how to prepare and hold a meeting?

### III. FROM CULTURE TO DIVERSITY

In this paper culture is understood as the culture of groups and social systems. There are many groups and social systems people are part of, and accordingly they are also part of

many cultures which are determined by profession, age, gender, country/region, social class, organization etc. The influence of different cultures which we are part of makes us diverse.

The Four layers of Diversity - as defined by (Gardenswartz and Rowe, 2005) – are an attempt to classify different dimensions of diversity according to our ability to change them.

- Identity
- Internal dimensions like gender, race, ethnicity, physical ability, sexual orientation
- External dimensions like geographic location, income, marital status, appearance, educational background, work experience, religion, habits.
- Organizational dimensions like management status, union affiliation, work location, seniority, work content field, etc.

Organizational and external dimensions might be changed – but internal dimensions stick with us.

It can be discussed to which extent this assessment and classification is influenced by the basic assumptions of the cultures the authors come from.

But the questions “What do I consider to be fixed and what to be variable in general and for my client’s case?”, “How is my client seeing it?” and “Are there the will and the possibility for change in one of the dimensions of diversity?” are important for each supervisor and coach, not only when working with diverse teams, but with most of their clients in respect to their diversity.

Double or more identities are possible concerning ethnicity, profession, religion, geographical location. This was always the case but nowadays it happens more often in a globalized world, with several changes in professions during a lifetime becoming the rule not the exception. Here supervisors and coaches support reflecting on sometimes conflicting impulses, values and basic assumptions.

#### IV. INTERCULTURAL COMMUNICATION

Intercultural competence in communication means to know that we know nothing and that for communication in which people with diverse cultural backgrounds are involved the sentence “in communication misunderstanding is the rule and understanding the exception” holds true even more than in a „normal“ situation.

One partner tends to encode what he/she wants to express in his/her culture (1). The other partner tends to decode and thinks to understand based on values, norms and beliefs of another culture. (3)



It is important to use this fact constructively, expect misunderstandings, calculate time for the resolving of the misunderstandings and use them as information about the cultures involved.

## V. INTERCULTURAL COMPETENCE AND INTERCULTURAL SENSITIVITY

Knowledge, attitude and action have to work together to develop intercultural competence.

The base for intercultural competence is intercultural sensitivity, which according to Benett & Benett is comprised of a mindset and a skillset.

*“The mindset refers to one’s awareness of operating in a cultural context. This usually entails some conscious knowledge of one’s own culture (**cultural self-awareness**) some **framework for creating useful cultural contrasts** (e.g. communication styles, cultural values), and a clear understanding about how to **use cultural generalizations without stereotyping**.*

*The mindset (or better “heart set”) also includes the maintenance of attitudes such as **curiosity and tolerance of ambiguity**, which act as motivators for seeking out cultural differences.*

*The intercultural skillset includes the ability to **analyze interaction, predict misunderstanding, and fashion adaptive behavior**.*

*The skillset can be thought of as the expanded repertoire of behavior – a repertoire that includes **behavior appropriate to one’s own culture** but that does not thereby exclude **alternative behavior that might be more appropriate in another culture**.” Benett & Benett (2004, p. 149) - highlighting added by the author of this paper.*

It would be very advisable that a supervisor or coach working with multicultural teams should have this skillset and mindset.

### KNOWLEDGE ABOUT YOUR OWN CULTURE

A question concerning knowledge about your own culture was asked in all questionnaires used during the ESCME learning partnership. To make clear that something is a target helps the learners to focus on it in the process.

### HOFSTEDE

As a framework for creating useful cultural contrasts the culture dimensions of Hofstede (Hofstede & Hofstede 2005) can be used.

Power Distance Index (PDI): that is the extent to which the less powerful members of organizations and institutions (like the family) accept and expect that power is distributed unequally.

Individualism (IDV) on the one side versus its opposite collectivism - collectivism is the degree to which individuals are integrated into groups.

Masculinity (MAS): The assertive pole is called 'masculine' and the modest, caring pole 'feminine'.

Uncertainty Avoidance Index (UAI): It indicates to what extent a culture programs its members to feel either uncomfortable or comfortable in unstructured situations.

Unstructured situations are novel, unknown, surprising, and different from usual. Uncertainty avoiding cultures try to minimize the possibility of such situations by strict laws and rules.

Long-Term Orientation (LTO): LTO versus short-term orientation; this dimension was found in a study using a questionnaire designed by Chinese scholars. Values associated with Long Term Orientation are thrift (saving) and perseverance (persistence).

Understanding the dimensions provides a framework to understand some of the basic differences in the way people can perceive, think, act and communicate.

Exercises and role plays based on these dimensions can expand the way of thinking and acting for the clients or students. For more information on these dimension see <http://www.clearlycultural.com/geert-hofstede-cultural-dimensions/>

Hofstede also lists national values for these dimensions. They have to be handled with care and not as THE truth about a country and people by the supervisor and coach as well as by their clients.

Each of these dimensions is distributed differently between the people in each country. Hofstede values tell about an average. Even if one gets the best average data and models on a country – you never meet *the* Austrian, *the* Bulgarian, *the* Estonian, *the* Czech or *the* Slovakian, but unique personalities who are more or less influenced by their national culture. Meeting real people like we did in the ESCME learning partnership made us sure of this.

#### ATTITUDES

For intercultural competence curiosity and tolerance towards ambiguous situations is needed, e.g. if a language one does not understand is spoken by all others and it is not clear what is going on, or if people express their feelings differently to the way one is used to. In this regard there were many learning possibilities for the ESCME partners in their cooperation and the students of the advanced training seminar. In the absence of teams of mixed language and culture such learning situations have to be arranged in role plays or other methods.

When human beings act or react surprisingly and illogically as seen from another value system, that is the moment when one can discern between people who have developed intercultural competence or not. The ones who have will try to understand, ask and learn before passing judgment.

Some time ago I found a sentence on the internet which puts it in a nutshell: “One must rather doubt one's own perception than their [members of alien cultures'] capacity for logical consistency, goal-orientated rationality and ethical responsibility.”- Elmar Holenstein <http://them.polylog.org/4/ahe-en.htm>

Those thoughts lead me to the idea that trust and the ability to understand and express yourself without words might also be a helpful attitude for intercultural competence.

#### VI. DEVELOPMENTAL MODEL OF INTERCULTURAL SENSITIVITY

The underlying assumption is that more sophisticated experience of cultural differences leads to an increase in intercultural competence.

Each stage of the model gives a specific worldview that is represented by specific attitudes and behaviors.

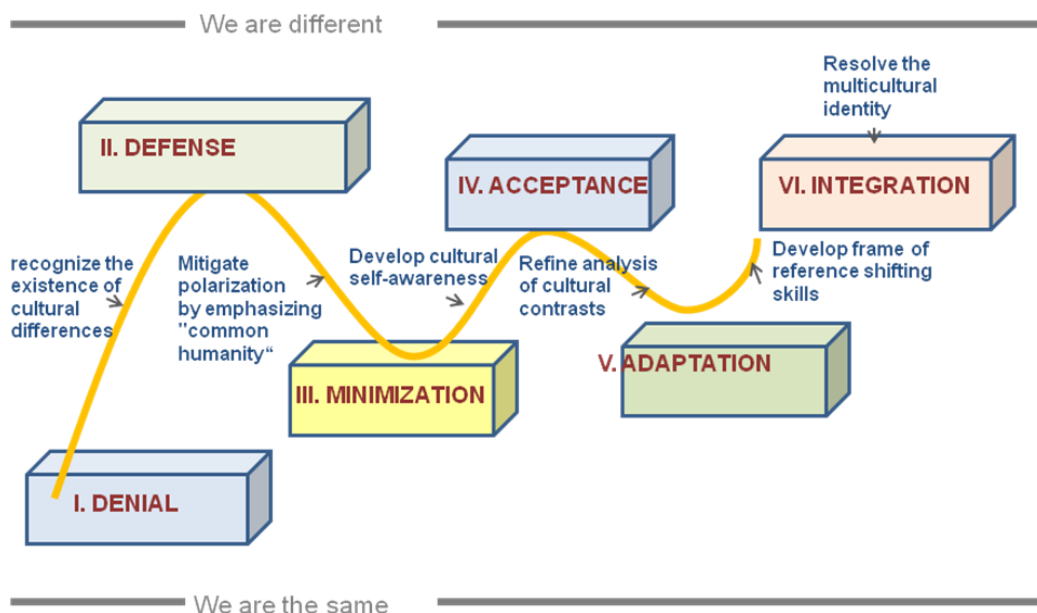
The first 3 steps in this model are ethno-centric:

