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**cross-cultural training by/with Silke
Noll and Sian Roberts**

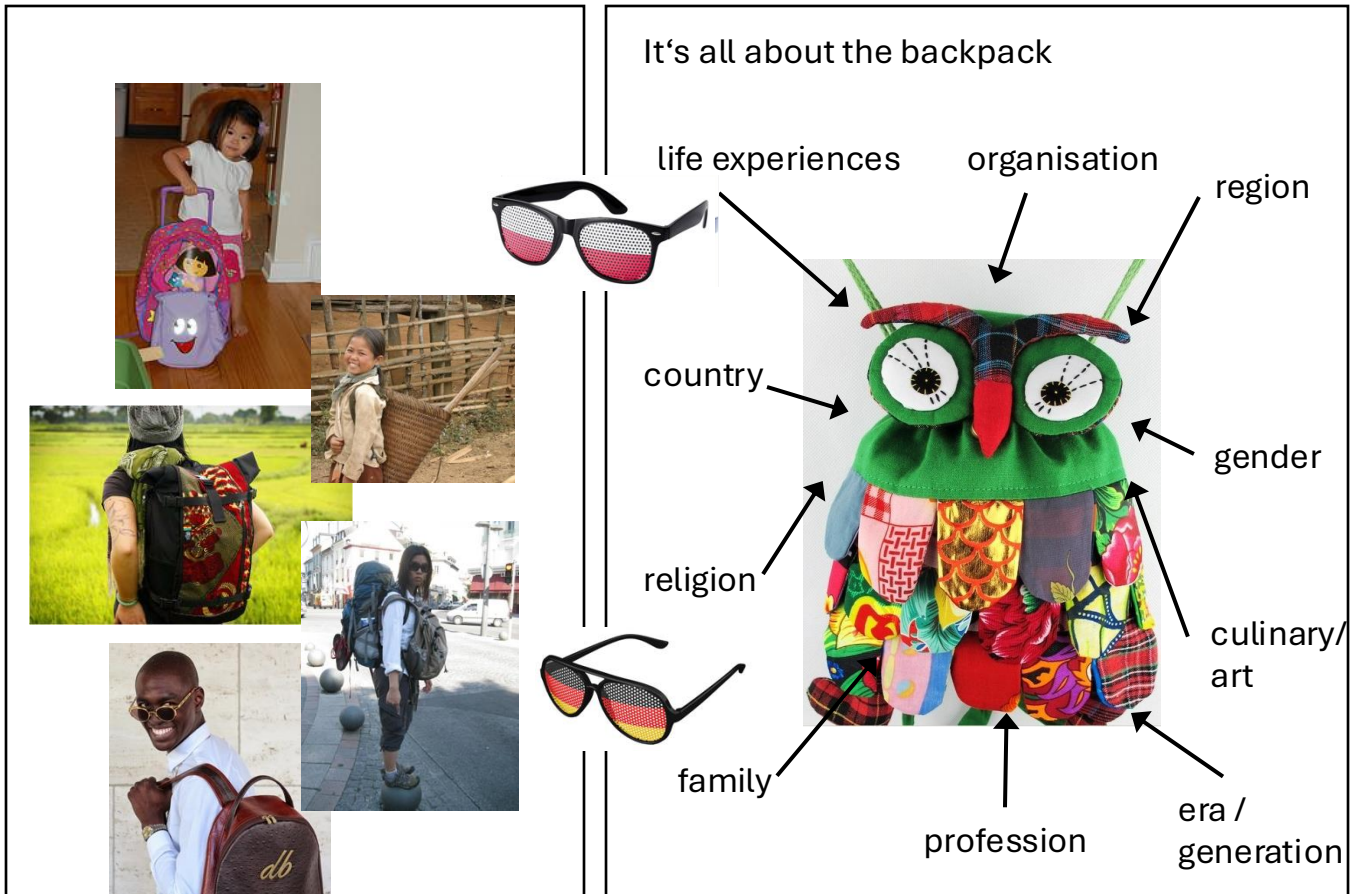
presented by eidam & partner

B/S/H/

Welcome to your culture specific training Aotearoa, Malwina and Sven!

