gender & diversity

A PROGRAM OF THE CONSULTATIVE GROUP ON
INTERNATIONAL AGRICULTURAL RESEARCH (CGIAR)

Tuning In:

GUIDELINES FOR CREATING IN-HOUSE CULTURAL ORIENTATION AND AWARENESS

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working paper

CGIAR

The Consultative Group on International Agricultural Research (CGIAR) was created in 1971 from an association of public and private members that support a system of 16 international agricultural research centers known as Future Harvest Centers. Working in more than 100 countries, The Future Harvest Centers mobilize cutting-edge science to reduce hunger and poverty, improve human nutrition and health, and protect the environment. The Centers are located in 12 developing and 3 developed countries and are sponsored by The World Bank, the Food and Agriculture Organization (FAO), and the United Nations Development Program (UNDP) The CGIAR budget in 2000 was US $340 million. All new technologies arising from the Center's research are freely available to everyone. For more information about the CGIAR, see: www.cgiar.org

GENDER AND DIVERSITY PROGRAM

The CGIAR Gender and Diversity Program serves to cultivate a workplace where diversity is celebrated and all staff are empowered to give their best to enrich future harvests. Its overall goal is to assist the 16 CGIAR Centers to seek out and collectively gain from the diversity inherent within the global organization. The Gender and Diversity Program grew out of a 1991 CGIAR initiative on gender staffing aimed at assisting the Centers to promote the recruitment, accomplishment, advancement and retention of women scientists and professionals

In 1999, this program was broadened to include diversity. The program provides support to the Centers through small grants, technical assistance, and management consulting, training, and information services. The CGIAR Gender and Diversity Program is hosted by ICRAF (Nairobi, Kenya) and the Program Leader is Vicki Wilde (v.wilde@cgiar.org).

The Gender and Diversity Program seeks to use diversity to strengthen internal and external partnerships that enhance the relevance and impact of the Centers, by creating and maintaining an organizational culture that:
- Attracts and retains the world's best women and men;
- Encourages the recruitment and promotion of under-represented groups;
- Establishes a workplace climate of genuine respect, equity and high morale;
- Promotes a healthy balance between professional and private lives;
- Inspires world-class competency in multi-cultural teamwork, cross-cultural communication and international management;
- Empowers and enthuses all women and men in the system to maximize professional efficacy and collectively contribute their best; and
- Rewards leadership, creativity and innovation that employs and celebrates diversity in the Centers.

CGIAR CENTERS	
CIAT	Centro Internacional de Agricultura Tropical (COLOMBIA)
CIFOR	Center for International Forestry Research (INDONESIA)
CIMMYT	Centro Internacional de Mejoramiento de Maiz y Trigo (MEXICO)
CIP	Centro Internacional de la Papa (PERU)
ICARDA	International Center for Agricultural Research in the Dry Areas (SYRIA)
ICLARM	World Fish Center (MALAYSIA)
ICRAF	World Agroforestry Centre (KENYA)
ICRISAT	International Crops Research Institute for the Semi-Arid Tropics (INDIA)
IFPRI	International Food Policy Research Institute (USA)
IWMI	International Water Management Institute (SRI LANKA)
IITA	International Institute of Tropical Agriculture (NIGERIA)
ILRI	International Livestock Research Institute (KENYA)
IPGRI	International Plant Genetics Resources Institute (ITALY)
IRRI	International Rice Research Institute (PHILIPPINES)
ISNAR	International Service for National Agricultural Research (THE NETHERLANDS)
WARDA	West Africa Rice Development Association (COTE D'IVOIRE)

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Acknowledgements

ABOUT THE AUTHOR

Sue Canney Davison specializes in international and cross-cultural management and teams. Sue spent six years in the Himalayas in the 1980's and acted as an informal advisor to an Indo-Canadian hydroelectric dam project for two years. There she witnessed firsthand the rewards and disasters that spanned the cross-cultural divide. She returned to the UK in 1986 and co-directed the week long Shell Intercultural Communication Workshop for six years. Since then, Sue has developed and facilitated programs on international management and team skills for many multinational clients, including, Ford Motor Company, Citibank, BP, Grand Metropolitan, Daimler Benz, ICI, Shell, Glaxo-Wellcome, British Gas, Nokia, Fiat, Kone, business schools and universities in Canada, Europe and Hong Kong and international conferences. As one of a team of four, Sue pioneered research on transnational teams for ICEDR, a consortium of 30 multinationals and 20 business schools. Sue has a Masters from Oxford University and a Ph.D. in International Teams from London Business School. Her experience and research are written up in a book "Leading International teams", with Karen Ward.

After marrying a Kenyan in 1995, Sue has spent the last few years in Nairobi, during which time she created a learning resource center and festival for the United Nations Office at

CHAPTER I: *Introduction*

Nairobi. On a continuous basis, Sue runs executive programs and strategic planning sessions for several international agencies, promoting diversity and sharing of best practices in effective international management and teams. She has been consulting with the CGIAR Gender and Diversity Program since March 2000 and was a panelist at the recent Diversity Workshop in Nairobi. Sue can be contacted on sue@pipal.com.

Introduction

GUIDELINES FOR CREATING IN-HOUSE CULTURAL ORIENTATION AND AWARENESS

*"Understanding other styles does not entail abandoning our own,
Nor is recognizing differences only a preparation for obliterating them".*
Abe Kaplan, 1996

The purpose of this document is to support CGIAR staff members as they create their own cultural orientation and awareness programs. As the quote above reminds us, the aim is to maintain our own unique identities, while still being able to interact effectively with people who think, talk and act differently from ourselves. The term "cultural orientation" is used here to describe training that sensitizes people from different nationalities and enables them to interact effectively with the national or local cultures that host a given CGIAR Center. However, with further adaptation, many of the exercises described here are useful tools for working with diversity in general. They will also enable staff to create generic cultural awareness packages that are not specific to the host culture. The exercises are designed to develop cultural orientation and awareness programs on a limited budget without need for expensive multimedia tools.

A SHORT INTRODUCTION TO CULTURE

Defining culture is difficult. The following definition encompasses many aspects of what we ascribe to culture:

> Members of any group try various solutions to common problems. The solutions, which become firmly established, are transmitted from one generation to the next as "the culture of the group". In this way, "culture" represents the unique combination of the underlying assumptions, inherited beliefs, values expressive symbols and knowledge of that particular group.
> *Adapted from E. Schein 1985 and S. Ting-Toomey, 1985*

Culture permeates many aspects of our lives and working conditions. An individual has a culture by belonging to a

group. Someone's culture expresses both internally in the way they think as well as externally, in the way they behave. Cultures and people change. This document refers mostly to national cultures. It assumes that a national culture is expressed by a group of people who share a way of communicating, are located in one geographical area that is defined as a nation state, and exist at the same time. However as we know, national cultures are not homogeneous, different regions within one particular country can have very different cultures, such as north and south Sudan, the east and west coasts of America, or the different regions of China. It is even more pronounced between northern and southern India where the verbal and written languages change, as well as culinary and musical traditions. Different ethnic groups can live scattered throughout a nation as well as in localized tribes. So nationality needs to be recognized as only a very rough guide to the source of an individual's cultural outlook.

The nation state is not the only level of society that is commonly seen as having a discernible culture. However it is an influential one. The diagram below visualizes how the national level of culture influences the organizational, ethnic, functional and gender levels of culture, which in turn, can influence an individual.

Figure 1.   *The influence of national culture*.
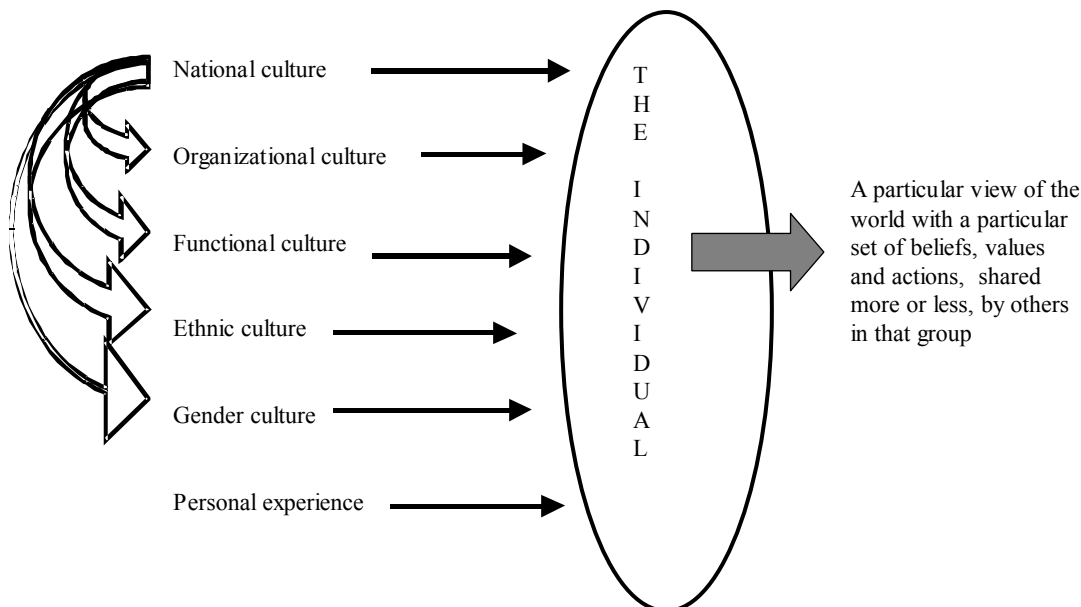
The elements of national culture were briefly described above. It is important to look at the other levels of culture.

Organizational culture

Organizations have been described as having a distinct culture and, as shown in the diagram below, there will be various influences on that culture. One of them will be the host country. For instance, the organizational culture of International Center for Research in Agroforestry (ICRAF) sub-office in the Philippines is likely to be visibly different from its sub-office in South America. What then is the "culture" of an individual CGIAR Center? The diagram below shows how the Centers themselves are influenced by the organizational culture of the World Bank, by the CGIAR system, as well as by the culture of their host culture. In turn the sub-offices are influenced by the policies, values and behaviors of their own Center's headquarters as well as the host culture and/or institution where they are located.

Figure 2. *Layers of organizational cultural influence.*

CGIAR Secretariat, Washington, influenced by World Bank, American/ European perspective, bureaucracy, and inter-governmental sensitivities.