- Denial - one's own culture is experienced as the only real one
- Defense - one's own culture is experienced as the only good one
- Minimization - elements of the own culture's worldview are experienced as universal

The last 3 steps are ethno-relative – one's own culture is experienced in the context of other cultures (Benett & Benett 2004 p.152 ff):

- Acceptance - other cultures are equally complex but different constructions of reality
- Adaption - one attains the ability to shift perspective in and out of another cultural worldview
- Integration - one's experience of self is expanded to include movement in and out of different cultural worldviews.

By considering this model to be strictly developmental knowing the phase a person is in gives some guidelines as to what phase can be reached next. For the supervisor and coach this can be helpful for finding the right interventions that could lead to the next step.



For me the question remains to what extent the attitudes and worldviews are chosen irregularly, e.g. by jumping over some of the steps or even going back.

For the ESCME meeting in Modra with the topic “Cultural Adaption” – a questionnaire was sent out beforehand – to gather some information about the worldviews of the participants. With the majority of the answers in step III and step IV, the next step “adaption” seems to have been the right one.

## VII. CULTURAL ADAPTION

Three theoretical approaches guide the psychological study of acculturation.

*“The first reflects the **culture learning approach** that highlights the social psychology of the intercultural encounter and the processes involved in learning the culture-specific skills required to thrive and survive in a new milieu.*

*The second is linked to psychological models of **stress and coping** and is applied specifically to the study of cross-cultural transition and adaption.*

*The third is associated with **social identification and cognition** and is concerned with the way **people perceive** and think about themselves and others including to how they process information about their own group (in-groups) and other groups (out groups).” (Ward 2004, p. 185) - highlighting added by the author of this paper.*

Examples for the first topic are learning new languages, new customs and habits. Feelings of resistance, regression etc. might come up and be a topic during supervision.

Whoever has worked with migrants will immediately understand what the second approach is about – how much stress the change process can produce. Typical change models – like coping with positive and negative change are applicable here.

Concerning the third topic the following themes might come up in supervision: “being in between”, problems in perceiving the other group neutrally or even positively, inability of expatriates who are returning home to see the world like their countrymen who stayed at home. Some methods that might be helpful in these cases are reframing, work with the inner team (Dagmar Kumbier, Friedemann Schulz von Thun, 2008) as well as role play and sociodrama.

The process of acculturation produces - according to the ABC Model of Ward, Bochner and Frunham - three results:

- A. affective outcome                   - psychological adjustment
- B. behavioral outcome               - sociocultural adaption
- C. cognitive outcome               - identity and intergroup perceptions

(Ward 2004, p.187)

Partners in the ESCME Learning Partnership experienced all these processes to different extents. This experience will make them more competent coaches and supervisors for people in an acculturation process.

We experienced irritation due to differences in values, communication styles and courses of action. We acquired new skills – e.g. the language skills of some members have improved a lot. And I think all of us view their home country and the countries of the partners differently today.



## BIBLIOGRAPHY

Benett, J.M. & Benett, M.J. (2004), Developing Intercultural Sensitivity: An Integrative Approach to Global and Domestic Diversity, and Developing cultural sensitivity – both in D. Landis, J.M. Benett, M.J. Benett, (Editor) Handbook of Intercultural Training Third Edition( S.147-165),Thousand Oaks California: SAGE Publications, Inc.

Lee Gardenswartz & Anita Rowe (1995), Diverse Teams at Work: Capitalizing on the Power of Diversity, Irwin Professional Pub

Hofstede, Geert and Gert Jan (2005) Cultures and Organizations: Software of the Mind, McGraw-Hill

Dagmar Kumbier, Friedemann Schulz von Thun (2008) Interkulturelle Kommunikation: Methoden, Modelle, Beispiele , Rowohlt Verlag GmbH

Kornelia Rappe-Giesecke (2009) Lernen und Verlernen - Wie müssen Weiterbildungen in Beratung konzipiert sein? in Supervision 1 2009

Schein, Edgar H. (1992), Organizational Culture and Leadership, Jossey-Bass

Schein, Edgar H. (2002) Notes for Cape Cod Seminar, Aug. 2002 Handout from the Seminar, not published, personal notes of Elisabeth Alder-Wuerrner

Ward, Colleen (2004), Psychological Theories of Culture Contact and Their Implications for Intercultural Training and Interventions, in D. Landis, J.M. Benett, M. J. Benett , (Editor) Handbook of Intercultural Training Third Edition( S.185-216),Thousand Oaks California: SAGE Publications, Inc.

## GESTALT-APPROACH IN INTERCULTURAL SUPERVISION – INGEBORG LUIF

The attitude with which I as supervisor approach my supervisees is especially important in intercultural work, and in that respect I am taken as a model for constructive and respectful cooperation. The respectful approach and resource-orientation intrinsic to the Gestalt approach is particularly helpful when working in groups or teams which do not share the same language. Not being proficient in a language causes insecurities, as I know from personal experience, and it is of the utmost importance to approach people who are not at ease with respect. Catch phrases like 'contact happens at the border' gain new meaning in intercultural work! Gestalt is phenomenologically oriented by principle, which increases its applicability in intercultural contexts. 'Figure and ground' does not describe the perception process of the supervisor, but instead the steady flow of thoughts, pictures and affects in the psychological (mental) processes of the supervisees. As supervisor I accompany my supervisees during their searching – not by providing clear-cut methods for solution, but by assisting them in finding possible solutions. One of the most essential principles of Gestalt therapy is to honor the client's ability to perceive and appreciate his or her own inner strength when it comes to solving life's problems; this attitude is also applicable to coaching and supervision.

Gestalt methods and techniques are applied in supervision and coaching when the goal is to clarify or deepen emotional involvement. During the first phase of any supervision in an intercultural context, the aim is to become aware of one's own prejudices. To be conscious of one's own history is also helpful. Therefore, constellations are often the first step, as they can also help with becoming acquainted. Constellations may also be used to illustrate the history of a company (see exercises). Asking 'what are you proud of?' often breaks the ice.

Awareness: Often it is necessary to assist people in trusting their own perception, or even to recognize their own perceptions. However, if I enter a room and can feel the air vibrating from tension, I am of course obligated to address issues like competition, stress and mobbing. Nobody can work successfully in an atmosphere shaped by mutual distrust.

'The past, but also the future are pictured in the present': Future can be anticipated, as this example from the Grundtvig Learning Partnership shows: Bulgarian history teachers were to be made aware of their own history. To this end they were invited to first remember the year 1989 (the year of the fall of the Iron Curtain), then 2007 (when Bulgaria joined the EU), then 2010 (the current situation), then 2015 (a view into the future) in an attempt to make wishes, desires and fears perceptible and processable within the group. In the next step, prepared social roles were distributed in order to be able to reflect on values in the history teachers' job identity:

- Society
- University/School
- Teachers
- Pupils/Students
- Friends
- Media (amended by the group)

Approaching each other from within their social roles allowed the supervisees to discuss implicit values explicitly.