2 modules à 3 hours

December 2024



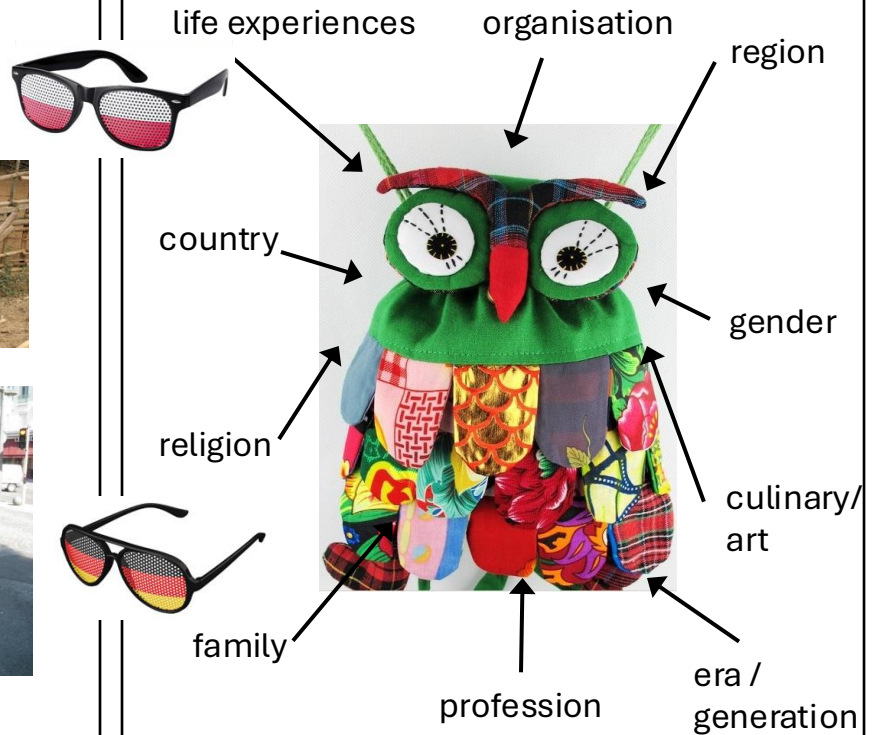


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It's all about the backpack

B/S/H/



What is culture: Some definitions

Cyriac Roeding: Culture is a reference / framework for decisions.

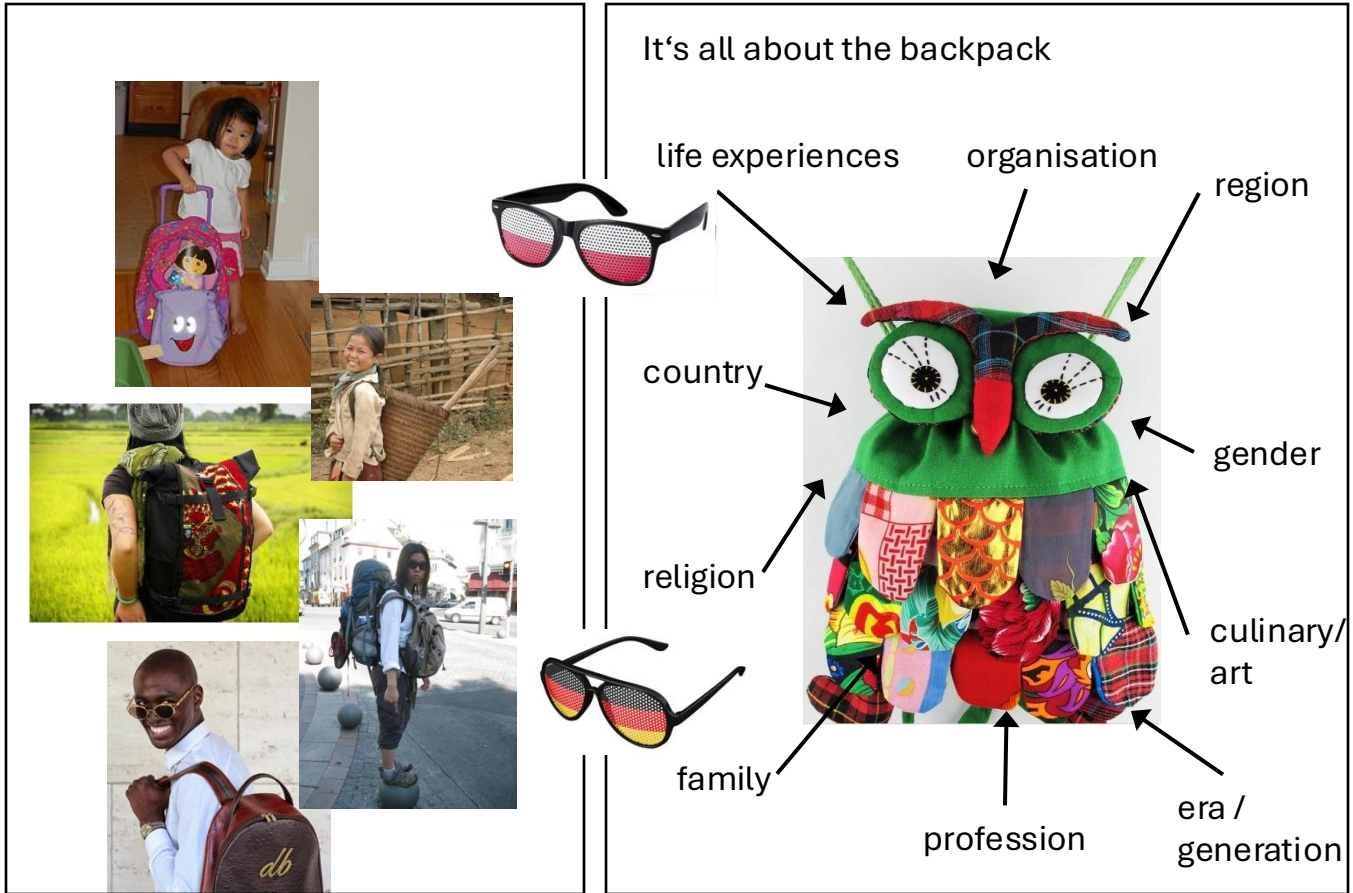
Alexander Thomas: Culture is an orientation system that is passed on from generation to generation and helps us to master the challenges of our surroundings.