16 research centers, influenced by CGIAR secretariat., the Director General and staff, the field of study, prominence and length of time in the CGIAR system.

Numerous sub-offices, influenced by Center HQ, host culture and host organization

Functional culture

Similarly a person's approach to an issue will be influenced by her/his professional or functional expertise. Engineers approach problems differently from social scientists and even their objectives will have different contextual meanings for each. Functional cultures are usually the most immune to national influence, although it is telling that most scientists in the CGIAR are currently recruited from a handful of universities based in the USA and Europe. It is possible that universities in China, for instance, would impart different knowledge and approach problems differently from those based in the USA or Europe-leading to better problem solving overall.

Ethnic culture

Through immigration, many ethnic groups have spread throughout the world, not just within their own nations. There will be visible similarities among any one group, especially around important ceremonies such as births, marriages as well as perhaps cooking. However, after even one generation, the habits and norms of East Indians in France, for instance, are likely to be visibly different from those in Kenya or Malaysia, because of the influence of national culture.

Gender culture

Women and men have traditionally had different social roles and there is much debate as to whether or not they approach problems differently. As such, research often looks at the cultures of each sex, i.e. female culture and male culture. The expected roles and rights of women and men visibly differ in different countries and ethnic groups. This is likely to have a strong influence on the outlook and expectations of people who live there.

So overall, when talking about culture, it is important to recognize that it is a word that has been ascribed to different levels of personal and organizational realities, and that national cultures can have a strong influence on many of those levels. It is also important to note that the culture we are brought up in not only influences how we create meaning and act in the present; it also tends to define our expectations. These are also strongly influenced by environmental conditions. Climates with slow, steady rainfall for instance can produce an economic stability that is harder to achieve in less predictable conditions, unless there is a good supply of a valuable natural resource, such as oil or diamonds. In the same way, relatively stable and good economic conditions, as found in World Bank Part I nations create reliable infrastructure and resources, and this reliability allows people to plan ahead. It is harder to plan in

continuously unstable conditions, as found in many World Bank Part II nations.

Personal experience versus cultural conditioning

Some people will ask, "What part of our outlook is influenced by our national culture and what part by our own personal experience and responses to that experience?" The only reasonable answer is that the line between the two is very fuzzy. However, being confronted with other cultures and ways of doing things can help us understand our own cultural conditioning, and we can decide whether, and in what circumstances, we want to continue thinking and behaving in a particular way. It increases our choices and options.

In this document, cultural orientation training refers to the need for someone moving to a new country to understand the behaviors and values of that country's culture. However in the case of CGIAR, a newcomer may also need to learn a vast number of *unwritten* rules that are part of the mind-set of the CGIAR system, as well as those of their particular Center and sub-office. Sometimes unwritten CGIAR rules, for instance those concerning privacy, gender roles, social and work time, and religion are very different from the host culture norms. If they remain covert and misunderstood, they can create unnecessary tension and difficulties.

On the other hand, training in how to be culturally aware and to work with cultural differences usually deals with generic issues and does not focus on understanding one specific culture in depth. Part One and Part Two of *Tuning In* focus on creating cultural orientation training programs for specific cultures. Part Three focuses on creating generic cultural awareness programs. This paper is called *Tuning In* because the most effective approach to cross-cultural interaction is, first, to understand one's own cultural biases; second, to be able to diagnose the differences between oneself and others, and third, to explore and find ways of *tuning in* to the key actions and approaches that enable people to work together effectively.

CHAPTER 2: *How to use this document*

How to use this document

The first half of this document is designed to assist in building an individualized cultural orientation program. The first step – assessing the training needs of current and incoming staff members – is explained in Part One, "Assessing What Is Needed". A list of five questions, covering the key issues, is provided to establish a starting point. In the process of answering these questions, the development team may find other aspects of needs and differences that should be considered in its Center.

The answers to the five questions will guide the development team as it builds awareness of:

- How much background information staff members have about the host country and how much more they need;
- How staff members need to adapt their behavior; and
- How staff members can achieve a high level effectiveness at work within the host country (as opposed to the CGIAR system).

Once the extent of necessary adaptation is clear, the development team can determine the area that is causing staff members the most problems. For instance, it may become clear that staff members have more need for understanding how people relate in the host culture than they have for information on key historical, social and political events. Having chosen the areas that will have the most impact, the development team can then look at the types of exercises suggested under that sub-heading and develop those exercises that seem most relevant and fun.

The exercises explained here are only examples. The development team should also create other avenues such as skits, theater, learning through food or social events, role playing, homemade videos, informal training seminars, etc. Whatever method is chosen to get the messages across, it is important to *start* with what the participants already know or can figure out for themselves, find a way to draw that information out, and then to point out how much or little knowledge the participants have and how correct or inappropriate it is. This process should be fun and provide the participants with some unexpected surprises. The gaps can be filled with whatever additional information is needed to be successful.

Part Two, "Making It Happen" gives more detailed descriptions of the exercises suggested in the first two levels of adaptation. Part Three, "Cultural Awareness", explains how using a common working language and differences in the perceived or actual amount of power held by people in the organization can affect daily intercultural interaction. It also gives a brief model of how to adapt some of the exercises in Part Two to create a half-day generic cultural awareness program. Part Four, "The Reference Library", suggests some supporting materials and websites. Sample cultural value checklists and questionnaires are found in Annex I.

CHAPTER 3: *Assessing what is needed*

Assessing what is needed

PRIMARY CONSIDERATIONS

How much and what kind of interaction is there now between current and incoming staff members and the host culture? What kind of interaction is required for the future?

Are current staff members working mostly within the Center with professional staff of various nationalities as well as the host nation staff members, or are they working in the field of the host country? If they are mostly encountering a variety of nationalities in the office, then the focus should be on learning enough to understand and adapt their behavior within the Center. If the staff members are doing an extensive amount of fieldwork in the host country, then they also will need to know how to be very effective in their jobs in the host country.

How long will they be staying?

The longer a staff member remains in a country, the more language skills and work performance become relevant. It is also important, as well as interesting, for staff members to have some knowledge of the history of the host country. If they are remaining for a number of years, cultural orientation programs can be sequenced to meet their deeper needs over time, such as learning the negotiation skills of that culture.

How does their national culture differ from the host national culture?

The differences between cultures are not easy to assess, but answers to the following questions may give some guidance: How different are their stages of economic, political, and social development? Does the host culture have very different work ethics and practices; gender expectations and roles; attitudes towards power and authority; religious practices; languages from the home nationality of the new staff member? Are there many similarities?

Clearly the greater the perceived differences, the slower it will be for any one staff member to understand what is going on and adapt accordingly. It can be useful to ask, "What cultural mistakes do current staff members make with members of the local staff/culture, in relation to their own particular cultural background?" In Kenya for instance, Europeans should learn to greet other staff members every morning before talking about work, because that is the national norm of Kenya. In addition,

the cultural orientation program needs to focus on more than cultural differences and cover some basic aspects of life, such as learning to live effectively with unreliable public services, such as electricity, water and telephones, and irregular bureaucracy.

How familiar are they with the host culture?

Familiarity with a culture requires both knowledge of the culture <u>and</u> experience with people who are from that culture. For instance, many people may feel familiar with American culture because of films, magazines and newspapers, yet have no direct experience of it. This sense of familiarity may lessen their initial fear of interacting with Americans and enable them to accept their differences. On the other hand, Hong Kong Chinese people may have a lot of experience with Philippine women working as their house maids, but have little knowledge of their cultural background.

Defining Indian culture on variables such as the importance of extended family and group identity, respect for elders, hospitality and women roles will no doubt show that Indians have more in common with Ghanaian culture than British culture. However, because of their interwoven history, most Indians are familiar with the British culture and understand what adaptation is necessary to deal with British people. Despite their strong similarities, Indians will still feel out of place in Ghana if they are not familiar with, or have no previous experience of, Ghanaian culture.

How different is the staff member's previous organizational experience from the organizational norms of this Center?

The way each Center operates may be strongly affected by the national norms of the host country. There may also be an expectation by local staff that an international staff member arriving to work in an international center should adapt to the simple communication norms of the host country, e.g. the style of early morning greetings and appropriate ways of giving feedback. The development team needs to know the staff member's previous international experience and something about the organizational norms that she/he has been used to.

The answers to these questions will provide the information necessary to assess how much cultural orientation is required.

THE MAIN AREAS OF CROSS CULTURAL TRAINING

In order to adapt to a new working environment, staff members will need to focus on three main areas.

Area 1: Gaining more information about the local culture

Area 2: Changing behaviors in order to be successful

Area 3: Achieving a high level of effectiveness at work in the local culture

Each area of training will be briefly described below and the exercises that relate to that area noted under each heading and sub-heading. Those specific exercises will then be explained in more detail in Part Two, "Making It Happen: the Exercises".

Presumably most staff members spend a great deal of time interacting with the international organizational culture and mix of nationals within their specific CGIAR Centers. The local culture may also exert a strong influence over how that particular Center runs. Depending on their living situations, staff members also may be interacting on a daily basis with host nationals outside of work – on family, educational and recreational matters. Presumably only a few will work exclusively with host country nationals or in host country environments. That is why this document puts more emphasis on describing exercises for acquiring more information and adapting behaviors to different cultures, including the local host culture, than on achieving high levels of effectiveness at work in that country.

Area 1: Gaining more information about the local culture

There are four distinct levels of gaining knowledge about another culture or building a country profile.

In the first level, it is useful for the development team to start by acquainting participants with the basic principles of cross-cultural awareness and what it means to live and work in another culture.

At the second level, it is important to acquire factual knowledge. These are verifiable, easily observable aspects of culture. For example, indigenous Kenyans come from many different tribes, each tribe has its own language, and many Kenyans attend church on Sundays.

The third level of knowledge requires an understanding of the not-so-obvious or underlying cultural values, attitudes, beliefs and norms that only become evident through relationships and interaction. An example of this may be the emphasis put on the concept of honor in relation to women in many Middle Eastern and Indian families.

The fourth level of knowledge about the host culture requires an understanding of very specific situations in that culture and

knowing the appropriate interpretations of, and response to, observed actions. Examples of these may know the expected protocol when meeting presidents, chiefs or royalty of that country, knowing whether to give or to receive presents on Christmas or birthdays, or knowing what to do if asked for, or offered, a bribe.

Level one: Understanding the basic principles of cross-cultural communication and culture shock.