Imagination exercises/imagination role play: Imagination is the sensory envisioning of phenomena. Role play is the embodiment of one's own or other persons' patterns of action. Role playing with a fictitious partner (who is placed on an empty chair). Role playing different personality parts (two or more chairs which represent different personality parts). Facilitating decisions by anticipating the respective consequences. Particularly when working on decisions it is often the case that I send people home with an 'open Gestalt', meaning without having made an actual decision or found an immediate solution, instead trusting that the decision will develop in the following days.

Especially when working with several people whose command of a language is not equal, the use of creative material media is often useful: assisting in problem expression, playful elements, not least in order to make the result of the deliberations visible to the other members of the group. It is fascinating to watch how much is understood from body language, from facial expressions and gestures, when people do not understand the language that is being used well.

I also frequently make use of experiments when working on intercultural themes: trying out new courses of action 'live' also makes a good base for role training.

Gestalt techniques are helpful within supervision when working on issues close to the person, e.g. developing a third – new and shared – culture, or when decisions are pending which have massive consequences for the private life. Overcoming of (personal) crises. Growing into new managerial functions (role training). Assistance in personality development ('I have authority, I AM authority').

# ORGANIZATION AS A GOOD STORY – FOR WHOM? –

VRATISLAV STRNAD

## (NARRATIVE VIEW TO INTERCULTURALITY IN ORGANIZATIONS)

The narrative (focused on stories) approach regards people and whole companies as stories. The stories distribute the key topics of a company. Thus they form „the shadow management of the company“.

We all know without doubt that companies are not created only by their products, development projects, not even by however magical figures of their economic index numbers. Companies are, above all, created by people (which at the same time is a somewhat inconvenient and unpractical realization). Today we like to call them, with pride as well as with hesitation, human resources.

People have their personal history and their professional development that is expressed at any given time through their engagement in a company. This is fulfilled by accomplishing their tasks at the level of an employee. These tasks are joined – on the level of the owners or management of the company – by visions and projects specifying the operation of the whole company. The higher the position of a person in the company’s hierarchy the higher is his influences on making his visions come true in the company’s development.

### I. ARCHITECTURE OF NARRATIVE GROUP PROCESSES

Narrative diagnostics – Deconstruction (1) of a company discloses a network of particular processes that form the key meanings and values of the company. It makes it possible to expose the ideology of the company and to examine its relationship to original experiences, visions and targets.

Perturbation of the company’s knowledge (2) – is the identity crisis of the individuals concerned and of the company as a whole.

Decision to change – Externalization (3) makes it possible to locate failures, mistakes and faults in a different way – from persons to hostile topics that are already pervading the framework of the company. A new potential of possibilities stimulates *new key decisions* and new rules of the game.

Implementation of the changes – company solutions (4). New goals, responsibilities and competences are created.

### II. DESIGN OF NARRATIVE COACHING AND SUPERVISION

Discovering the double existence of companies: one being the actual people acting in their positions and competences, the other one being their “shadow management”, existing in vivid topics circulating as powerful themes and motives across the official structures and hierarchies of the company.

The key question in the so-called narrative (story focused) approach towards a company is: to what extent can people that decide on behalf of the company or those on whose identification with the company its prosperity is based (which could in fact be everybody) join their personal professional progress and the development of the company with all its demands? It can be crucial for the success of the whole company how the managers of the firm (and not only them) decide with regard to their personal balance – *„everything for myself/everything for this company as it is.“* Throughout the life of the company we can witness the omnipresent drama of the transformation of personal and company themes. This appears on all levels.

It is impossible (Schütz, 1973) to understand human behavior and management processes if we ignore human intentions. It is equally impossible to understand human intentions if we ignore the frameworks in which these intentions make sense. Such frameworks may be any institutions or just sequences of activities. To put it simply, contexts with history in which separate acts as well as the whole histories of individuals should and have to be understandable (as far as their intentions and subsequent responsibilities go). Responsibility truly is the main tie in human cooperation.

Nevertheless, responsibility does not apply only to fulfilling separate tasks – responsibility has to correspond to commitments – common commitments. Primarily the commitment is about joining in something that we can call „common topic“. The topic or theme emerges from negotiation in communication – i.e. dialogue. Key themes appear in a company as something that is often discussed, talked about – they appear as stories. Narrations that have a long life in a company, above all stories, are sediments of standards and practices. As such they deserve our thorough attention. Stories do not just lie about around us – they are constantly transformed, they circulate and they are told inconsistently (Czarniawska, 2004, p. 45).

### III. RENEGOTIATING VIEWS, PRACTICES AND RESPONSIBILITIES BY ESTABLISHING A „THIRD CULTURE OF THE COMPANY“

The never ending process of the transformation of personal and company themes can be regarded as 1) a transformation of one’s culture of negotiating and sharing into 2) a company culture of negotiating and sharing. There is no company culture without big sharing processes happening mostly in everyday practices of the company’s life. Every process of transformation of personal themes into company themes can be seen as a cultural event. Involved are not only the professional pathways, ambitions, visions and competences of each person involved, nor only the “dictate” of already gained common commitments (with the tendency to overcome all of their creators): there is a multi-cultural melting pot of negotiations, never mind whether the company is only national or multinational. INTER-CULTURALITY IS PRESENT IN ALL COMMUNICATIONAL PROCESSES, IN REGARD TO THE OMNIPRESENT PROCESS OF TRANSFORMATION OF ONE’S OWN CULTURE INTO COMPANY CULTURE. MOREOVER, THE EMERGING OF A “THIRD CULTURE OF THE COMPANY” IS NECESSARY FOR THE STABILIZATION OF THIS TRANSFORMATORY PROCESS. At this stage, not only do individuals transform their personal themes into company themes, but at the same time their own lives and personal cultures are touched. Thus, the initial

difference of MY – OURS, going through many dis-identification difficulties or crises, transforms into SYNERGY. (Until it enters a new transformatory process.)

(More detailed full version of this article is available from the author.)

#### BIBLIOGRAPHY

Schütz, Alfred (1973) *Collected Papers. I. The Problem of Social Reality*. The Hague: Martinus Nijhoff

Davies, Bronwyn and Harré, Rom (1991), Positioning: The Discursive Production of Selves. *Journal for The Theory of Social Behavior*, 20 (1): 43-63

Czarniawska, Barbara (2004) *Narratives in Social Science Research*, Sage Publ.

Yannis, Gabriel, (2000) *Storytelling in Organisations: Facts, Fictions and Phantasies*. Oxford University Press

Loebbert, Michael (2003) *Storymanagement, Der narrative Ansatz für Management und Beratung*, Klett-Cotta

# ONE POSSIBLE APPLICATION OF PROCESS WORK – A MODEL FOR SUPERVISORS TO SUPERVISE MULTICULTURAL TEAMS – KAUPO SAUE

## I. SOME INSIGHTS

I feel very privileged for having the opportunity to be trained in different schools and psychotherapeutic methods which bring forth a positive change in persons and teams. This has been an exciting journey for 20 years and is still an ongoing process.

I appreciate my teachers' passion to make a difference in the world and the quality time they shared with me. They helped me to learn that in every person we meet there is a teacher for us and that they reflect back upon us in one way or another.

Participating in supervisor education training 2003-2006 provided by "Institute für Supervision, Der Rote Faden", I realized how well all therapeutic approaches can be integrated into my work as a supervisor. Of course it took a while until the necessary sensitivity was developed for the differentiation between the supervisor's and former therapist's roles.

My next light bulb moment happened in process work. It seemed to be extremely open, inclusive and generally integrative to all existing transformation cultures, modern trends and movements – for instance, Arnold Mindell's deep curiosity towards quantum physics and altered states. Part of me tends to define phenomena, so at first I called process work an "advanced gestalt therapy".

It happens often that we see what we know.

## II. SOME BASICS OF PROCESS WORK (PW)

In PW we are interested in fluidity. It helps individuals, organizations, communities and last but not least the world to overcome "stuck" states, to learn creative conflict resolution and to live in a constant flow in the here and now.