Fons Trompenaars: A fish only discovers its need for water when it is no longer in it. Our own culture is like water to a fish. We live and breathe through it.

Geert Hofstede: Culture is the programming of the human mind by which one group of people distinguishes itself from another group. "Software of the mind".

Bary Tomalin: Culture is the way we do things here.





Culture is often defined by national culture. In fact, each of us is part of multiple cultures that influence us.

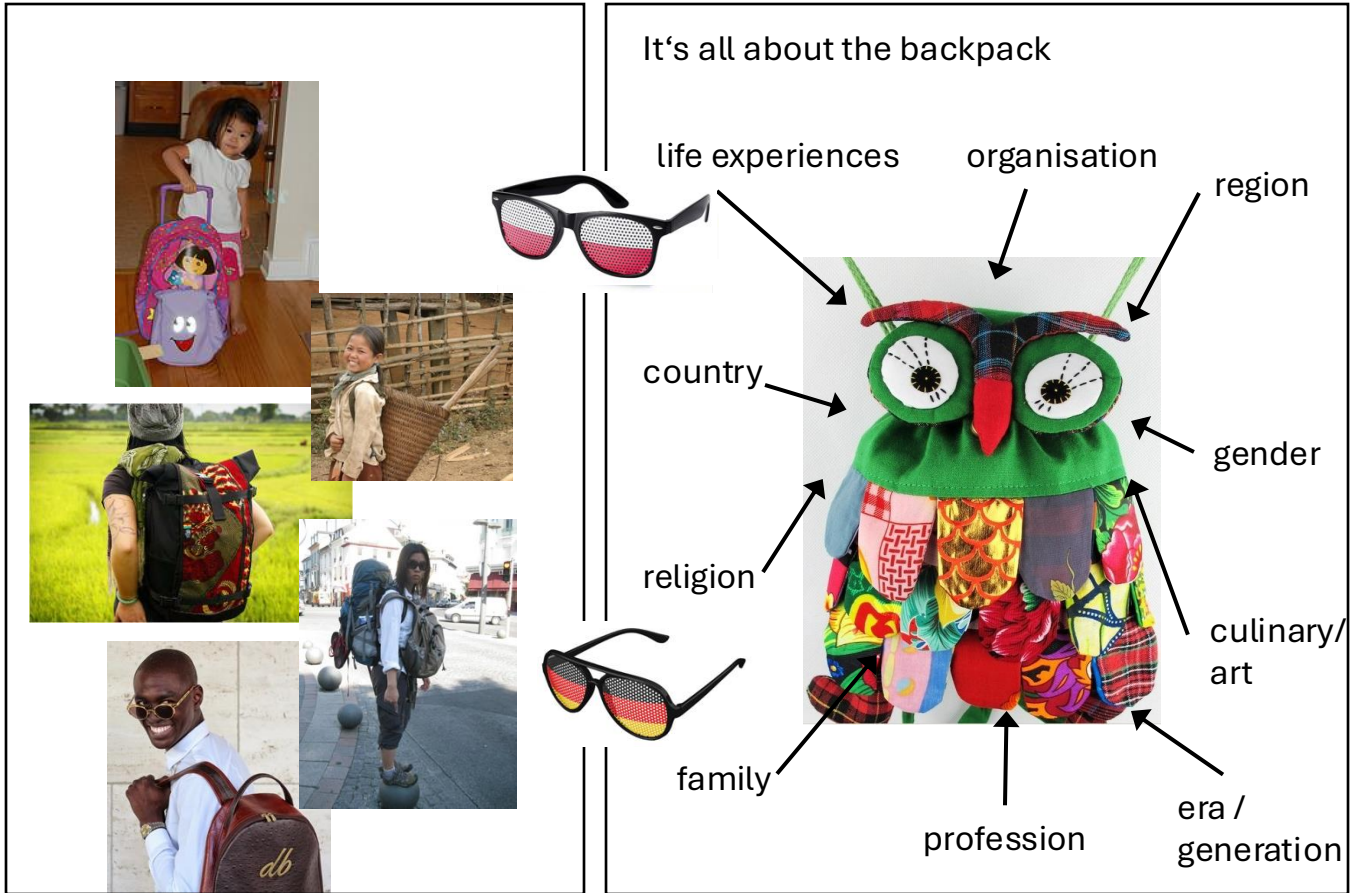
Depending on context, we navigate between the different collectives we are a part of. Sometimes we adapt more to a group, sometimes less. All of it together forms our identity, orientation, stability.

When we meet other people, we first look for commonalities. Once we've found them, we can build trust. Psychological tests have shown that we see somebody in a positive light that resembles us in some aspect.

In intercultural context, commonalities aren't often visible straight away. Differences are more visible. This means that we need to look harder for commonalities to build trust.

Tip: Take time to build relationships with your international partners. Talk about family, everyday topics, hobbies...