To start out, it will be useful for the development team to spend time with participants discussing how individuals often react when they are working in an alien culture. They can also explore basic principles that might make communication among any people from different backgrounds more likely to succeed.

The study of cross-cultural communication usually follows a predictable path, starting with efforts to define culture, explore its different layers, determine what we can and cannot know, and learn how to communicate. It also usually assumes that for most people, moving to a new culture is a major life change and can create difficulties or culture shock. These issues should be openly explored so that everyone can come to some understanding about what inter-cultural communication is, and why it is important to talk about. The following exercises can help guide discussions and group activities:

> Exercise 1: Discussions and group exercises on what is culture, what is communication, the iceberg, the culture shock curve. Identification of what the staff members think is the point/need of being curious about other cultures.
>
> Exercise 2: Culturally general critical incidents/cultural assimilators.
>
> Exercise 3: Structured "change the rules", "cultural clash" games and role-playing.
>
> Exercise 4: "Building a culture"/Ecotonos.

Level two: Understanding the factual observable aspects of the host country as well as the key environmental, historical, social, political and economic events that have shaped its evolution.

At this level, the development team gathers materials to produce a background information packet for the participants. But before introducing the gathered materials, the team can devise some interactive exercises which assess the participants existing knowledge and build on that. To build materials for a country profile, the development team first gathers information on the historical, geographic, political, economic,

religious/philosophical, social and aesthetic evolution, and the current situation in the country. Keep it simple and not too detailed. Cover things such as: tribal patterns; recent internal or external conflict; spread of wealth; patterns of growth; political changes such as from military or colonial rule to democracy; predominant religions; roles of women and men; and main societal tensions such as rapid urbanization and inter-generational strife, secular versus traditional law, etc. Useful exercises are:

> Exercise 5: The cultural market place
>
> Exercise 6: The host country language lecture
>
> Exercise 7: Ongoing informative lectures, videos, reading lists, discussion groups

Level three: Understanding key norms and values that will allow successful interaction in the host society.

This part of building the country profile focuses much more on the cultural context and behavioral norms. Here it is important to outline such things as: greeting and communication styles, respect for elders, view of outsiders, rules of hospitality and generosity, focus on people or tasks, etc. Useful exercises are:

> Exercise 8: 'We appreciate, they think, we wish'
>
> Exercise 9: Cultural exploration activity.
>
> Exercise 10: The Cultural Value Checklist
>
> Exercise 11: Judgmental exercises such as cave rescue or better written for the context.
>
> Exercise 12: Skits, reviews and home videos to demonstrate the main points.

Level four: Interpreting and responding appropriately to specific situations in that culture.

Each culture has some situations that reflect a strongly held and embedded value system or attitude towards "foreigners". Staff members need to be aware of these to avoid embarrassing and sometimes dangerous situations. For instance, in some developing countries, people with fair skin driving four-wheel-drive cars are automatically perceived to be rich outsiders. If there is an auto accident, and perhaps a pedestrian is injured, the driver could be at real risk of being attacked or detained by a local mob. This brings a real dilemma as to whether or not to stop and help the injured pedestrian. The development team needs to determine which situations could be critical in their particular host country and teach staff the full implications of different responses. The most useful exercise in this situation is:

Exercise 13: Critical incidents/ Cultural assimilators.

Area 2: Changing behaviors in order to be successful

Changing your communication style so others receive the same messages you are trying to send.

Adapting a communication style is, of course, critical to being understood, but also can avoid situations that might inadvertently be offensive. This requires an awareness of how to give feedback, and how to motivate and praise colleagues and staff members. It also requires an understanding of the appropriate modes of formal and informal social interaction, both at work and outside of work, and can have a major impact on how people will respond. The exercises below focus on teaching that skill.

Exercise14: Skits, critical incidents and discussion

Exercise 15: Role Plays

Exercise 16: On-going language training with explanations of the cultural context

Finding ways to manage the stress of working in a multicultural environment and helping your family adjust.

For this situation, one exercise has been developed that focuses on managing the stress of the entire family, not just the staff member. The recommended exercise is:

Exercise 17: Workshops in stress management involving the spouse

Area 3: Achieving a high level of effectiveness at work in the local culture

It is beyond the scope of this paper to outline the more complex exercises at this more advanced level of training. They cover in-tray exercises, international management games and simulations; intellectual background followed by role plays and video feedback in international negotiation skills, action learning, on the job training and of course field experience.

These exercises are quite extensive and probably at this moment few CGIAR Centers want to invest heavily in creating relevant management simulation and games. For further information see, "Executive Development and Organizational Learning for Global Business" by Keys and Fulmer (1998) in the Reference Library section, with emphasis on the following specific chapters:

"Selecting training methodology for international managers", by Bernard J Keys and Linda Bleiken,

"Creating scenarios and cases for global anticipatory learning", by J A Gutman,

"A culture-general assimilator: preparation for various types of sojourns", by Richard Brislin,

"Action learning: executive development choice of the 1990's", by Louise Keys.

CHAPTER 4: *Making it happen*

Making it happen: The exercises

This section describes all the exercises listed in Part One in more detail.

AREA 1: GAINING MORE INFORMATION ABOUT THE LOCAL CULTURE

Level one: Understanding the basic principles of cross-cultural communication and culture shock.

Exercise 1: Discussions and group exercises on: what is culture? What is communication? The iceberg and relationship between values and behavior. The culture shock curve. Identification of what the staff members think is the point/need of being curious about other cultures.

Estimated time: 1 hour

These discussions can take many forms. It is often useful to start an orientation session by getting all the participants into small groups and asking: "What is culture?" and "What is communication?". When listing the different aspects of culture that the group offers, such as values, traditions, behavior, lifestyles, music, assumptions and so on, the facilitator can write them in such a way that an "iceberg" (or ice cube in a soda in warmer climes) can be drawn around them. Internal aspects of culture such as values and beliefs are drawn below the "water line" and externally visible ones such as behavior, music, traditions and so on are drawn above. This provides a visual that supports discussion on the conscious and unconscious aspects of culture and points out that what is visible is the "tip of the ice cube or ice berg". This shows how culture clashes often happen unconsciously, or "below the surface". Useful questions at this point include:

- How important is cultural conditioning in relation to personality or life experiences?
- Do individuals have a culture, or is it only groups?
- Is culture inherited or acquired?
- What does culture do for you?
- Can you ever truly understand another culture or even how another person sees the world for that matter?
- When did you first find out about your own cultural conditioning?

- Can you adapt to other cultures and still keep your own identity and sense of self?
- Does behavior create values or is it driven by values?
- Is there a straight causal line between one value and one behavior?
- How easy is it to list your own values or to find out about the values of other people?
- How long is the list of things you would never do under any circumstances, however extreme? What are they?

One important outcome of these discussions is to make the participants fully aware that they cannot understand someone else's values from only watching their behavior.

The culture shock curve

The culture shock curve relates to what happens to people as they come to terms with living in a new culture (see Furnham and Bochner, 1986, pg: 131). The idea proposed is that adjusting to a new culture takes place in stages: a honeymoon stage, followed by crisis and disenchantment, followed by recovery and re-adjustment, and then adjustment and finding new sources of satisfaction and enjoyment. This could be drawn as a U-shaped curve. Different scholars propose different numbers of stages and different lengths of time for each stage. It seems clear that different individuals react differently, some never facing a crisis and some never recovering from a crisis. However the idea can be used as a starting point for participants in cultural orientation courses by charting: their expectations before coming, what happened when they first arrived, the extent of pleasures or difficulties they encountered, and if and how they have coped with those difficulties.

> Exercise 2: Cultural general critical incidents: cultural assimilator
>
> Estimated time: 1-2 hour

These exercises mirror those described below in Exercise 13, but are based on issues that often differ between cultures. One source is 'Intercultural Interactions: a practical guide" by Richard Brislin, et al (1986).

> Exercise 3: Structured "change the rules", "cultural clash" games and role-playing
>
> Estimated time: 2-3 hour

Many participants like these because they are "safe" and do not ask them to explore, expose or use their own values. These

exercises help participants experience the frustrations of what happens when rules are changed, when other people are hard to understand, or if things do not work as expected. One classic exercise in this field is called "Barnga" by Sivasiliam Thiagarajan and Barbara Steinwachs. It is a silent, simple card game in which different people interpret the rules differently.[1] In two other classics, "Bafa Bafa" by Garry Shirts, or "The Derdians" by Fons Trompenaars, two distinct, imaginary cultures are created and they exchange ambassadors. These ambassadors then return to their own cultures and explain what they think the other culture's rules are. Then the teams interact. In the case of "The Derdians"[2], one group is set up to teach another culture something simple, but encounters very unusual behavioral norms.

It could be more relevant to create an in-depth role play scenario based on what people may find in the field of the host country, and focusing on different expectations (e.g. NGO wants high levels of material support in exchange for helping a CGIAR Center) or different starting points for negotiations. For instance, in some cultures it is acceptable to start straight into the issues to be negotiated after a brief introduction. In others, it is essential for negotiators to eat and socialize before getting down to the real business. In some cultures, a handshake is sufficient to clinch a deal, in others, such as America, there is a need to "get everything in writing and check with my lawyer", which can grossly insult, let alone mislead, those who believe in handshakes.

To develop a role-play, scripts and behavioral norms are created for the two main parties and the negotiations or issues are thrashed out, usually for about two hours with breaks for hypothetical prayers or meals. These breaks are actually set up to allow times for group observers to "coach" their own interacting group. Simple behavioral differences and different underlying norms, such as one group being task oriented and the other wanting to know all about the individuals; one group thinking that money can buy everything it needs and the other being more interested in environmental impact than money, can lead to ongoing frustration in trying to reach any agreement. This is a very powerful exercise for teaching impatient business people how: to go slowly and learn to wait, to deal with uncertainty, and to control their own impatience and frustrations.