In PW we pay attention to the Primary Process or Identity - to the existing beliefs, emotions, states, situations, attitudes etc. Respecting the Primary helps the process get moving.

In PW we also pay equal attention to the Secondary Process or Identity - to the unconscious wishes and dreams, the emerging Self, opposites and polarities to the Primary; metaphorically - to the other shore of the river.

Between those two shores there are unknown bridges that we need to cross. PW helps us to do that, to take necessary risks to be alive and to step into the unknown in order to grow. For that we need to notice the signs of the Secondary, unfold it and find creative ways to experience it.

All teams are living systems, living organisms that are constantly dreaming. Each part of the system, each member contains the whole team's characteristics and the other way around. Team shadow collects all the gossiping about the boss, about other team members,

especially those from other cultures, about the phenomena we don't understand and therefore have a lack of compassion for, about better ways to work etc. If a shadow part stays untouched, teams create their "Team Ghost", which makes team climate unbearable and quality of work go down.

First, in order to have a happy, well functioning and fluid teamwork, we need to address the team shadow, to make the Primary Process explicit and face the Ghost on the team. For that we need to express the suppressed material which the team has.

Second, we need to bring out the dreams the team has, to make their true wishes explicit. This means addressing the Secondary Process and Identity, to unfold the desires and passions, then to experience and live the dream. To dare to cross the bridge and discover that something better is possible.

Third, we need to develop personal action plans which are as concrete as possible to make the dreams reality. That is the constant creation, the energy flow and liveliness of our everyday work life.

### III. SOME GUIDELINES FOR THE MODEL

#### MATERIALS NEEDED:

- Different musical instruments for team members. Preferably more in numbers than team members expected. Drums, shakers, guitars, sticks, and even some children's toys might be good.
- Flip chart paper.
- Colored A4 paper.
- Several boxes of crayons.

#### INSTRUCTIONS:

##### WORKING WITH THE PRIMARY IDENTITY OF THE TEAM

A: Please find yourself a musical instrument you find appealing and try to make different sounds with it. If you like you can swap instruments with your team members.

B: Try to find a sound or sounds which represents the current teamwork. Go around and make contact with other team members and express it in sounds. No words. Listen to their sounds. Attempt to listen to each of your team member's dream expressed in sounds.

C: Form small groups and reflect on those sounds.

D: Share your reflections with other groups.

##### WORKING WITH THE SECONDARY IDENTITY OF THE TEAM

A: Find a new instrument if you like. Look for sounds that express your dream team work. How does it sound? Make contact with other team members and express it in sounds. Do



not speak. Listen to their dreams. Try to understand the wishes behind the sounds. Attempt to listen to each of your team members' dreams expressed in sounds.

B: Imagine that this is already the everyday reality of your team. Stay in that state and feel accompanied emotions. How does it feel? What do you like when meeting others? What is similar in the sounds you make?

C: Form small groups and reflect on those sounds. Draw a big and colorful picture about that together in your group. Add the most important keywords.

D: Share with other groups your reflections and drawings.

E: Put drawings together onto the wall that represents the dream team.

F: Reflect about similarities in the entire group. Celebrate your common dream.

#### DEVELOPING THE ACTION PLAN

Invite the team under the dream team pictures. Ask them to identify the time that is now, meaning when this dream is achieved. Ask them to recall, to remember what they did to get here.

Form small groups to talk about that. Ask groups to write every piece of their collective memory onto separate sheets of A4 colorful paper.

Now comes the time to return from altered states, created by sounds and living the dream, to consensus reality.

Every group will present one A4 sheet at a time and put it on the floor. If the next group's idea is the same or similar to already existing ones, it is put into the same column with previous similar ones. Usually there will be a lot of similarities, which makes the group happy because they see the same solutions to their common dream.

There might be ideas like the following:

- We went out for a lunch with people from other cultures to get to know them better.
- I developed more courage to talk about my work problems in the meetings and ask for help.
- We began to ask each other more questions when confused.
- We stopped gossiping and negativity.
- We always found something good to see and appreciate when looking at our colleagues from other cultures.
- Every culture hosted one lunch with their food and talked about it and their culture.
- Our manager encouraged us to share personal issues with each other, not only work related issues.
- We understood that nobody is bad or stupid but that we have different cultural backgrounds that mold us.
- We became happier by finding ways to make each other happy.

PERSONAL COMMITMENT:

The last step is to form pairs and let them ask each other: what did you do, how did you contribute?

The results are personal contributions in a written form.

Those commitments, their successes and difficulties are issues for follow up supervision sessions.

## COUNSELING AS A PHENOMENON OF HUMAN INTERACTION –

JANA ŠPÁNIKOVÁ

The word counseling is derived from the phrase “to give counsel”, which gives the erroneous impression that the counselor is a person who gives advice, complete instructions and solutions, and has means with which help the client immediately manage a situation or solve his problem. However, in every counseling process the ability to create a relationship of common trust by inviting active participation in problem solving is fundamental. It is also important to give support, information and conditions for positive change in the professional and/or personal life of the person.

Supervision and coaching are methods of continuously increasing the client’s professional competence through counseling. The main working tools of supervisors and coaches are their personality and professional skills. The personal qualities of the counselor have to be integrated with his/her theoretical knowledge and practical experience.

Supervision of a counseling interview is an important tool for self-recognition and reflection. Supervisor and coach learn about their personal and professional strengths and limits through this feedback. Later on they can correct their methods and improve their work as well as, most importantly, their relationship with the client.

Counseling is a process in which the supervisor or coach meets with the client to explore difficulties together and reduce the feeling of uncertainty, to make decisions or choices easier for the client and subsequently work together to implement a change. The majority of supervisors and coaches lead their counseling process eclectically, symbiotically connecting or selectively using different counseling approaches, methods and principles. They often adapt their approach to the character of the problem and the type of client and are prepared to use effective components of all approaches in the effort to support the client as quickly and efficiently as possible.

The nondirective counseling process – (Carl Rogers – Person-Centered Approach/PCA) works on the assumption that people are able to lead their lives as long as conditions are created and that change or growth is based on the meeting of two people who value each other. In a counseling process an atmosphere of freedom and support of individual effort should be created if the counselor is working with this approach.

### CHARACTERISTICS:

Humanistic approach (PCA) within supervision and coaching leads the client to self-awareness and self-reflection.

Counseling using a nondirective approach supposes that the client is active, has growth potential and uses his personal resources.

During supervision and coaching the ability of the client to realize his/her own possibilities (not the reasons for problems) is supported – the important question is not “why?” but “how?”.

PCA works with self-acceptance and also with emotions.

The symmetry of the supervisor/coach – client relationship is upheld.

The relationship is based on empathy, congruence and acceptance. The client is accepted unconditionally.

#### APPLICATION IN SUPERVISION AND COACHING:

The supervisor and coach:

Must not admit thoughts that the behavior of the client is predetermined or unchangeable;

Supports the client to move from negative freedom aspects (anxiety, fear, concern) towards positive ones (self-control, trust, self-respect, authenticity);

Should be authentic, has to accept his/her capacities and use them to change his/her life as well as the life of others.

Clients have to achieve the state of authenticity before they get to another counseling intervention, otherwise they will count on others, on authority, on their counselor or on different rules to lead their life.

Unlike the nondirective approach, the directive approach puts the stress on behavior and learning during counseling. The counselor acts as an authority or expert and often offers complete solutions.

This can mean either an ambitious, structured learning alliance in which the counselor uses the techniques of learning or, if the counseling process is dynamically oriented, then he/she uses the principle of causality. In this case the counselor uses confrontation, classification or interpretation etc.

#### MULTICULTURAL COUNSELING

Counseling services provided to a person from another culture should be complex as the immigration represents a complex change which reaches into every area of life and often includes larger social units (family, community, etc.).

There is no preferred direction or orientation in multicultural counseling. The competence of the counselor should be widened so that it is in accord with the life experiences and cultural values of the client.