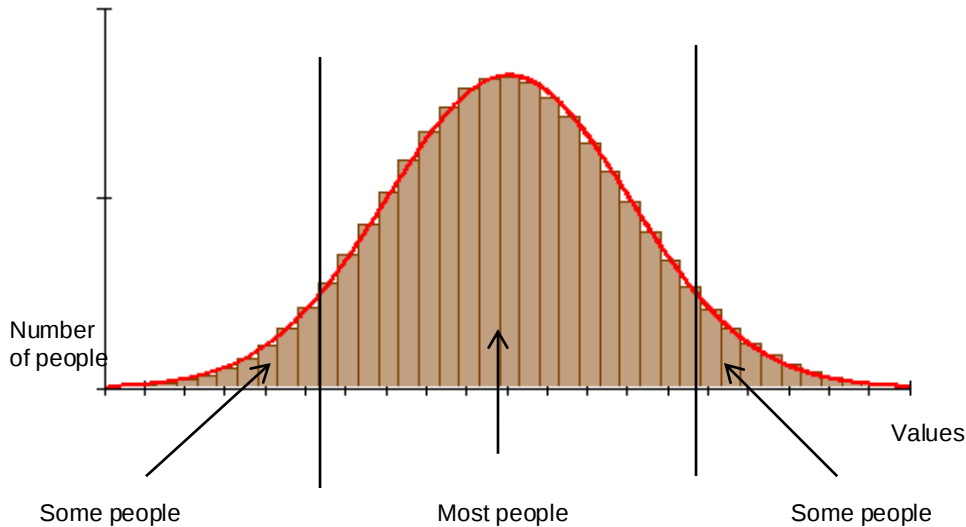




Our knowledge is shaped by culture, and hence is our perception. This knowledge inventory gathered throughout life filters information and influences the way we see things. This is our cultural lens. Psychological studies have shown that we can mainly see what we know and what we like. We filter out what we don't know or don't like. There is no neutral perception. Cultural differences are the source of diverse interpretations.



Stereotypes: Cultural profiles yes – blanked judgments no!!



From Nancy Adler: Communicating across Cultural Barriers:

Stereotyping involves a form of categorization that organizes our experience and guides our behavior toward ethnic and national groups. Stereotypes never describe individual behavior; rather, they describe the behavioral Communicating across Cultural Barriers for members of a particular group.

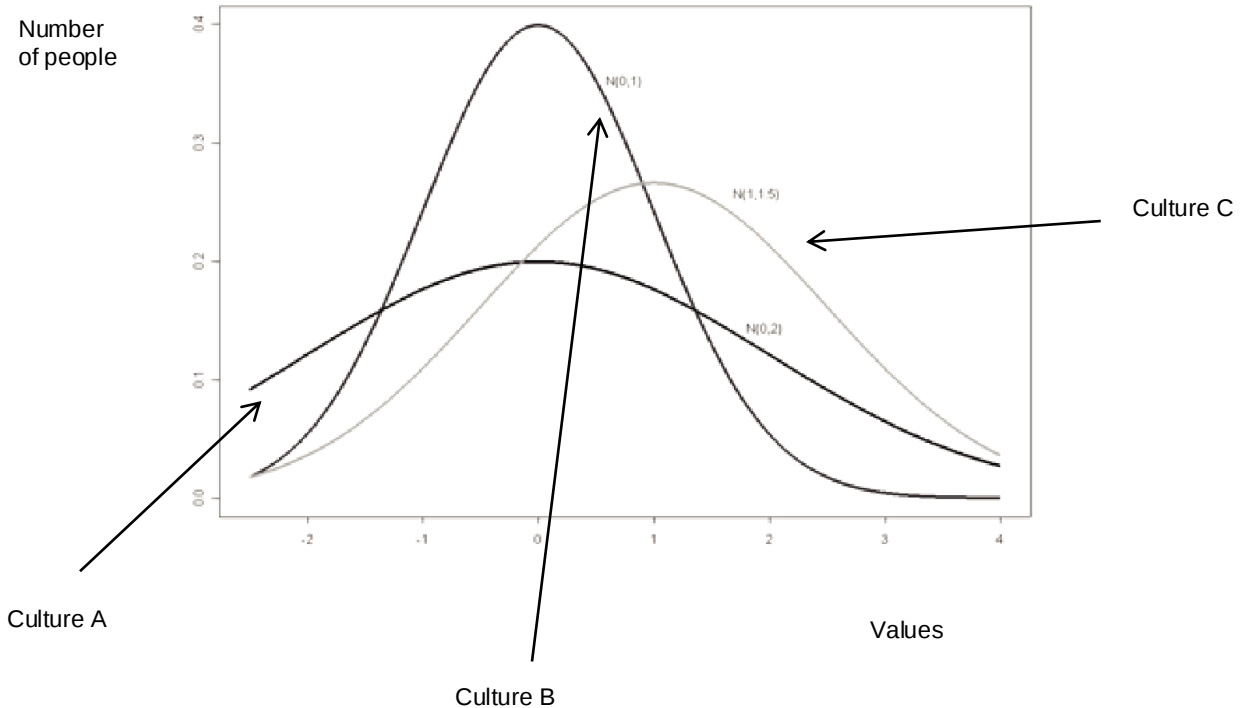
Stereotypes, like other forms of categories, can be helpful or harmful depending on how we use them. Effective stereotyping allows people to understand and act appropriately in new situations.

A stereotype can be helpful when it is

- Consciously held. The person should be aware that he or she is describing a group norm rather than the characteristics of a specific individual.
- Descriptive rather than evaluative. The stereotype should describe what people from this group will probably be like and not evaluate those people as good or bad.
- Accurate. The stereotype should accurately describe the norm for the group to which the person belongs.
- The first best guess about a group prior to having direct information about the specific person or persons involved.
- Modified, based on further observation and experience with the actual people and situations.