Exercise 4: Building a culture

1. ———————————

[1] "Barnga" is available through Intercultural Press, listed in the Reference Library section, or Thiagi's website: www.thiagi.com

[2] For more details of the "Derdians" follow up on www.7d-culture.com

Estimated time: 1 day

This exercise is about "understanding yourself before you can understand others". It originated in the Canadian International Development Agency (CIDA) and was originally run for a week, after which the participants constructed their own cultural orientation programs. However even a one-day version can be a very profound experience. It works better with a large group, as many as 20 or more, which is divided into three smaller groups. Within the smaller groups, members write down what they normally carry in their hand luggage on an airplane. There is a crash, and each group ends up on its own island that, unknown to the participants, has very different ecology and environment from the other two islands. During the first one and a half hours, groups are concerned with organizing themselves for immediate survival. Then the facilitator comes in and explains that they are marooned indefinitely and they have to set about organizing themselves for long-term survival. They are given a list of things to consider, including:

- Distribution of work and work ethic;
- Relationship of the sexes;
- Child rearing and education;
- Law and order;
- Spiritual, ritual and religious needs; and
- Role of older people.

The groups are asked to remain separate during lunch. After lunch they are asked to send ambassadors to the other islands. The ambassadors are only allowed to ask questions and not to answer any questions about their own culture. The ambassadors then return and debrief, and the groups are asked if, how and when they want to interact with the other islands again.

These interactions are then facilitated and usually have very different outcomes, even though invariably (and amazingly) three different characters of the three islands emerge each time the exercise is done. One island is usually easy going, another is often war mongering and the third somewhere in between. The exercise is then debriefed, first with structured questions and then freely, which usually takes at least one and half hours and can need quite intensive counseling.

A ready-made version of a similar exercise called "Ecotonos", with a teaching guide, is available through the Intercultural Press (see the Reference Library section). This type of exercise takes participants *deep* into their own assumptions, values and

beliefs. It is time intensive and, because of what it can bring out, needs skilled facilitators and adequate time to debrief.

Level two: Understanding the factual observable aspects of the host country as well as the key environmental, historical, social, political and economic events that have shaped its evolution.

Exercise 5: 'The cultural market place'

Estimated time: 2-3 hours depending on the number of nationalities

This exercise works well with one or more participants from the host nation, as well as one or more participants from one or more different nationalities. A flipchart is put up for each nationality represented within the whole group. Individual participants are given a marker pen and asked to walk around the room to the various national flipcharts and write up their main preconceptions about that country and its people, in no particular order. After the flipcharts are filled, each chart is read to the entire group by a member of that nationality, emphasizing that the comments made are stereotypes and generalities and should not be taken personally. In fact, as stereotypes tend to be negative, it can be helpful if the facilitator reads out lists generated about her/his own culture so that everyone can laugh and see that the facilitator does not take it personally. The goal of the facilitator is to create a safe environment in which people can admit their preconceptions, but keep it light-hearted even if some of the statements are very negative. At this stage, there should then be a discussion about the following questions:

- Why do we create stereotypes?
- Where do stereotypes come from?
- Is there a kernel of truth in stereotypes?
- Why are so many stereotypes negative?
- Can we get rid of stereotypes completely?
- What are the consequences of letting stereotypes direct our behavior toward individuals?

All the participants then collectively decide which criteria they will use to describe their own cultures. The criteria can focus on recent social, political or economic changes in their country and/or it can focus on what someone coming into the country needs to know in order to be successful. Each individual or group from each nationality then develops information on their national characteristics according the criteria chosen by the plenary, writes it on a new flipchart paper and puts it up next to

the list of stereotypes already generated in the first half of this session. Each nationality then presents its case to the plenary. This part can be called "The right to inform and reply!" At this point, common themes, similarities and differences can be pointed out. For instance, in a recent session, Indian nationals were surprised how much they shared with West African countries with respect to rules of hospitality, greetings, using only the right hand, respect for elders and the importance of joining in community activities. The Europeans, on the other hand, talked about respecting personal space, assigning specific times for recreational activities, and calling on the telephone before arriving at someone's house.

This exercise is particularly useful for creating a light-hearted atmosphere for talking about stereotypes while often bringing them into the open for the first time.

Exercise 6: The host country language lecture
Estimated time: 1 hour

This can be very effective as well as fun. Split any large group of participants into groups containing about five people. Have one local lecturer for each group enter the room. The lecturers should be dressed in national attire and speak only the local language, but understand the working language as well. The participants are then told that they have only 45 minutes to find out as much as they can about the host country. They can ask questions in the working language, but the lecturer will only speak in the local language, although she/he has a flipchart on which she/he can draw or write figures. If there is no difference in language (e.g. Washington, DC), there are solutions. For instance, in Washington, Spanish could be used. Or locate lecturers from Finland or China willing to come and talk about their countries. Participants invariably listen extremely carefully for the entire 45 minutes, use their imaginations and are very surprised at how much they can learn in such a short time, including many key facts about the country as well as a few important words and even how to count to ten. They also experience the shock of being spoken to in an unfamiliar language.

Exercise 7: Ongoing informative lectures, videos, reading lists, discussion groups

Clearly each Center can create its own library of lectures, videos (commercial and homemade), reading lists, journals, newspapers and discussion groups that best demonstrate the

key features and survival tips for the host countries. In some countries, museums and institutions offer courses (such as the "Know Kenya" course presented by the Kenyan national museum). Also, long-term staff can volunteer to share experiences with new staff members. There are humorous and serious books that compare cultures that can be discussed in a mixed group with host nationals present, e.g. Condon, 1997; Davies and Murphy, 1998; Hall and Hall, 1990; Hampden-Turner and Trompenaars, 1993; Kras, 1995; Nnadozie, 1998; Nydall, 1996; Pascale, 1981; Redding, 1990; Silber, 1991; Walmsley, 1987.

Level three: Understanding the key norms and values that will allow successful interaction in the host society.

Exercise 8: "We appreciate, they think, and we wish"

Estimated time: 1 hour

This exercise works well with one or more members from the host nation as well as one or more from one other nationality.

This exercise mirrors the cultural market place but tends to talk more about work norms than national issues. A large sheet of paper is provided for each nationality. This is divided into three columns with the following headings:

- We appreciate that they…
- They think that we are…
- We wish they would…

Each nationality group then fills in one sheet about the other nationality group and feeds it back to plenary. This exercise clearly works best when only two nationalities are involved. Subdividing columns into the nationalities can stretch it, but beyond that it gets clumsy.

Exercise 9: The Cultural exploration activity

Estimated time: 1½ hours

This works effectively for one-on-one training but can also work with mixed culture groups by using people from different cultures as the referent for that particular culture. Participants are given task-specific situations and then ask people from within their own organization or from the local community to serve as cultural mentors. The mentor's role is to explain what is going on or counsel as to what to do. The situations can focus directly on the work of the group, or be more general. A *general* example would be: Name two or three great leaders from your

country/culture. What makes these people great leaders? What are the characteristics of a great leader? A *specific* example would be: Recently X has been coming into work later than usual and leaving earlier than usual. How would you interpret or explain his behavior? What, if anything, would you do about it? How would you do it? This exercise is useful for bringing culture-based values, interpretations, behavioral norms and behaviors to the surface, where they can be more easily examined.

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Exercise 10: The cultural value checklist

Estimated time: 2½-3 hours

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This can be done with a mixed group from different nationalities. It works best with six or more people, but can be done with fewer.

The cultural value checklist is a powerful tool that enables people to:

- Recognize common dimensions and assess how they differ significantly between cultures;
- Compare, in depth, why their preferences may be the same as, or differ from, those of others;
- Recognize the breadth of the group member's individual preferences; and
- Develop a consensus set of inclusive ground rules with which all people can work.

The cultural value checklist can be adapted to target the specific level of culture that is being explored, e.g. whether the aim is to discuss society as a whole, the work environment or the functioning of a specific team. If it is decided to discuss society as a whole, questions could include hospitality, privacy, the importance of food rituals, respect for elders, the social roles of women and men, etc. In discussing the work environment, the checklist can be based around the dimensions chosen in managerial cross-cultural work (for instance those chosen by Hofstede 1980, Trompenaars 1983, Maznevski and Di Stefano[3]). These will highlight the key problem areas in an organization. The work environment checklist could also include some specific local problem areas, such as how to give feedback and when to speak (see example in Annex 1). In the case of the functioning of a specific team, the questions can be based again on dimensions used in management but geared specifically towards team processes (see example in Annex 1)

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[3] To access the "Cultural Perspectives Questionnaire" and existing database contact Martha Maznevski at Martha@Virginia.edu.

Once the checklist has been introduced and explained, participants fill it in individually. As the examples in Annex I show, each dimension is described as two opposite statements on each end of a scale. The participants first chose which end of the scale they prefer and then how strongly they feel about it and mark a cross on the scale accordingly. They then reconsider each statement according to how they perceive the reality to be in their country, organization or team, whichever level has been chosen. They mark this with a circle. Detailed instructions can be found at the top of the first sample checklist in Annex I.

Once the participants have individually marked each scale twice, once with a cross for their own preference and once with a circle for how they perceive their reality, they can form small groups and discuss why they have put their crosses and circles where they have. The discussion is usually deep and insightful, especially pertaining to the individual interpretations of the statements at each end of the scale. This part of the exercise usually takes one hour, so it needs extra time. The facilitator needs to emphasize that the point of the exercise is to explore underlying similarities and differences and not to reach consensus. Also, the facilitator points out that the numbers on the scale are for marking extremes and are not to be totaled.

Participants are then given colored stickers, according to their nationalities, to represent their crosses. If no organizational distinctions need to be highlighted, colored-circles can be used to represent by all different participants. In a recent diversity workshop, CGIAR centers were clustered into different colors according to the location of their center headquarters. The facilitator will have previously written each question on a separate horizontal flipchart (with the scale line across the middle of the flipchart) and placed the ten or so flipcharts around the room. Participants then put the sticker representing their own preference on the scale above the line and representing the circle below the line. An example of what one flipchart can end up looking like is shown in the diagram below which represent the answers of a team of 12 people from five different nationalities from the same organization or team. All the squares, representing the circles on the questionnaires, are the same color/pattern below the line.