To successfully engage in multicultural counseling the supervisor or coach can also assume other roles: from a psychotherapist (if trained for it) to a counselor, consultant and facilitator. Support and assistance can also be given for the process of integrating the immigrant to origin support groups, social networks, religious communities etc.

For counseling work it is important that the counselor (supervisor, coach) is aware of his/her own values and prejudices, can accept and understand different worldviews, values, traditions and prejudices and at the same time is able to use proper strategies and techniques of counseling intervention.

## BIBLIOGRAPHY

C. R. Rogers: *A Way of Being*, Mariner Books 1995, **ISBN**: 9780395755303

C. R. Rogers: *O osobnej moci*, Persona 1999, ISBN: 8096798014

C. R. Rogers: *Sloboda učiť sa*, Persona 1998, ISBN: 8096798006

D. W. Sue, A. E. Ivey, & P. B. Pedersen: *A theory of Multicultural Counseling and Therapy*, 1996, Pacific Grove, CA: Brooks / Cole.

<http://homepage.psy.utexas.edu/homepage/class/Psy394Q/Research%20Methods/Assigned%20readings/Hall01.pdf>

EXERCISES

## COMING INTO CONTACT – CONSTELLATIONS

LESSON CONTRIBUTED BY INGEBORG LUIF, ÖAGG, AUSTRIA

### AIMS:

- To come into contact
- To get to know each other in an easy way

### KEYWORDS:

Start up

### MAIN BACKGROUND:

Gestalt, Constellations

### PARTICIPANTS/TARGET GROUP:

Participants of a culture workshop, even if they already know each other.

### DURATION:

About 30 minutes

### MATERIALS:

A large room

### PREPARATION:

Say hello before starting.

### ACTIVITIES:

#### INTRODUCTION:

The facilitator asks the participants if they are ready to carry out a little experiment.

#### STEPS OF THE EXERCISE:

On the floor of the room there is a map of Europe (or the whole world).

#### 1<sup>st</sup> Question:

Where do you come from? Go to this place and tell the others where you come from.

#### 2<sup>nd</sup> Question:

Where did you spend your childhood? Move to this place and tell the others how you felt there.

3<sup>rd</sup> Question:

What place was most important for your personal development and why? Move there and tell the others why you chose this place.

4<sup>th</sup> Question:

What place was most important for your professional development and why? What comes into your mind? How do you feel at this place?

5<sup>th</sup> Question:

What was your most impressive journey? What impressed you, what did you like in this country?

6<sup>th</sup> Question: (maybe more) from the participants.

NEXT STEPS:

A short round: what did you experience, what was unexpected, how do you feel now?

The facilitator also answers the questions.



## MINI LAB – CULTURAL INTRODUCTION

LESSON CONTRIBUTED BY ELISABETH ALDER-WUERRER, INC TRAINING & CONSULTING, S.R.O.,  
SLOVAK REPUBLIC

### AIMS:

- To warm up the group
- To raise the energy level
- To foster openness
- To build trust and understanding
- To become aware of the richness of experience and knowledge in the group
- To make implicit knowledge explicit

### PARTICIPANTS/TARGET GROUP:

Participants of a culture workshop, students and persons with work experience from different countries.

Depending on the questions chosen, this exercise can be an opener in all kinds of workshops.

### DURATION:

20-40 minutes (depending on the number of questions included and the size of the subgroups)

### MATERIALS:

- A gong, a bell or something else to mark the end of time
- A good clock to take the time.
- Furniture and space to allow the group to sit in small circles
- Optional: flip chart or slides for the questions

### PREPARATION:

#### The facilitator

- ⤴ Decides on the size of the subgroups: between 4 and 7 persons (the smaller the groups are, the less time is needed), but all groups should have the same size
- ⤴ Prepares a list of questions that are appropriate for the aim of the exercise – in the workshop in Modra these questions were used:
  - Introduce yourself – name, country, profession*
  - What would you show visitors to your country first?*

- What was the first other country you visited or people from another country you met - what do you remember?*
- Do you remember misunderstanding another culture?*
- What happened?*
- Did you manage to overcome this issue?*
- What was useful, what wasn't?*
- Can you describe something from your own culture which you like and think is different from other cultures?*
- Which culture – other than the one you were raised in – do you feel very close to?*
- What are you doing differently in your culture / the other culture?*
- What are you doing in the same way?*
- What was your biggest surprise?*

- ✧ Decides on a tight time span – 2 to maximum 8 minutes – for each question to be answered by all members of the group. During this time span the group has to manage self organized to give each member of the group the possibility to answer the question.

## ACTIVITIES:

### 1. INTRODUCTION:

The facilitator

Welcomes the group

Explains about the tight structure of the exercise and asks the group to give this a try. The way this is done depends on how foreign this way of working is to the participants.

Splits the group into the subgroups

Asks the participants to form small circles with their chairs

### 2. STEPS OF THE MINILAB:

The facilitator

Reads the first question,

Makes sure that everybody has understood the question,

Starts to take time,

Stops the discussions as soon as time is over,

Continues to the next question and so on.

If the facilitator is using a flip chart or slides to show the questions, he/she has to make sure that only one question can be seen at once.

### 3. ATTITUDE:

During this exercise the facilitator has to be very strict in adhering to the time limits but friendly, and point out these are the rules of the game, not a general way of treating people.

### 4. NEXT STEPS:

After the minilab the facilitator might use different next steps depending on the nature and aim of the whole workshop:

- Facilitate a reflection on the learning of the group members;

- Send the group into a break in order to let them finish topics they could not finish or just to get to know each other better in an informal atmosphere;

- Just go on to another exercise, which might use the higher energy level of the group (trust, openness) and/or the gathered awareness and knowledge.

## APPRECIATIVE EYE

LESSON CONTRIBUTED BY KAUPU SAUE, ESTONIA

### AIMS:

- To warm up the group
- To raise the energy level
- To foster openness
- To build trust and intercultural understanding
- To help the group become aware of their resources

### PARTICIPANTS/TARGET GROUP:

Multicultural team working together or people in an open group who know each other

### DURATION:

20-40 minutes (depending on the number of people)

### MATERIALS:

- Set of colorful sheets of A4 paper
- Crayons

### PREPARATION:

The facilitator decides on the size of the subgroups: between 2 and 4 persons depending on the number of people

### ACTIVITIES:

#### INTRODUCTION:

The facilitator

- Welcomes the group
- Explains the activity
- Splits the group into subgroups
- Asks the participants to form small circles with their chairs

#### STEPS OF THE APPRECIATIVE PROCESS:

The facilitator names the subgroups: no. 1, no. 2, no. 3 etc.

The facilitator gives the instructions:

Group no. 1, please focus - look with an appreciative eye at the people in group no. 2

Group no. 2, please focus - look with an appreciative eye at the people in group no. 3 etc.

Looking with an appreciative eye, find in their culture and/or personality 3 features/ positive aspects to appreciate

On your paper, design a personal (name, date etc.) appreciation letter to each and everyone in your focus group.

#### ATTITUDE:

The facilitator is an example himself/herself in appreciating group members and their culture.

#### NEXT STEPS:

The facilitator checks when the groups are ready, respecting their need for additional time; some of them may want to design nice letters with great care.

Form a big circle, subgroups sitting together

Group no. 1 will invite members from group no. 2 one by one, read their appreciation letters aloud, then hand them over

Applause

Reflection questions:

What is the condition of my appreciative eye?

What is the condition of my judgmental/critical eye?

How much am I able to see (a cultural) difference as an advantage?

My decision is:

What will happen if I keep my decision?

Why do I choose to keep my decision?

Who else will benefit if I do that?

## HISTORY OF THE COMPANY - TELLING A STORY

LESSON CONTRIBUTED BY INGEBOG LUIF, ÖAGG, AUSTRIA

### AIMS:

To come into contact

To integrate new members into the group or into the team

### PARTICIPANTS/TARGET GROUP:

Members of a company, of a project

### DURATION:

About 30 minutes

### PREPARATION:

The participants stand in a circle.