Cross-cultural misperception



From Nancy Adler: Communicating across Cultural Barriers:

Do the French and the Chinese see the world in the same way? No. Do Venezuelans and Ghanaians see the world in the same way? Again, no. No two national groups see the world in exactly the same way.

Perception is the process by which each individual selects, organizes, and evaluates stimuli from the external environment to provide meaningful experiences for himself or herself. For example, when Mexican children simultaneously viewed tachistoscopic pictures of a bullfight and a baseball game, they only remembered seeing the bullfight. Looking through the same tachistoscope, American children only remembered seeing the baseball game. Why didn't the children see both pictures? The answer lies in the nature of perception.

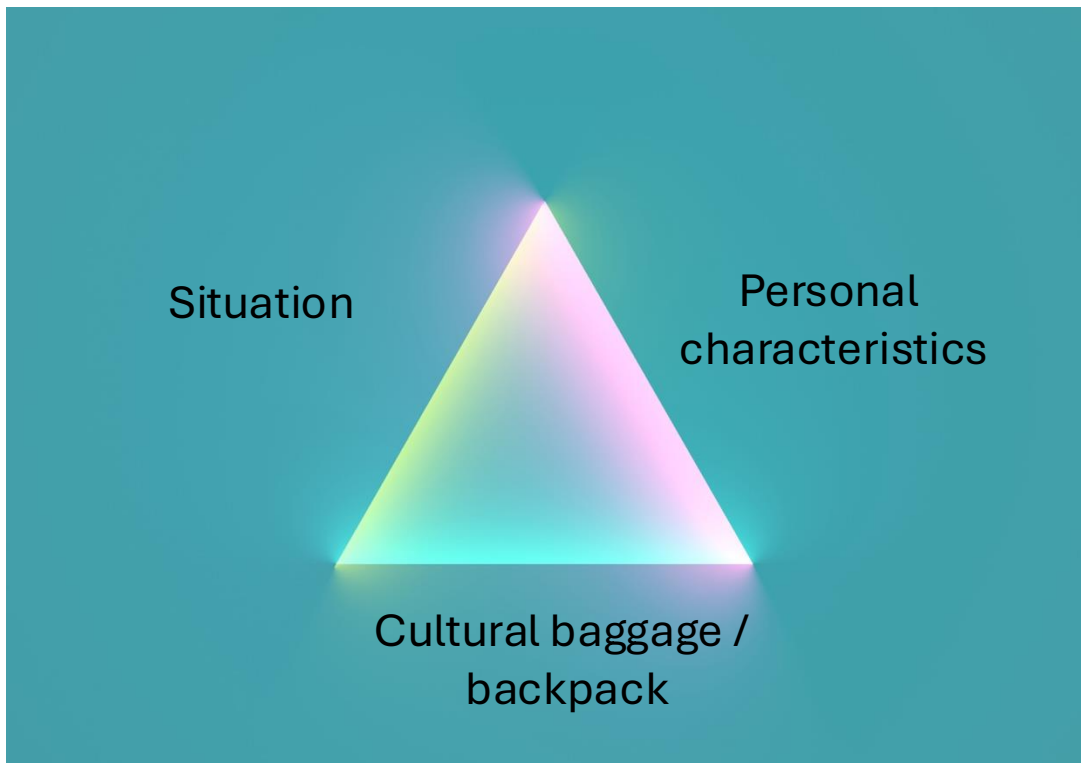
Perceptual patterns are neither innate nor absolute. They are selective, learned, culturally determined, consistent, and inaccurate.

- Perception is selective. At any one time there are too many stimuli in the environment for us to observe. Therefore, we screen out most of what we see, hear, taste, and feel. We screen out the overload and allow only selected information through our perceptual screen to our conscious mind.
- Perceptual patterns are learned. We are not born seeing the world in one particular way. Our experience teaches us to perceive the world in certain ways.
- Perception is culturally determined. We learn to see the world in a certain way based on our cultural background.
- Perception tends to remain constant. Once we see something in a particular way, we continue to see it that way.
- We therefore see things that do not exist, and do not see things that do exist. Our interests, values, and culture act as filters and lead us to distort, block, and even create what we choose to see and hear. We perceive what we expect to perceive. We perceive things according to what we have been trained to see, according to our cultural map.





The PKS / PCS Model



Are you a peach or a coconut?

(by Fons Trompenaars and Charles Hampden-Turner)

From Harvard Business Review: <https://hbr.org/2014/05/one-reason-cross-cultural-small-talk-is-so-tricky>

B/S/H/

In peach cultures like the USA or Brazil people tend to be friendly ("soft") with new acquaintances. They smile frequently at strangers, move quickly to first-name usage, share information about themselves, and ask personal questions of those they hardly know. But after a little friendly interaction with a peach, you may suddenly get to the hard shell of the pit where the peach protects his real self and the relationship suddenly stops.

"On the other hand, coming from a peach culture as I do, I was equally taken aback when I came to live in Europe 14 years ago. My friendly smiles and personal comments were greeted with cold formality by the Polish, French, German, or Russian colleagues I was getting to know. I took their stony expressions as signs of arrogance, snobbishness, and even hostility.