*Figure 3.*Sample of a cross-cultural value checklist flipchart.
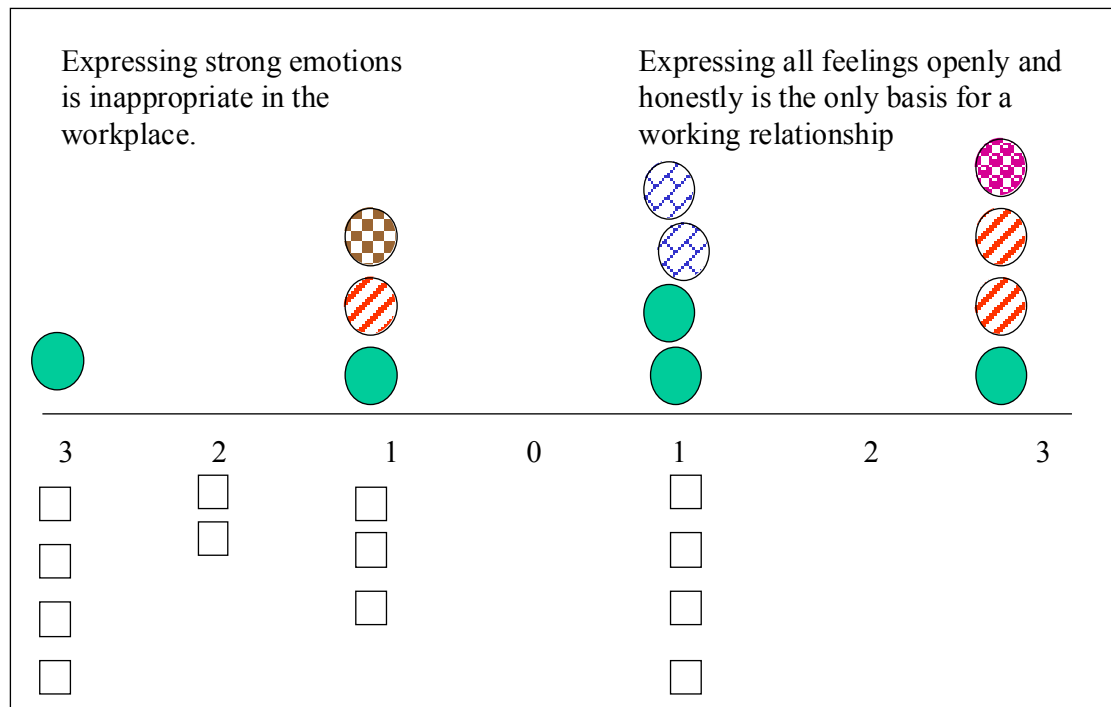
So far the answers on the flipcharts have been anonymous. As there are a few nationalities represented by only one person, revealing the meaning of the different colors/patterns at this point will also reveal their identities. Permission must be sought from the group before breaking that anonymity with a

slide that would show the meaning of the colors (see below).

As the participants post their stickers, an instantaneous visual picture emerges. Each flipchart is then discussed in depth, the underlying dimension can be discussed in detail in plenary, figures from related databases can be shown as background information, and any ground rules emerging from the discussions for working together effectively in the future (given the spread of preferences) can be recorded. Often individual preferences are in stark contrast to how people perceive the national, organizational or team norms. This should also be part

of the plenary discussion. Often, as in the example above, stickers representing the same nationality are spread all over the scale, emphasizing that most individuals do not adhere to the stereotypes of their national norms and need to be approached and treated, first, as individuals and, second, as members of their national culture.

The beauty of this exercise is that it teaches participants about the cultural dimensions that usually create the most difficulty in organizations, while using their own personal data. It also generates relevant and useable ground rules, encompassing the spread of different preferences that those individuals can use as a basis for their interaction in the future.

If there are only one or two incoming staff members, they could alternatively use a pre-prepared cultural questionnaire and compare themselves against an existing database[4]. However there may be no information on some CGIAR host nations, such as Syria.

> Exercise 11: Judgmental exercises using rescue situations, recruitment exercises
>
> Estimated time: 2 hours

In this type of exercise, a crisis situation is created. For instance, the participant becomes "lost at sea". In this case, participants are asked to prioritize what they would need to survive if they were lost at sea, or dealing with some other emergency. After participants reach a consensus, an "expert" provides a list of right answers. This type of exercise focuses on the process of consensus building (drawing straws and voting are usually banned) but teaches little about underlying cultural values.

In a second approach, an emergency situation is also created, such as people trapped in a cave or in a burning building. The groups are asked to play the rescue team which has to decide who comes out first and who, therefore, is at risk of not surviving. Participants are usually given a list of six people of varying ages, jobs, interests, types of personal relationships, etc., and asked to reach a consensus (without voting) on who comes out first. This usually leads to the group trying to define criteria such as age, usefulness to society, dependants and family ties, what qualifies as anti-social behavior, etc. The discussion can get very heated, participants can refuse to "play God" and so on, because it often touches some core values and how strongly we want to adhere to them.

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[4] Fons Trompenaars' "Test yourself interculturally" is described and accessed at www.7d-culture.com , Richard Lewis's "Cross cultural assessor" is described and accessed at www.crossculture.com

In a third, more specific approach, the same process can be brought into the work place by creating a recruitment situation and inventing a list of participants with diverse work related and social aspects. The list could include descriptions such as:

- International woman has highly relevant experience but always argues with colleagues and is considered to have an attitude problem;
- Highly experienced and well-liked host national mother with very young children and older parents to look after, international experience and excellent overview of the organizational goals; and/or
- Very young woman/man (would be reported to by older staff members), with host national father and the same family commitments as above, no international experience but ideal for training, and currently the star on D.G.'s highest priority project.

Again, the group needs to reach consensus about what is relevant at work and what is not. Note: Although it is fun to create these characters, the issues should not be made too extreme, and "good" and "bad" points should be spread equally among participants to foster debate, while drawing out potentially contentious issues such as the importance of age, gender, sexual preference, social commitments, family responsibility, etc.[5]

These are very powerful exercises.

> Exercise 12: Skits, reviews and home videos to demonstrate the main points

These revolve around critical incidents as discussed below and are up to the host nationals to develop from interviews and discussions with staff members about common misunderstandings and difficult incidents in their country.

Level Four: Interpreting and responding appropriately to specific situations in that culture.

> Exercise 13: Critical incidents/ cultural assimilators
>
> Estimated time:1-1½ hours

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This exercise can work with any group of people from mixed nationalities, as long is it includes participants from the host nationality.

Critical incidents are short descriptions of incidents created to reveal the key cultural norms and differences of the host culture. These can both be read and discussed individually, or role-played in short skits. In any case, it is the job of the incoming staff to guess which issue is being portrayed, before the host nationals explain it. Note: It is fun to create these situations yourself. Some ready-made country-specific sets have been created and can be found through Intercultural Press, listed in the Reference Library section.

The following is an example of a situation created to stimulate discussion.

> You are a new manager in West Africa. You are under pressure to complete a report for the DG by the end of the week. Your secretary has approached you to request permission to go to her mother's funeral. You suggest that, given the pressure of work, she could take three days off. She politely responds that the ceremonies will take three days and with travel she needs five days. You reluctantly agree, but stress that the time off will have to count as "leave taken". After she leaves the room, you pull out her file and see that nine months ago she also took five days off to bury her mother. You angrily call her back into see you.

AREA 2: CHANGING BEHAVIORS IN ORDER TO BE SUCCESSFUL

Changing your style of communication so that others receive the same messages you are trying to send.

This involves understanding and adapting to communication styles and learning how to understand non-verbal signals

> Exercise14: Skits, critical incidents and discussion
>
> Exercise 15: Role Plays

For both these exercises refer to Exercises 2/12/13 above, but focus the critical incidents highlighted in Exercise 13 that deal with miscommunication or misinterpretation of verbal or non-verbal signals. To highlight this, split the participants into two or three groups. Have them share anecdotes about when they have misunderstood others or have been misunderstood themselves. Have them choose one incident and relate it to the

other groups solely through mime. The other groups then have to try to figure out what went wrong. Often, simple but powerful issues are expressed, such as Europeans kissing an unknown colleague on the cheek as a greeting, especially across the sexes; Arab men being very offended by a woman offering a hand to shake; international bosses not greeting local staff before launching into business matters; unacceptable eating habits; or using the left hand to pass things.

> Exercise 16: On-going language training with explanations of the cultural context

Clearly long-term employees who have a considerable amount of interaction with the host country would benefit enormously from some language proficiency. Even a few words can break down perceived barriers. The idea here is that the contextual/cultural aspects of the language are also taught, not just the literal meanings of the words, e.g. showing the extent of the meaning of words like *jutha* ("defiled by eating, drinking") to Brahmins in India.

Finding ways to manage the stress of working in a multicultural environment and helping your family adjust.

> Exercise 17: Tailor-made workshops in stress management involving at least the spouse

It is useful to create workshops for new families living in cultures and situations very different from their own, especially where spouses who are used to working are rendered unemployable because of local rules or tradition. Here the basics of cultural adjustment and knowledge of the key signs of culture shock and depression are important.

CHAPTER 5: *Cultural awareness*

Cultural awareness

The first two sections focused on creating cultural orientation programs specifically in relation to the host culture. They illustrate the amount of mis-communication there can be in the workplace, particularly when internationally recruited staff comes from such varied cultures. This section will show how, with minimum adaptation, many of the exercises outlined in Part Two can be modified when designing a half-day *generic* cross-cultural session that is not aimed at orienting participants to one specific culture.

Generic cultural awareness programs can be useful when:

- Frequent misunderstandings occur between staff members;
- Stereotypical remarks are being made, e.g. "He is typically British, cold and unfeeling";
- Value judgments are made about a colleague's behavior that could be explained by cultural differences, e.g. "He is so non-supportive, he only tells me that my work is 'quite' good, never 'very' good".

Before looking at how to build this half-day session, it is necessary to explore the most common ways cultural differences can affect interaction in the organization.

CULTURAL DIFFERENCES, LANGUAGE AND INEQUALITY IN ORGANIZATIONS

The degree to which cultural differences are apparent in an organization greatly depends on how different the cultural norms of the individual staff members are, and how strongly they manifest those differences. For instance, it is well known that the traditional cultural norms of marriage differ significantly. For instance, in America, the notion of marrying for love has long been the norm while in India, arranged marriages have been the tradition. However things are changing, and many Americans are abandoning the idea of marrying at all and many Indians are now insisting on marriages based on love and equality. So it is relatively easy to meet people from both cultures who do not uphold the traditions or previous stereotypes.

There are other significant cultural differences that relate to organizational situations. People from different cultures have measurably different norms in relation to strategic planning and decision-making, and different views about effective leadership

styles, what constitutes a good manager and the purpose of meetings, to name a few[6]. The next section looks in detail at two general realities that affect daily intercultural interaction but are seldom consciously addressed, including, first, the linguistic norms that can lie behind using English as a working language and, second, the implicit power differences between cultures that mean some people tend to get heard more often than others.

Language

Languages change as they spread.