### ACTIVITIES:

The facilitator begins by speaking to one person in the circle: "Hello, you had the idea for the project (company) in what year?"

This person continues with telling the story.

It is necessary that the facilitator knows the story to help with going on. There should be some laughing, some jokes, and something unexpected!

The idea is that the members of the team tell the story of the company or the project, beginning with the idea and finishing with the result (the current point in time). They speak in the order in which they became part of the project, first the oldest members, and the newcomers last.

The goal is to reconstruct the history and also the ideas, values and aims. This way a lot of issues like cultural differences can be mentioned easily.

## MY PERSONAL VALUES, PREJUDICES AGAINST OTHER COUNTRIES

LESSON CONTRIBUTED BY MARIA GOLDMANN-KAINDL, ÖAGG, AUSTRIA, INGEBORG LUIF, ÖAGG, AUSTRIA, SIGNE VESSO, DICTUM KOOLITUS OÜ, ESTONIA

### AIMS:

Self-experience

Educating awareness

To build trust and understanding by sharing in pairs

To be confronted with the prejudices of others and how to handle them

### KEYWORDS:

Values

Prejudices

### MAIN BACKGROUND:

Gestalt, Group dynamics, self reflection

### PARTICIPANTS/TARGET GROUP:

Participants of a culture workshop, also for large groups, people from different countries.

It is necessary to have enough time.

### DURATION:

2 hours 15 minutes

### MATERIALS:

Cards and pencils

For group work: cards in different colors (one color for each country)

A large room so that each country has enough space

### PREPARATION:

Start in the plenum: the participants sit in the round. A group welcome should be done before starting this session.

## ACTIVITIES:

### INTRODUCTION:

The facilitators introduce themselves and tell about their personal values

### STEPS OF THE EXERCISE:

#### 1. Individual work:

Think about your personal values and write them on cards

#### 2. Partner work:

Find a partner you do not know, and talk about your values;

Which values do you attribute to this person?

Do you have values in common?

#### 3. Group work – Plenum:

Participants from the same country come together and find prejudices against the other countries. Then tell them to the group.

If it is possible to describe differences between one group (i.e. two groups from Austria – one "real" Austrians and one with migration background) divide them into two groups.

Write these prejudices on cards and give them to the appropriate countries – presentation in the plenum.

#### 4. Group work

Reflect on the prejudices you got from the other country-groups within your own country group.

#### 5. Partner work with the partner from the beginning of the unit

What was new, what impressed you?

#### 6. Individual work

Your personal learning points and aspects for your work

### The facilitators

Are models and speak about their own values in the beginning.

Are responsible for the whole process.

Divide the group into couples (*Find a partner!*).

Help with arranging the space for the country groups.

End the discussion and gather results.



## PROCESS OF CULTURAL ADAPTION

LESSON CONTRIBUTED BY SIGNE VESSO, DICTUM DEVELOPMENT COMPANY, ESTONIA, AND MARIA GOLDMANN-KAINDL, ÖAGG, AUSTRIA

### AIMS:

- To help the group to reach a deeper level of common understanding
- To build trust, intercultural understanding and better knowledge of each other
- To help communicate the inner thoughts of group members through artistic methods
- To raise the awareness of group members about the subject

### PARTICIPANTS/TARGET GROUP:

Multicultural group, 6-10 members

### DURATION:

About 2 hours 30 minutes

### MATERIALS:

- Paper
- Crayons

### PREPARATION:

Prepare the room so that the participants can sit in a circle with their chairs

### ACTIVITIES:

#### INTRODUCTION:

The facilitator welcomes the group and does a little warming up. Please ask group members to share briefly:

- What are the cultures I have been adapted to in my life? – or
- What are the cultures closest to me in my life?

The facilitator will choose the exact subject to share depending on the group members.

Time: 20 minutes

THE FIRST EXERCISE:

Please draw a picture from your imagination: what the process of cultural adaption looks like in your experience.

Time: 10-15 minutes

THE SECOND EXERCISE:

Please find a partner and share your pictures.

Time: 15 minutes

THE THIRD EXERCISE:

Please find another couple and look for differences and similarities in your pictures

Time: 20 minutes

THE FOURTH EXERCISE:

Sharing in the entire group – my experiences about the process of cultural adaption, what is my awareness about myself after sharing my picture in the small group

Time: 20 minutes

BREAK

THE FIFTH EXERCISE:

Group work – the participants are divided into two or three groups.

Task: Work out a theoretical model for the Process of Cultural Adaption

Time: 25 minutes

THE SIXTH EXERCISE:

Presentation of models in the entire group.

Time: 15 minutes

THE SEVENTH EXERCISE:

Please take the individual picture of your imagination of the Process of Cultural Adaption. Please add to the picture your experiences and/or new awareness from this workshop

Sharing the pictures in the entire group.

Time: 20 minutes

ATTITUDE:

An open and supportive atmosphere, welcoming differences, finding common issues

## ON THE MULTICULTURAL PLAYING FIELD – WORKING WITH THE INNER TEAM

LESSON CONTRIBUTED BY ELISABETH ALDER-WUERRER, INC TRAINING & CONSULTING, S.R.O.,  
SLOVAK REPUBLIC

### AIMS:

Train awareness of yourself

Accept the different “persons” in your head and take responsibility to orchestrate them

Learn how to describe impulses and thoughts in a socially acceptable form

Share your world with a person from another country/culture

Suspend your judgment

### PARTICIPANTS/TARGET GROUP:

Multicultural groups (in the ESCME workshop there were Estonian Supervisors and foreign guests)

### DURATION:

60 min

### MATERIALS:

Slides or a flip chart for the theory

Paper for the participants

Room to talk in pairs

### PREPARATION:

The facilitator prepares slides and/or hand outs or simply a verbal presentation on the “Inner Team” in general and also within the multicultural context:

Each of us experiences situations in which we discover different tendencies, impulses, ideas, wishes, norms existing within us at the same time. The model of the “Inner Team” creates a metaphor and a tool for internal teambuilding. You are the chairperson.

For your inner teambuilding, listen to the messages of the team members and give names to them.

#### **The Inner Team when meeting people from other cultures**

Typical members in the Inner Team in this situation might be

- Native: the one who is at home in his/her culture, sharing the habits and basic assumptions of the culture. Usually a big silent part of the identity – often we

are aware of this player only when challenged by different behaviors and norms.

- Little Other: "In some aspects I feel foreign in my culture – maybe the others are more like me."
- Explorer / scout: "I like to see other cultures. The world is colorful – let's see and experience more!"
- Obelix: "These Romans are crazy!", "Only the way we do it is OK"

## ACTIVITIES:

### INPUT

The facilitator presents the basics of the Inner Team and its application when meeting people from other cultures (about 10 minutes)

### EXERCISE – YOUR INNER TEAM IN MULTICULTURAL SITUATIONS

Each Person:

Everybody takes 10 Minutes to answer in writing for him/herself the following questions:

- Which team is with you whenever you meet people from other cultures? Name your most important team players and formulate their messages.
- You can use the typical roles as an inspiration – but feel free to change and adapt names and messages.
- Are there other important members of the team? What is their message?
- There might be some players you do not like and/or mostly hide – find a neutral (not condemning) name for them. They might express some important point of view – even if at the moment you can see only the negative side.

In pairs:

Everybody finds a partner – from another cultural background if possible – to whom he/she wants to introduce the members of his/her team on the multicultural playing field (10 minutes time for each presentation).

Sharing:

The pairs come back to the circle and the trainer/supervisor facilitates the process of sharing.