So what do you do if, like me, you're a peach fallen amongst coconuts? Authenticity matters; if you try to be someone you're not, it never works. So go ahead and smile all you want and share as much information about your family as you like. Just don't ask personal questions of your counterparts until they bring up the subject themselves."



In coconut cultures such Russia and Germany, people are initially more closed off from those they don't have friendships with. They rarely smile at strangers, ask casual acquaintances personal questions, or offer personal information to those they don't know intimately. But over time, as coconuts get to know you, they become gradually warmer and friendlier. And while relationships are built up slowly, they also tend to last longer. Coconuts may react to peaches in a couple of ways. Some interpret the friendliness as an offer of friendship and when people don't follow through on the unintended offer, they conclude that the peaches are disingenuous or hypocritical. "And for my coconut readers, if your peach counterpart asks how you are doing, shows you photos of their family or even invites you over for a barbecue, don't take it as an overture to deep friendship or a cloak for some hidden agenda, but as an expression of different cultural norms that you need to adjust to."



Are you a peach or a coconut?

(by Fons Trompenaars and Charles Hampden-Turner)

B/S/H/

Coconut

- Reserved, needs time to warm up with strangers
 - Private and public life are strictly separated
 - Social distance determined by profession, social role and status (Sie)
 - Close, very intimate sharing of experiences with friends
- ## Peach
- Extroverted with strangers
 - Open and curious
 - Makes —friendsll quickly
 - Talks openly in public
 - Private and public topics and behaviour are interwoven (profession, family, free time)

Coconut thinks peach is

Negative stereotype

Superficial
Childish
Not to be taken seriously
Slippery
Uncommitted
Blah, blah, blah

Positive stereotype

Informal
Open
Friendly
Enthusiastic
Flexible
Humorous

Peach thinks coconut is

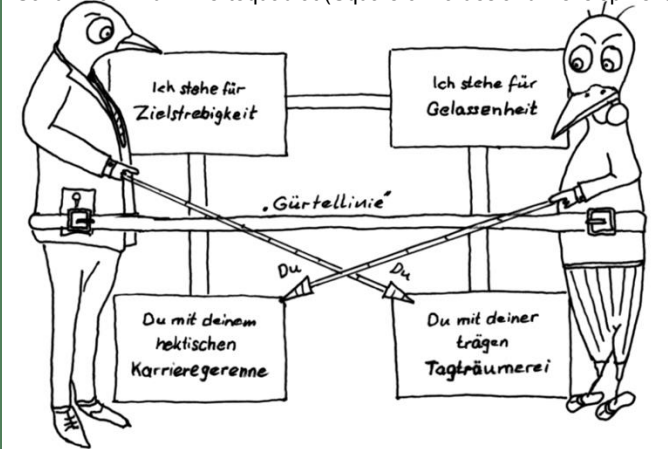
Negative stereotype

Overly reserved
Stiff
Pompous
Harsh
Unfriendly
Aggressive

Positive stereotype

Reliable
Clear
Trustworthy
Orderly
Honest
Punctual

Schulz von Thun: Wertequadrat (Square of Values and Development)



Source: Heather Robinson of
<http://www.culturaldetective.com/>



Are you a peach or a coconut?

(by Fons Trompenaars and Charles Hampden-Turner)

B/S/H/

Peaches effective with coconuts:

Active

Do your homework

Present only the facts – no opinion or personal stories

Present in a logical sequence

Offer as many empirical measures as possible

State your case dispassionately

Stop talking when you have presented your case

Give them time to think before asking for a response

Passive

Don't take criticism personally

Coconuts effective with peaches:

Active

Start softly, e.g., ask them how they are, what they did on the weekend, etc.

Acknowledge them/compliment them on something you sincerely appreciate about them

Tell them who is effected by the issue and how tell them how you feel about the issue

Look at them

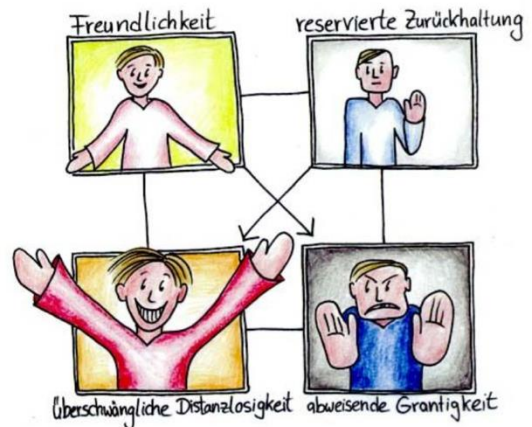
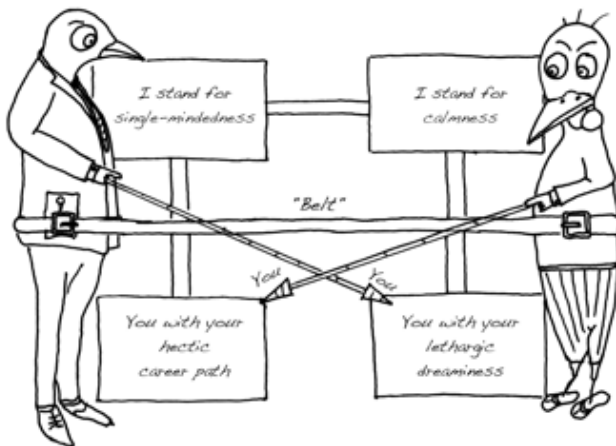
Smile