English has increasingly become the international working language. However, even without the complications of second language translations, the English spoken in the United Kingdom is quite different from English spoken in the United States and can lead to misunderstandings. There are different spellings (e.g. center *vs.* centre), different use of grammar ("I went out of the door" *vs.* "I went out the door"), using *s*'s instead of *z*'s, and different positions for the day and the month when writing the date numerically (11/10/2000 in the US is the same as 10/11/2000 in UK – both mean November 10, 2000). In addition, the same word can mean very different things. "Quite good" is a compliment in the US, equal to "very good" in UK English, whereas "quite good" in UK English means "not very good" in US English. US "chips" are UK "crisps" and UK "chips" are "French fries" in the US; curtains are drapes, lifts are elevators, pavements are sidewalks, lorries are trucks, queues are lines, etc. Globally, take your pick between washrooms, toilets, restrooms, bathrooms, ladies and W.C.'s, and for goodness sake, do not ask someone for a rubber (alias: eraser). To "table" something in a meeting in the UK means to put it *on* the agenda, in the US it means to take it *off* the agenda. The problem is not just between the British and American spelling. In Microsoft spell check, look under "languages" and see that they acknowledge nine different types of English, depending on the country that has adopted it. It is not just second language speakers who have a problem, also be on the look out for puzzled or embarrassed faces among "native" English speakers.

Some languages are precise about relationships, others imprecise.

English is notoriously imprecise about relationships. There is only one "you", whether the relationship is close or formal. In French, German and Hindi, to name a few, it takes a change in relationship to change from the formal to informal versions of

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[6] How to create effective workshops on these specific issues will be taken up in a future working paper on "Everyday Methods for Facilitating Diversity", planned for 2001.

"you". In one workshop where English and German were both being spoken, first names were used when speaking in English (e.g. Hilda) and last names when speaking in German (e.g. Frau Schmidt) in the same sessions. In Hindi, different verb endings demonstrate different degrees of formality and politeness; in Korean, there are special vocabularies for different sexes, different degrees of social status, different degrees of intimacy and different formal languages. Imagine that the whole basis of respect for a boss is demonstrated by how you address him. Suddenly you are asked to speak a language where you cannot show any deference linguistically between your boss and your juniors. You may want to keep quiet rather than show disrespect and embarrass yourself.

Language deeply affects the way people think and where they put important information.

Because we can never fully experience another person's thinking processes, we tend to forget the extent to which language structures the way we think, and how we approach and solve problems. It is one thing to know all the words of a language, it is quite another to understand the underlying logic that the language frequently creates.

For example, a Chinese person can read the characters scratched onto tortoise shells 4000 years ago as easily as his daily paper. Chinese idioms come from ancient passages of the literary style. Foreigners rarely use them appropriately even after studying Chinese for many years. Most mother tongue English speakers need Shakespeare, let alone Fourteenth Century English, translated for them. Imagine the different sense of connection to the past when using a language that has not changed in thousands of years.

Written Chinese is the same all over China, although different sounds and words are attributed to each character in the different Chinese dialects. There is little phonetic connection. The characters are monosyllabic and refer to and are sometimes drawn to represent concrete things and movements that relate strongly to visual and tactile reality. While characters are discreet on the page, they can be compounds of other characters, sometimes putting seemingly opposing concepts together to express a situation, such as the word "challenge" which is a combination of "danger" and "opportunity".

Older Indo-European languages such as Sanskrit and Hindi are built on alphabets and are completely phonetic, but are similar to Chinese in the small respect that compound words can be built, as in German, that express a state of being that has different facets to it. Many of the German compound words

cannot be translated into English, because English cannot capture the feeling of that particular state of being.

English, perhaps because of its very mixed origins, is no longer phonetic and many pronunciations need to be learned by rote. This sentence structure is very linear and often abstract – subject, verb, object and then explanation or padding. One can imagine that while many Chinese people seem to prefer concrete to abstract thinking, they could also find the linear abstract nature of much European thinking simplistic or rigid, blatant and unsubtle, and at times, confining.

English seems to be a good language for solving linear, logical and technological problems. Second language speakers, as opposed to truly bilingual speakers, often bring their experience and ideas to a conversation, but rarely seem to influence the logic of the way the problem is being solved. The logic by which people approach a problem is partly embedded in the structure of the language in which the problem was described in the first place. Even though one may learn the words in another language, it requires expertise to understand the patterns of logic embedded in that language and to be able not only to apply it, but also to drive it in a group situation.

Similarly English puts all the important information at the front of a sentence, using the subject-verb-object structure and then adding the padding or explanation. Chinese people like to build up the context within which to present the important information, which is seen as "never getting to the point" by Westerners. In China, to start with the important information is rude and aggressive. There are differences even within Europe. The British tend to hedge their statements, e.g. "Would you possibly mind if I sat here?" when asking to join a large public restaurant table. Dutch people would probably just sit down and say, "Hello".

Silence and pauses mean different things in different languages.

Americans tend to hate silences and interpret a slow response to a question as not having been heard, rudeness or just plain stupidity. In Japan, pausing after someone speaks is a sign of respect for the speaker, showing that his or her words are being considered. This silence is often accompanied with gentle nods of the head and a low humming acknowledgement.

A Finnish lady took a friend into the countryside. A man approached on a snowmobile. He took out some beers that they all drank, grunted acknowledgement and drove off. The friend was puzzled because they had not spoken and asked who the man was. "My uncle," said the Finnish lady. In some cultures,

the attitude is, "What is the need to speak if you do not need to?" and often people will only speak after they have deeply considered what they are going to say and feel it is right.

Second language speakers tend to speak less.

Most mother tongue speakers quickly forget when they get into the flow of the conversation that the speed and meaning of interruption is one of the things that cuts out many second language speakers. In English, important information is at the beginning of the sentence, so the speaker can be cut off and still be understood. However, in other languages, not only is the important information left until later, as mentioned above, but in German and Hindi for instance, the verb and the tense are at the end of the sentence. In Hindi the words for "yesterday" and "tomorrow" are the same and often it is necessary to wait until the speaker reaches the end of the sentence to find out which is being discussed. In Japan, people often talk at the same time. However, this is to support each other, not to cut each other off or to gain the airspace, as in English. In international teams, many Japanese will wait for a space or to be asked to speak, especially when a group of mother tongue speakers is creating high interruption patterns.

Gestures mean different things to different people

One African lady walked up to a Saudi Arabian gentleman to greet him and shake his hand, as the men before her had done. Yet when she offered her hand, he left the room. He was insulted that she could even think of offering her hand. She could not believe how prejudiced and rude he was. Different cultures have different greetings and very different rules about touching and eye contact. When one visiting male manager found himself walking hand in hand with a Saudi Arabian through a factory, he was deeply embarrassed. Eye contact is often rude in Africa, and yet avoiding someone's eyes in America means you are shifty and probably telling lies. Specific gestures, such as the thumb and forefinger circle, can range in meaning from "excellent" to "of no value" to the rudest F-word that you can say, depending upon which country you are in.

What you should be alert to now, is that even if everyone is speaking English, not only are there a number of reasons why second language speakers may not contribute much, even mother tongue speakers from different countries are likely to have misunderstandings. Being aware of these potential problems means that you can assist staff in lowering the barriers so second language speakers can participate fully in everyday conversations and meetings.

Cultural differences and inequality

The biggest determinant of who gets understood, heard and taken seriously in any organization will probably always be, with a few exceptions, the power of rank and hierarchy. Within the CGIAR, the power of rank is further delineated by whether staff members are internationally recruited (IRS) or nationally recruited (NRS). In each location, as most host nationals are recruited as NRS, this can lead to strong stereotypes about that particular culture. This can be further exacerbated by strong cultural-gender biases that mean that most of the women are NRS and most of the men are IRS. The application of individual stereotypes defining how to use or respond to power may further exacerbate cultural differences.

For most, the overt *institutionalized* power differences of rank and hierarchy are a fact of life. The onus is then on those with more institutional power to lower the barriers for those who have less, if they want to the staff to reach its full potential. Aside from other more overt but *culturally* determined power differences, such as the gender roles in that host country, there are also other, less obvious differences that give some people advantage or power over others. These differences tend not to be publicly announced or easily acknowledged.

Language

As seen above, mother tongue speakers not only have faster mental access to words, but also are comfortable with the implicit logic in how things are being approached. They are also likely to be comfortable with, as well as actively contribute to, any interruption patterns or communication norms that tend to cut out second language speakers. They have a linguistic advantage in any conversation.

Majority

In any one group, if there is a majority of people of one nationality, they may have an advantage over lone individuals of other nationalities. This advantage is greatly increased if they are also mother tongue speakers and are perceived to come from a nationality that has a lot of power within the organization.

Not all nations are the same

The insidious "First World, Second World, Third World" categorizations, which are based mostly on national economic wealth, are so ingrained in our psyches that imaginary power is often attributed automatically to individuals from the so-called "First World". There is an attitude that, "He is an American with a degree from Harvard, therefore he must know more, therefore he must be more intelligent" while in fact, the local person with local experience and a local degree may know much

more – about why things will not work the way the American is suggesting, especially when it comes to working with and around unreliable resources. But just as cartoons show a boss asking a man to repeat a woman's suggestion so he can take it seriously, many have ingrained perceptions that experience gained from economically wealthy countries is inherently more important. Research in international teams has found that even if "First World" people speak less, they are automatically rated as having more influence on a team than "Second World" or "Third World" people, especially if most of the leadership of the organization also belongs to that nationality. They have *perceived* power bestowed upon them.

The CGIAR has managed to establish equitable "developed, Part 1/developing, Part 11" demographics through all positions. The next question is whether in day-to-day communication, everyone is heard equally.

Functional importance

Are natural scientists automatically *better* scientists than social scientists? Consciously, through pay scales, or unconsciously, through ingrained attitudes about pure *vs.* applied science, people may pay more attention to members of one group than another, on the basis of educational background and training.

There are obviously other types of difference that can lead to undeserved unequal treatment, such as gender and ethnic origin, but these guidelines are focusing on those arising from national differences.