SOURCE:

Dagmar Kumbier, Friedemann Schulz von Thun: Interkulturelle Kommunikation: Methoden, Modelle, Beispiele

## INTERCULTURALITY AS A MEETING WITH THE UNKNOWN

LESSON CONTRIBUTED BY VRATISLAV STRNAD AND PETR KALLISTA, ISZ-MANAGEMENT CENTER, CZECH REPUBLIC

### AIMS:

To open one's heart to the phenomena of Uncertainty and the Unknown.

To remember U-U coping strategies present in one's origin family.

To reflect upon and formulate one's own U-U coping strategies.

Deepening self-experience (useful in dealing with interculturality)

### KEYWORDS:

Interculturality – Unknown/Uncertainty – U-U coping strategies – origin family

### MAIN BACKGROUND:

Basic assumption: The core of the phenomenon of interculturality lies in coping with Unknown and Uncertainty (as opposed to the family as an intimate space for certainty and knowledge in human life – both in positive and negative respect).

Identify one's coping strategies when facing Unknown and Uncertainty. (Based on the idea that coping with interculturality in one's life basically comes from one's origin family and from the ways parents used to cope with Uncertainty and Unknown)

### PARTICIPANTS/TARGET GROUP:

Participants (optimally an even number, 8-18) of a culture workshop, students and persons with work experience from different countries. It is recommended to use this exercise within a larger learning project, not just as a single exercise.

To have enough time is essential. All persons must undergo the entire process. Further continuing work is recommended.

It can be a nice introductory exercise within a larger educational project on interculturality.

### DURATION: 2 HOURS (NOT LESS!)

### MATERIALS:

Furniture and space to allow the group to sit in pairs

Flip chart and/or slides for the instructions and questions

(Additionally: A6 solid cards)

## PREPARATION:

The facilitator prepares the set of instructions for work in pairs:

*a) How did your parents cope with unexpected, unknown situations in their lives (for which they didn't have prepared answer or solution)? Describe some key situations. Which differences in ways of thinking and acting could you recognize between your parents? Finally, which fantasies did you have about a coping strategy of a parent who left your family?*

*b) What did you learn from this? For instance: I want to be like my father; I must not be like my father... What did you do in your adolescence/pubescence in order to cope with this (mentioned) family situation?*

*c) Do you think that in coping with "Unknown/Unexpected" in your life you are following the example of your mother/father; in which way? Or are you rather going your own way? Could you formulate your own strategy?*

*d) Let's imagine a scale when 0 stands for: "I prefer to pursue certainty in my life" and 10 stands for "I eagerly approach risks and unknown situations/contexts" (both attitudes can be valuable). What do the things you have discovered mean on the scale of your life? Which direction on your scale is the more interesting one? What would be a next small step in your direction? What would it bring into your life? Who would be the first person to recognize that? What would allow him/her to recognize it? How do you see his/her connection to you? Which value does this have for your life?*

## ACTIVITIES:

### INTRODUCTION:

The facilitator

Introduces himself/herself and does some warming-up

Invites participants into a world of life stories connected with interculturality. Are you curious to undergo the introspective journey to see how you cope with interculturality in your lives? The results need not necessarily be spoken about in the whole group! He/she explains the structure (work in couples, group reflection). One participant interviews the other and vice versa – in each separate topic of interview.

### STEPS OF THE EXERCISE:

The facilitator

Assists in forming the pairs – each participant with a person he/she would like to choose for introspective personal work (this step in itself is important in "playing" within the realm of interculturality!)

Presents instruction a) (*working time: 2x10 minutes*)

Presents instruction b) (*working time: 2x10 minutes*)

Presents instruction c) (*working time: 2x5 minutes*)

Presents instruction d) (*working time: 2x10 minutes*)

Ends the interviews and gathers results. (15 minutes optimally)

#### NEXT STEPS:

There are many ways/combinations to continue, for example (altogether 1 hour):

Continue the work in small groups of 3-6 people (15 minutes or more, depending on the number of people): Please tell – each of you – a short (representative) story about your facing Uncertainty/Unknown in your life. Formulate (remember) the U-U coping strategy you use(d). Please write your U-U coping strategy on a card and put it down on your common ground.

Please remember the situation/short story when you were faced with interculturality. What was happening? How did you get through it? What strategy did you choose? (5 minutes introspective work)

Each group member now retells his/her story to the others – but substituting 1-3 of the different U-U coping strategies written on the cards for his/her original one.

He/she then explains why he/she chose that/those particular strategy/ies. Which benefits would he/she get from using these alternative U-U coping strategies when faced with interculturality in the future. (15 minutes or more, depending on the number of people)

Ending the session in the entire group: Please report the benefits of connecting your (and others') U-U coping strategies with your dealing with Interculturality (in your future???) – 20 minutes optimally.

## MY LIFE WITH OTHER CULTURE(S)

LESSON CONTRIBUTED BY KAUPU SAUE, ESTONIA, AND VRATISLAV STRNAD, CZECH REPUBLIC

### AIMS:

Deconstructive (over)view of one's life  
Differentiated self-experience  
Building security through one's introspective work  
Building trust and understanding by sharing in pairs (next step)  
Becoming aware of intercultural coping strategies (ICCS), used during lifespan  
Taking a look into development of one's intercultural coping strategies (ICCS)  
Sharing the richness of ICCS's in the group (additional step)

### KEYWORDS:

Chapters of your life story – Interculturality Coping Strategies (ICCS's)

### MAIN BACKGROUND:

Using the narrative way of practicing (life as a sequence of stories shaped into chapters) for identification (and formulating) of the Interculturality Coping strategies within one's life span.

### PARTICIPANTS/TARGET GROUP:

Participants (optimally an even number, 8-18) of a culture workshop, students and persons with work experience from different countries.

To have enough time is essential. All persons have to undergo the entire process. Further continuing work is recommended.

### DURATION:

1 hour 20 minutes for these first two steps, optimally (not less!)

### MATERIALS:

A4 paper

A6 solid cards (colored) for the next step of work

Furniture and space to allow the group to sit in pairs (and small groups)

Optional: flip chart or slides for the questions



## PREPARATION:

The facilitator prepares a list of instructions for a) individual work, b) work in couples, c) for further dealing with discovered ICCS's.

Individual work/self-experience: You are writing a book about your life story. There will be about 5 chapters. Name these main chapters, write the chapter titles to the small cards (it helps to sort them into sequence later) and write them to A4 with an empty space between chapters (like in the table of contents in a book).

Work in pairs: Let us briefly see the content of these chapters, purely from the point of view of managing interculturality (IC), whatever that means...How did you cope with IC when you faced it? (For instance – what did you think about it, what did you do?)What are the main keywords you like to tell about those particular situations? Go through all the chapters. Write the keywords down in the empty space between chapters. Now you have made your life story visible – as the contents of a BOOK OF MY LIFE WITH OTHER CULTURES: chapters & keywords naming intercultural coping strategies.

## ACTIVITIES:

### INTRODUCTION:

The facilitator

- Introduces himself/herself and does some warming-up

- Invites participants into a world of life stories connected with interculturality. Are you curious to imagine your lives as stories? Explains the structure (personal work, work in pairs)

### STEPS OF THE EXERCISE:

The facilitator

- Presents instruction a) – individual work (*working time: 20 minutes*)

- Divides the group into pairs (*Find a partner!*).