Passive

Let them talk



Square of Values, Virtues and Development by Friedemann Schulz von Thun

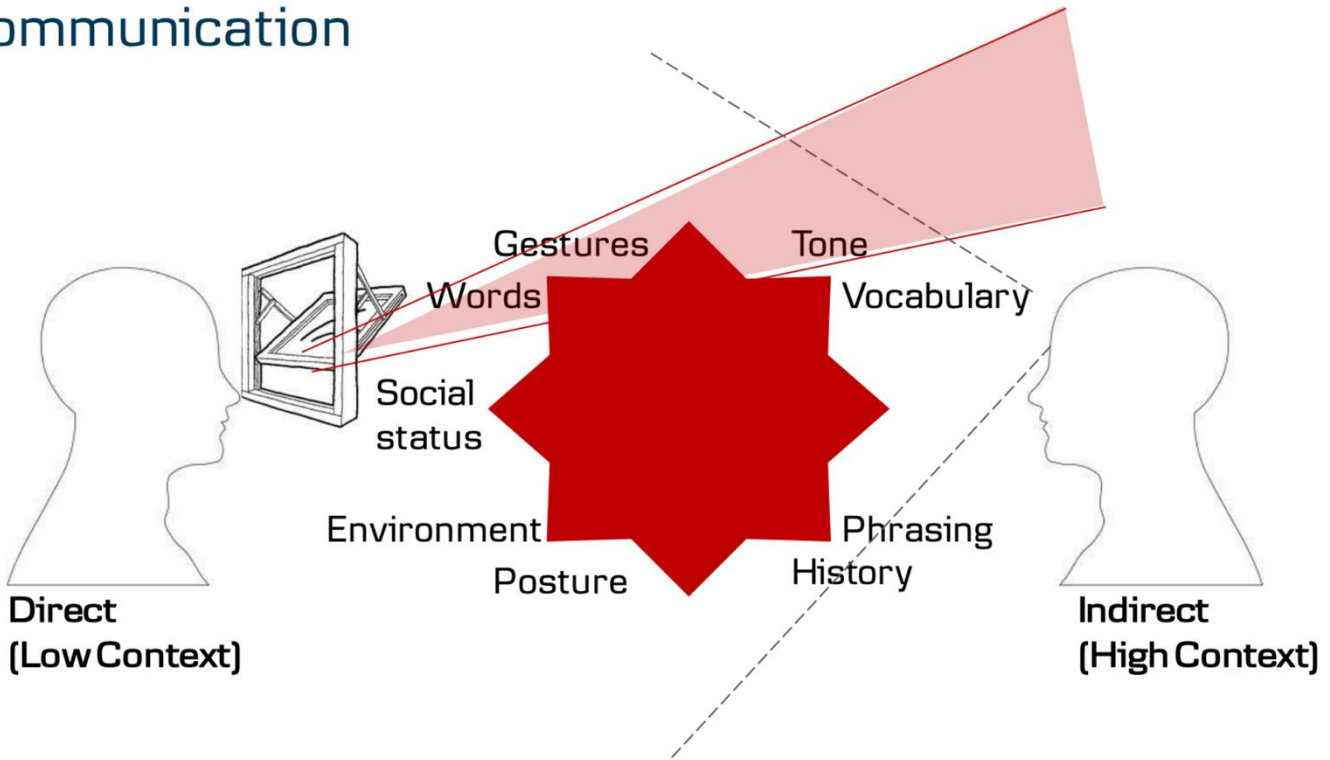


Friedemann Schulz von Thun's Value and Development Square is a communication model. The premise is that every value (every virtue, every leading principle, every human attribute) has a constructive effect only in connection with a positive contrasting value, a "sister-virtue". Without this balance, a value is easily devalued to an exaggeration of itself.

Thriftiness is a positive attribute, stinginess is not. You need a bit of generosity to balance stinginess, and a bit of thriftiness to avoid extravagance, always depending on your point of view.



Communication



Adapted from "Managing intercultural Differences, by Claire B. Anderson

In a low-context society, communication is meant to be clear, to the point, and transparent. Low-context communicators say precisely what they mean. Words carry meaning and the speaker assumes others have a low shared understanding of the context of the conversation. That means the speaker is obligated to explain very explicitly and clearly what they mean. Low-context communication is often identified as a direct communication style. Meaning lies predominantly in what is said, written and spoken communication often have the same value in carrying meaning.

In a high-context society, speakers and listeners assume that there is a great deal of shared context and mutual, unspoken understanding. Communication is layered, nuanced, and implicit. The speaker doesn't have to say exactly what they mean because gestures, tone of voice, facial expressions, and even status and environment add meaning to the message. This means that high-context communication is often identified as an indirect communication style. Meaning lies in what is said, how it is said, who is saying it, and even by what is left unsaid. In other words: silence has meaning.