There is a big difference between institutionalized and accepted differences in power and the less conscious, unequal treatment that results from linguistic, compositional and perceptual advantage, even if the latter are in fact, institutionalized. If a team leader at some point asks a team, "Shall I make the final decision?" after hours of discussion, there is a strong likelihood that most team members would say yes if they felt that their views had been heard and considered. (Note: There will be recognizable, culturally different leadership styles.[7]) However if a team member is conscious that a certain decision is being pushed by the team leader and a small group of team members that can dominate the discussion as mother tongue speakers, they will be unhappy when the team leader asks the same question. However, their cultural norms may prevent them from criticizing the team leader and speaking out in public, and they can leave the meeting feeling resigned that "this is what always happens". Sometimes the mother tongue speakers can

1. ──────────────

[7] These will also be taken up in the future working paper: "Everyday Methods for Facilitating Diversity" planned for 2001.

be aware of the problem, but not know how to change the pattern of interaction to include everyone.

What are the warning signs? The first test is to count how many times each person speaks or interrupts, and determine what kind of contribution each person is making. That quickly shows who is dominating linguistically. Only in very small teams of three or four are people likely to speak the same amount. Otherwise, it is normal for some people to speak more than others. So the numbers themselves may not mean that people are being excluded. However, they are useful to start the discussion within the team and give people the chance to speak up if they are not being heard. The team can then be asked to discuss the numbers and see what steps can be taken to level the playing field. So the fact that mother tongue speakers may be dominating can be made visible by counting. Team members may also be receiving different treatment because of different perceptions of their power and influence in the team. Making these differences visible and available for discussion is more difficult.

Suppose the team leader is an American. Suppose someone from a developing nation, a Kenyan, makes a suggestion. The team leader is not going to say, "I am not going to take what you are saying very seriously because you come from Kenya", even though that may be exactly what underlies his or her subsequent behavior.

Suppose the Kenyan asks a question, "What exactly do we mean by x?". The rest of the team may begin arguing it out at high speed. After a few minutes, the team leader may turn to the Kenyan and ask "So is it clear now?" Now suppose a Dutch man asked the same question and the American team leader immediately throws it back to him, "How do *you* understand what we are trying to say?". The team may then argue around what the Dutch man says next and come to an agreement. The team leader may end by turning to the Dutch man and asking, "So is it clear now?"

In the first instance, the phrase is almost a put down. The Kenyan will instinctively know that to say "no" could easily create underlying irritation, so there is immense pressure to acquiesce. In the second instance, the same phrase may be asking permission to continue and the Dutch man can feel free to answer "yes" or "no" depending on whether it *is* clear or not. Whether the same question "Is it clear now?" blocks or frees the respondent actually depends on what has been said before.

Only by carefully watching the dynamics and responses to suggestions can you pick up the scent of underlying perceptual and prejudicial biases. Most people are unaware how they

consistently reinforce them. Some may be aware, but do not know how to change the dynamics without embarrassing themselves or being met with denial.

Building a session

These last two sections highlight the ways linguistic and perceived power differences skew everyday intercultural interaction and consistently afford some people a greater advantage. How do you build an interesting morning session on intercultural differences that can address some of these issues? The most useful place to start is with the participants themselves. We will assume that this is a mixed cultural group.

The beginning of *Exercise 1*, "Defining culture and communication", is a good place to start. This can open a discussion on how participants feel that culture affects the way they communicate and the way they understand other people. Another approach here, if time allows, is to do a cultural market place that focuses on communication norms in each country *(Exercise 5)*.

It can be fun to then ask individual participants to relate an incident in which they misunderstood someone from another culture (*Exercise 12, 14*). The participants can make two groups and choose the best example from the group and then either mime or act it out. The other group can try to guess the underlying cause of the miscommunication.

This can be followed with a tailor-made questionnaire on communication and meeting norms that can be handled in the same way as the cultural value checklist *(Exercise 10)*, putting flipcharts on the walls so people can mark their cultures with different colored stickers. The discussion of these flipcharts can lead to designing general guidelines on how to ensure more successful cross-cultural interaction. You can point out that in a real team, doing this exercise and using it to set ground rules for interaction is a powerful way of leveling the playing field in a team situation. Setting ground rules gives people the right to question the team process and to pinpoint the subtle ways that they are being excluded, even if the team is achieving the task successfully.

This can then lead to a brainstorming session on all the ways in which people can dominate others in meetings, using the discussion at the beginning of this section as a baseline. The participants can now come up with a checklist for creating a more level playing field. Note that nowadays, it is extremely incorrect and ignorant to admit any, even unconscious, prejudice about people from other nations. You may find that any discussion about perceived or prejudicial bias can make

participants impatient, dismissive or very uncomfortable. You have to be clear that unless they are prepared to talk about it in some depth, these destructive patterns may continue.

This session will probably be controversial, and you may want to follow it with some very practical suggestions, such as how to give and receive feedback across cultures. You may need to start with a plenary discussion as to why it is especially hard to give feedback to managers and colleagues in some cultures and even to junior staff members. The simple formula, " When you do x, I feel y, is it possible we could z in future?" can work very well.

Even doing this much could provide a very useful half-day generic cultural awareness session. Clearly there are many possible variations, depending on what the real need is in a particular institution. The aim is to work in Area 2 to change behaviors to make interaction more successful and inclusive. Other exercises that may be used and adapted to cross-cultural communication in general are:

> Exercise 2: Culturally general critical incidents/cultural assimilators
>
> Exercise 3: Structured "change the rules", "cultural clash" games and role-playing
>
> Exercise14: Skits, critical incidents and discussion
>
> Exercise 15: Role Plays

CHAPTER 16 *The reference library*

The reference library

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Walmsley J, Jolliffe G. (1987) *Brit-Think, Ameri-Think.* USA Penguin

USEFUL INTERNET ADDRESSES

www.interculturalpress.com catalogue of books, videos and some simulations expressly on intercultural communication and cross-cultural understanding. Includes all of Edward Hall's classic books on understanding the different dimensions of culture. Also, an excellent collection of hotlinks to other useful sites. For instance check out the Diversity Training University International on www.diversityuintl.com with its free daily 'lesson'.

www.7d-culture.com is Fons Trompenaars' and Charles Hampden-Turner's very lively website offering samples of their extensive work and access to assessing yourself inter-culturally. No prices given

www.crossculture.com is Richard Lewis's website on his work on cultural differences and his cross cultural assessor is also available on www.promentor.fi. No prices given.

www.diversophy.com and www.intl-partners.com are Dr George Simons website on diversity and links to many people connected in this field.

shop:intermundo.net is also an intercultural site, but it seems to have been neglected lately. Ostensibly useful linkages to relevant e-groups etc.

www.web of culture a source of some inter-cultural information with a useful book list.

www.tcm.com/trdev/weech1.htm a profoundly comprehensive bibliography on cross-cultural training

www.sietarinternational.org. is the website for a world-wide intercultural training and conference organization who run regular conferences in different parts of the world.

ici@intercultural.org is the e mail for a summer institute in Western America on intercultural issues.

www.thiagi.com for intercultural fun and games.

www.gowertraining.co.uk and www.pfeiffer.com are the websites of two publishers who print intercultural training material

www.tmaworld.com and www.videomanagement.com stock videos and training resources.

www.berlitz.com focuses on language training with some cross-cultural elements.

www.msimobility.com deals with the nuts and bolts of relocation.

ANNOTATED BIBLIOGRAPHY OF SOME USEFUL BOOKS

Cross- Cultural Awareness, communication, Teams and training

Cross-cultural teambuilding (1994) (Ed) Mel Berger McGraw Hill. There is a chapter in this book by Abe Kaplan which must be one of the classics in explaining how cultural differences affect us at work in a different way than Trompenaars or Hofstede. Lots of the other chapters are also interesting, such as the one on US/Hungarian teams which can apply to unequal economic differences anywhere in the world and Dennis Clackworthy's excellent work on training US/German teams in conflict resolution, which again can serve as a training model.

Cultures and organizations (1996) Geert Hofstede McGraw Hill. A more in-depth explanation of how Hofstede understands the cultural dimensions he explored.

Executive development and Organizational learning for Global Business (1998) Ed Bernard Keys and Robert Fulmer. The International Business Press. A collection of useful chapters for building an orientation program

Figuring Foreigners out, the art of crossing cultures, the art of coming home and Cross-cultural dialogues. By Craig Storti. Intercultural Press. These books get good reviews on the intercultural press site so they may well be worth looking into.

Improving intercultural interactions: modules for cross-cultural training programs (1994) Ed Richard Brislin and Tomoko Yoshida. Sage publications. Although focused on counseling, the first and last chapters are useful and full of self-assessment questionnaires and case studies. Also look for his culture general assimilator '**Intercultural interactions: a practical guide'** (1986) published by Sage with K Cushner, C Cherris and M Yong, on amazon.com

Leading International Teams (1999) by Sue Canney Davison and Karen Ward published by McGraw Hill. U.K. (Currently available only on amazon.co.uk). The second chapter looks at all the ways culture impacts international teams and the third deals with the power differences that are often overlooked in cross-cultural work.

Riding the waves of culture (1993) Fons Trompenaars published by Nicholas Brealey. An easy read through key concepts and lots of country data on cross-cultural management.

Training Know How for Cross-Cultural and Diversity trainers (1995) Robert Kohls and Herbert Brussow **and Developing Intercultural awareness: A Cross-Cultural training Handbook (2nd ed) (**1994) Robert Kohls and John Knight: Both published by the Intercultural Press. Robert Kohls is a very experienced down-to-earth expert in intercultural training. These two books are well worth getting from the Intercultural Press if you think you are going to get fully involved in creating intercultural training sessions. You might also look out for his **Survival kit for living overseas** (for Americans).

Training the multicultural manager (1982) Pierre Casse. Published by SIETAR. Full of exercises and questionnaires, this is a classic book. It may be out of print but contact SIETAR.

Look for country/continent specific books on www.amazon.com or www.amazon.co.uk. Be aware that a search for cultural+orientation on the World Wide Web will come up with over 300,000 entries!

A few telling tomes on the dynamics of global culture

Because of their disparate locations, CGIAR Centers not only face cultural differences, but also huge differences in access to economic, social and political resources, which most international businesses try to ignore. These differences have a profound impact on the working environment of each Center. Some books that try to grapple with the differences between nations and the impact of globalization are:

Fukuyama F. (1995) *'Trust: social virtues and the creation of prosperity'*. Penguin

Huntington S.P. (1997) '*The clash of civilizations and the remaking of world order*' Touchstone books

Landes D (1998) *The Wealth and Poverty of Nations* (1998) Abacus

Martin H.P.and Schumann H. (1997) *The Global Trap; globalization and the assault on democracy and prosperity* Pluto Press.