- Presents instruction b) – work in pairs. One member interviews the other and vice versa (*working time: 2x20 minutes*)

- It is recommended to watch the process and to help pairs if necessary. After 15 minutes, say: *“5 minutes to the end of the first interview!”*

- Stops the interviews as soon as time is up

- Ends the session and gathers results

NEXT STEPS:

There are many ways to continue, for example (altogether 1 hour 40 minutes):

WORK IN SMALL GROUPS (of 3-5 persons). Everybody shares the most exciting/crucial intercultural events/stories/moments in their life. *What happened? How did you react? What was your strategy (ICCS) then? (25 minutes)*

2 instructions:

- *Please share. Choose the most exciting story of the group (15 minutes)*
- *Prepare to play it out, to share it with other groups. Rehearse if needed (10 minutes)*

Group performances “on stage” – 3-5 short performances (length of each max. 4 minutes) – 20 minutes

Sharing in the entire group: Collect the ICCS’s (using cards!) which seem to be most important for most people in the group – much negotiating! – 20-30 minutes

## TRANSFER UNIT – LEARNING

LESSON CONTRIBUTED BY ELISABETH ALDER-WUERRER, INC TRAINING & CONSULTING, S.R.O., SLOVAK REPUBLIC

### AIMS:

Creating awareness of things learnt and ingrain the results in the memory of the participants

Getting to know the perspectives of the other participants

Gathering the results of the process/workshop

Leveling out cultural differences in the group behavior

Gathering knowledge and experience

### KEYWORDS:

Learning – transfer – multicultural groups

### MAIN BACKGROUND:

My experience form working with multicultural groups (i.e. professional and national cultures). Here the challenge is always to get feedback and results also from the more silent and hesitant members of the group, who might have to contribute a lot. To take the stage in a big group is seen differently in different cultures.

### PARTICIPANTS/TARGET GROUP:

Group members who have partaken in processes or exercises during a supervision, workshop or seminar or in any other way, may share knowledge.

### DURATION:

The time needed depends on the topic and the size of the group – but it should not be less than 45 minutes

### MATERIALS:

A4 paper

Flip charts

Room for the pairs and subgroups to sit together

## PREPARATION:

Check whether an even number of participants is there. If not, decide whether to join (only) into the work in couples or allow a group with three people (takes more time).

Prepare learning question(s) for the whole exercise. Here are some examples of possible questions:

- *What is an important learning result of this exercise/workshop/seminar?*
- *In which situation can the learning result from this exercise/workshop/seminar be used?*
- *When visiting this country/town/etc., which questions arose that you wanted to ask people living here?*
- *Remember the last time you asked for a pay raise. What made you successful in this situation?*

## ACTIVITIES:

### INTRODUCTION:

The facilitator explains the process and presents the learning question(s).

### STEPS OF THE EXERCISE:

#### Individual work:

The participants silently write down their answers to the question(s) on A4 paper. The paper remains with them and is not shown to anybody. Minimum time: 5 minutes.

#### Work in pairs:

Each participant looks for a partner with whom he/she wants to share the results. For this the participants are asked to look for somebody who might bring new perspectives to them (is different), but to whom they feel close enough to share (is trusted).

They share their results and help each other to deepen them. Each one documents for him/herself what new insights have been found. Minimum time: 10 minutes per person.

#### Work in sub groups:

Sub groups (3-7 people) are formed; if possible the couples should split.

The timeframe for the presentation in the plenum is given by the facilitator.

The groups work in self-organization. To begin with, they decide on a facilitator, a writer – who documents their proceedings on a flip chart –, and a speaker – who will present the results of the group to the plenum.

They discuss their results and decide on a group result – that will be presented in the plenum in the time limit given. Minimum time: 15 minutes.

Presentation in the plenum:

The sub groups come together again.

The speakers present the results of the subgroups. Here the facilitator only allows questions concerning understanding – no discussions. Minimum time: 10 minutes.

After the presentations the results of the groups may be discussed in the plenum (if time is left and it is needed for the process).

Questions for this discussion might be one or two out of:

- What would you like to share?
- What have all the sub groups found out?
- Can we combine this into a common result?
- Are there large differences in the results?
- Did any new ideas come to your mind when you heard these results?

## AUTHORS

ELISABETH (SISSI) ALDER – WUERRER, SLOVAK REPUBLIC

Owner of INC Training & Consulting, s.r.o. in Bratislava; supervisor and coach, trainer and consultant.

Background in mathematics, IT and economy; working with international teams and organizations for more than 30 years. After education as supervisor (ÖAGG), additional seminars and trainings with IFS, Edgar Schein, Neuwaldegg, Steve de Shazer etc.

Specialized in supporting work in the intercultural field, networks and change (management) as well as knowledge management.

MARIA GOLDMANN-KAINDL, AUSTRIA

She has worked as a social worker for more than 20 years; mainly as supervisor, coach, family counselor and mediator in a multicultural environment. As teacher in trainings for supervisors and coaches at ÖAGG she provides new experiences and knowledge for the participants. Her hobby is dancing folkdances from all over Europe.

VANYA IVANOVA, BULGARIA

Was the manager of the History Project at dvv-international – South Eastern Europe for five years starting in 2004, where she worked in the field of interactive methods of handling and teaching recent history in the Balkans. Currently Vanya keeps on contributing to the dvv-international history network. She is also a researcher at the New Bulgarian University's Center for European Refugees Migration and Ethnic Studies (CERMES), where she is conducting her PhD research in the field of migration studies with a main interest in internal displacement, return policies and highly qualified migration. She has been a member of the "Historians' Club" since 2009.

PETR KALLISTA, CZECH REPUBLIC

Head of KALLISTA, s.r.o; management counselor, country manager of business companies, counselor of change management, specialist for systemic changes in organizations. Co-founder of the Czech Association of Coaches, founder of the Institute for Supporting Systemic Management in Organizations.

LIBOR KLENOVSKÝ, SLOVAK REPUBLIC

Advisor, supervisor, psychotherapist and university teacher of social work methods. Specialized in working with groups. Focus on daseinsanalytical approach.

INGEBORG LUIF, AUSTRIA

Clinical psychologist, psychotherapist (gestalt, group methods), groupworker (degree in group dynamics), teaching supervisor, founder of the education of supervisors and coaches in the ÖAGG together with colleagues. In charge of the educational area "Supervision / Coaching / Organisationsberatung" at ÖAGG, coordinator of the Austrian team for the Grundtvig Partnership "Educating Supervisors and Coaches for Multicultural Europe

(ESCME)", publisher and author of several books on gestalt and supervision. She works as a freelancer in Vienna, Gumpoldskirchen and Bad Aussee.

KAUPO SAUE, ESTONIA

Supervisor and coach with 20 years of practice, founder of the company "Creates Creative Coachings" (1993), background: several long term psychotherapy trainings.

Special focus – team and personal happiness coaching, achieving dreams and developing appreciative views.

JANA ŠPÁNIKOVÁ, SLOVAK REPUBLIC

Works as a university teacher (Comenius University in Bratislava) – her professional area is focused on families, family therapy and psychotherapy.

She has been working in family counseling and psychotherapy for several decades; she is also devoted to personal coaching and individual psychotherapy (non directive – PCA).

She currently cooperates with a non-profit organization where she deals with aid and support for socially disadvantaged families. At the same time she works as a supervisor for Children's Safety Line SV UNICEF.

VIOLETA STOYCHEVA, BULGARIA

Teaches Methodology of History Teaching at the History department, University of Veliko Turnovo "St. Cyril and St. Methodius". She is an education expert at the European Information Center (EIC) in Veliko Turnovo. She is the author and co-author of history textbooks and teachers' guides for various levels in history school teaching. She is also the author of more than 50 publications in the sphere of didactics and methodology of history teaching, gender equality, oral history and everyday life during socialism, nonviolent education, civic education, etc. She is one of the founders of the "Historians' Club".

VRATISLAV STRNAD, CZECH REPUBLIC

Head of ISZ-MC Prague, a private training institute for therapy, supervision and coaching, since 1990, a systemic and psychoanalytical therapist.

Personal focus on systemic and narrative therapy, supervision and coaching. Intercultural sensitivity as a tool for the further development of methodology of systemic work. International networking and collaboration.

SIGNE VESSO, ESTONIA

Is head of the Estonian Supervision and Coaching Association. She also has a training company, where she has been providing training, supervision and coaching for teams and leaders for 17 years. Her education is economy, gestalt therapy, NLP practitioner, supervision. In her doctoral studies she is focusing on change management.

ISBN: 978-3-200-02335-2