Said E. (1993) *Culture and Imperialism* (1993) Virago

And for lighter-heartedness

O'Rourke P.J. (1998) '*Eat the Rich; a Treatise on Economics*' New York. Atlantic Monthly Press

ANNEX I: *Samples of cross-cultural value checklists*

Samples of cross-cultural value checklists

CULTURAL VALUE CHECKLIST FOR GENERAL PURPOSES

Instructions on how to fill the checklist

The following set of questions is laid out on a scale that goes from 0 in the middle to 3 at each end. Each scale has descriptions of two opposite approaches to an issue on either end of the scale. **First**: Choose which approach at one end of the scale you prefer. **Second:** If you feel you have a strong preference for that approach, put a cross on the 3 at the end of the scale, if you feel not so strongly put a cross on the 2 and even less strongly put a cross on the 1. Try to only use the 0 option in extreme cases of 'it really depends', or 'I really do not have any feeling one way or the other'.

There are *two* aspects to this.

First is *your personal preference for how things should be*. Please mark this on the scale with a **cross.** ✕

Second is *how you think it is in your host country/center.* Mark this on each same scale with a **circle.** ◯

For example, the first scale reads:

1. 1) Only religion and tradition can effectively guide the laws and norms of any one society	6. Religion is a personal affair. There are universal ethics and human rights that all modern states should adopt

7. 3	✕	1	0	1	2	③

If your **personal** belief and preference is that religions and traditions *should* guide the laws of a society then score the ✕ up the left hand end of the scale. However if **your host culture** or the **culture of your centre** has strongly separated religion from the laws and norms, score the ◯
near the right hand end of the scale as shown above. In other words, you will make two marks on each numbered scale, an ✕ for your personal preference and a ◯ to indicate the reality in your host culture/centre. *They may be in the same place or different places.*

The checklist

1) Only religion and tradition can effectively guide the laws and norms of any one society.

Religion is a personal affair. There are universal ethics and human rights that all modern states should adopt.

<p align="center">3   2   1   0   1   2   3</p>

2) The views of elders, must be respected whatever their state of mind

Elders deserve our compassion and support but their views are usually out of date.

<p align="center">3   2   1   0   1   2   3</p>

3) Visitors are welcome unannounced, especially at meals and can stay for as long as they like

Visitors should telephone in advance avoid arriving unexpectedly at meals and agree how long they will stay before coming

<p align="center">3   2   1   0   1   2   3</p>

4) It takes a long time to get to know take long to become friends on first name terms.

So long as you like someone, it does not someone before you are friends on first name terms.

<p align="center">3   2   1   0   1   2   3</p>

5) Privacy is an irrelevant concept; especially space is crucial to sanity.

Some privacy and having you own within the family.

<p align="center">3   2   1   0   1   2   3</p>

6) Men and women have different social roles to play and as a result, different access to power and equal access to power and resources

Aside from physically giving birth, men and women have similar roles to play and resources.

<p align="center">3   2   1   0   1   2   3</p>

7) Each person is completely responsible for her/his personality and destiny.

There are factors beyond a person's control that will determine her/his personality and destiny.

3　　2　　1　0　1　　2　　3

8) Children need discipline and clear rules right from the start to turn out okay.

Children need only freedom, nurturing and respect to turn out okay.

3　　2　　1　0　1　　2　　3

9) One should only say things that are relevant and that are carefully thought through.

Talking about things that simply come to mind can lead to interesting ideas and greater creativity.

3　　2　　1　0　1　　2　　3

10) Both appreciation of and dissatisfaction with other people's behavior is best expressed directly to them.

Appreciation of and discomfort with other people's behavior should be pointed out in subtle indirect ways.

3　　2　　1　0　1　　2　　3

SAMPLE CULTURAL VALUE CHECKLIST FOR INTERNATIONAL TEAMS

The following set of questions is laid out on a scale with descriptions of two opposite approaches to an issue on either end of the scale. The scale itself is not cumulative and is there only to provide reference points. Please mark on the scale with a **cross** where **you personally would like it to be** and with **a circle, how you think it is in your organization.** For example, the first scale reads.

For effective interaction the team should first create a set of ground rules and stick to them.	Effective ground rules will develop through the relationships in the team.

3   ②️   1   0   1   2   ✗

If your **personal** belief and preference is that ground rules will develop through relationships then score the ✗ up the right hand end of the scale. You may think that within the **team in general** there is an understanding that pre-setting ground rules will be more effective, so you score the ◯ near the left hand end of the scale.

1) For effective interaction the team should first create a set of ground rules and then stick to it.	Effective ground rules will develop through the relationships in the team

3   2   1   0   1   2   3

2) The team leader should make the consensus after group discussion.	The whole team must reach final decisions after consulting with the group.

3   2   1   0   1   2   3

3) Expressing strong emotions is inappropriate in the workplace.	Expressing all feelings openly and honestly is the only basis for a working relationship.

3   2   1   0   1   2   3

4) It takes a long time to get to know someone before you are able to work well together

So long as the specific area of expertise is clear, the rest of someone's individual attributes are unimportant when working together.

| 3 | 2 | 1 | 0 | 1 | 2 | 3 |

5) Project leaders should be appointed because of their political pull and expertise in getting things done in the organization

Project leaders should be appointed because they are technically brilliant in the relevant area.

| 3 | 2 | 1 | 0 | 1 | 2 | 3 |

6) High performance is reached by finishing one thing at a time before starting the next.

High performance is reached by working on many aspects of the broad picture at the same time.

| 3 | 2 | 1 | 0 | 1 | 2 | 3 |

7) Each person is responsible for her/his own performance.

There are factors beyond a person's control that can affect her/his performance.

| 3 | 2 | 1 | 0 | 1 | 2 | 3 |

8) Effective teamwork comes from highlighting and working with differences.

Effective teamwork comes from highlighting and working with similarities.

| 3 | 2 | 1 | 0 | 1 | 2 | 3 |

9) One should only say things that are relevant and that are carefully thought through.

Talking about things that simply come to mind can lead to interesting ideas and greater creativity.

| 3 | 2 | 1 | 0 | 1 | 2 | 3 |

10) Both appreciation of and dissatisfaction with other people's behavior should be pointed out directly to them.

Appreciation of and discomfort with other people's behavior is best expressed in subtle indirect ways.

| 3 | 2 | 1 | 0 | 1 | 2 | 3 |

CROSS-CULTURAL COMMUNICATION QUESTIONNAIRE

Instructions: Think about your daily interaction with people from different cultures and respond to the questions using 1, 2, 4, 5 wherever possible. You may occasionally find that your answer differs depending on whom you see yourself interacting with. In this case you can mark "it depends", but also make a note of the two different circumstances that would make you answer differently. Circle a number to indicate your choice.

1. Older or more senior people should always speak and greet you first.

Strongly agree	Agree	It depends	Disagree	Strongly disagree
1	2	3	4	5

2. You should always think through what you are going to say before you say it.

Strongly agree	Agree	It depends	Disagree	Strongly disagree
1	2	3	4	5

3. You should wait until you are asked to speak rather than shout out.

Strongly agree	Agree	It depends	Disagree	Strongly disagree
1	2	3	4	5

4. Speaking at the same time as someone else is rude.

Strongly agree	Agree	It depends	Disagree	Strongly disagree
1	2	3	4	5

5. Expressing strong emotion is inappropriate at work.

Strongly agree	Agree	It depends	Disagree	Strongly disagree
1	2	3	4	5

6. One should not argue with one's manager.

Strongly agree	Agree	It depends	Disagree	Strongly disagree
1	2	3	4	5

7. I sometimes launch straight into talking about work before greeting someone and asking how they are.

Strongly agree	Agree	It depends	Disagree	Strongly disagree
1	2	3	4	5

8. Meetings need to be strongly directed by one person, who will then probably talk the most.

Strongly agree	Agree	It depends	Disagree	Strongly disagree
1	2	3	4	5

9. Conflicts are best smoothed over or approached indirectly.

| Strongly agree | Agree | It depends | Disagree | Strongly disagree |
| 1 | 2 | 3 | 4 | 5 |

10. What someone says is much more important than their body language.

| Strongly agree | Agree | It depends | Disagree | Strongly disagree |
| 1 | 2 | 3 | 4 | 5 |

11. When people invite you to their home, you should always go.

| Strongly agree | Agree | It depends | Disagree | Strongly disagree |
| 1 | 2 | 3 | 4 | 5 |

12. Meaningful relationships only happen when you are on first name terms.

| Strongly agree | Agree | It depends | Disagree | Strongly disagree |
| 1 | 2 | 3 | 4 | 5 |

13. Smiling is always helpful to put people at their ease.

| Strongly agree | Agree | It depends | Disagree | Strongly disagree |
| 1 | 2 | 3 | 4 | 5 |

14. If there is no chance to introduce myself properly, I find it hard to fully participate.

| Strongly agree | Agree | It depends | Disagree | Strongly disagree |
| 1 | 2 | 3 | 4 | 5 |

ANNEX II: *Application for funding for cross-cultural programs*

Application for funding for cultural-oriented programs

The Gender and Diversity Program has some limited funds for assisting some Centers in developing their own cultural orientation programs. If you are interested in applying, please fill in the form below and return it to the Program Leader. Please use bullet points wherever possible.

1) What do you want to achieve as a result of your cultural orientation or awareness program?

_____

_____

_____

2) What specific problems are you experiencing?

_____

_____

_____

3) What events, tools and exercises are you going to create to address these problems?

_____

_____

_____

4) Which ones do you need to buy and which ones will you create yourselves? How long will it take to collate and develop them?

_____

_____

_____

5) How much money are you applying for?

_____

_____

_____

6) Who do you envisage receiving this training?

_____

_____

_____

7) How many people do you see benefiting from it in the next year?

_____

_____

_____

8) How will they be encouraged to participate?

_____

_____

_____

9) How will you assess the impact of your training?

_____

_____

_____

10) Will the tools you develop also be useful to other CGIAR Centers? If so, which ones and how?

_____

_____

_____

11) Any other comments that you want to make?

_____

_____

_____

Please fill in and return this form to Vicki Wilde, Program Leader, Gender and Diversity Program, ICRAF

Fax: + 254 2 524001, E-mail: V.WILDE@CGIAR.ORG

Thank you for your enthusiasm and support for this program.