Text from: https://whatisculture.org/?page_id=77



Richard D. Lewis: How different cultures perceive time

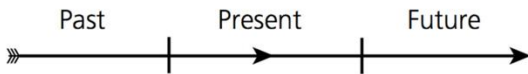


Figure 4.1: American flow of time. Richard Lewis

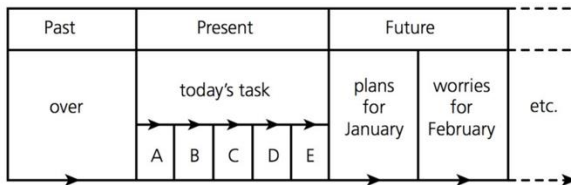


Figure 4.2: Carving up American time. Richard Lewis

The American concept of time **is the most expensive**, as anyone who has had to deal with American doctors, dentists or lawyers will tell you.

For an American, time is truly money. In a **profit-oriented society, time is a precious, even scarce, commodity**. It flows fast, like a mountain river in the spring, and if you want to benefit from its passing, you have to move fast with it. **Americans are people of action; they cannot bear to be idle. The past is over, but the present you can seize, parcel and package and make it work for you in the immediate future.**

The Americans are not the only ones who sanctify timekeeping, for it is practically a religion in Switzerland and Germany, too. These countries, along with Britain, the Anglo-Saxon world in general, the Netherlands, Austria and Scandinavia, have a linear vision of time and action. **They suspect, like the Americans, that time is passing (being wasted) without decisions being made or actions being performed.**

Text from: <https://www.businessinsider.com/how-different-cultures-understand-time-2014-5>



Richard D. Lewis: How different cultures perceive time

Figure 4-4: How the Spaniard actually sees, Richard Lewis

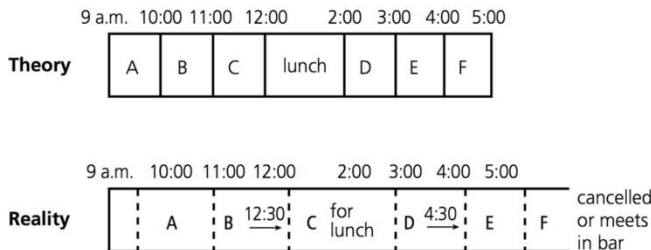


Figure 4-5: Spanish schedules: in theory, in reality, Richard Lewis

Southern Europeans are multi-active, rather than linear-active. **The more things they can do at the same time, the happier and the more fulfilled they feel.** They organize their time (and lives) in an entirely different way from Americans, Germans and the Swiss. Multi-active peoples are not very interested in schedules or punctuality. **They consider the present reality to be more important than appointments. In their ordering of things, priority is given to the relative thrill or significance of each meeting.**

Spaniards, Italians and Arabs will **ignore the passing of time** if it means that **conversations will be left unfinished. For them, completing a human transaction is the best way they can invest their time.**

The business we have to do and our close relations are so important that it is irrelevant at what time we meet. The meeting is what counts.

In countries inhabited by linear-active people, time is clock- and calendar- related, segmented in an abstract manner for our convenience, measurement, and disposal. In multi-active cultures like the Arab and Latin spheres, time is event- or personality-related, a subjective commodity which can be manipulated, molded, stretched, or dispensed with, irrespective of what the clock says.

Text from: <https://www.businessinsider.com/how-different-cultures-understand-time-2014-5>



Richard D. Lewis: How different cultures perceive time

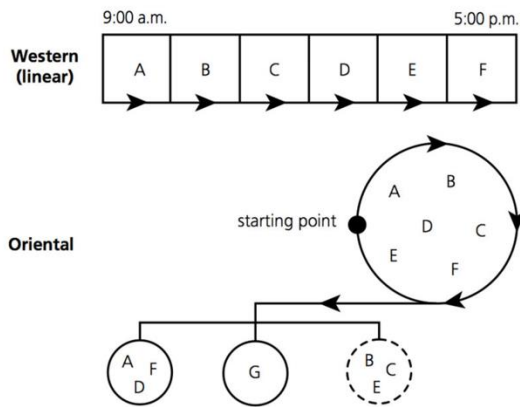


Figure 4.6: Western action chains/Asian reflection. Richard Lewis

Western action versus Asian reflection. The American, German and Swiss go home satisfied that all tasks have been completed. The French or Italian might leave some "mopping up" for the following day. The Thai attitude toward time can be seen as a **pool one could gradually walk around**. This metaphor applies to most Asians, who, instead of tackling problems immediately in sequential fashion, **circle around them for a few days or weeks before committing themselves**. After a suitable period of reflection, tasks A, D and F may indeed seem worthy of pursuing. Tasks B, C and E may be quietly dropped. Contemplation of the whole scene has indicated, however, that task G, perhaps not even envisaged at all earlier on, might be the most significant of all.

In some Eastern cultures, time is viewed neither as linear nor event-relationship related, but as **cyclic**. Each day the sun rises and sets, the seasons follow one another, the heavenly bodies revolve around us, people grow old and die, but their children reconstitute the process. We know this cycle has gone on for 100,000 years and more. Cyclical time is not a scarce commodity. **There seems always to be an unlimited supply of it just around the next bend. As they say in the East, when God made time, he made plenty of it.**

In a Buddhist culture (e.g., Thailand, Tibet), not only time but also life itself goes around in a circle. Whatever we plan, however we organize our particular world, generation follows generation; governments and rulers will succeed each other; crops will be harvested; monsoons, earthquakes and other catastrophes will recur; taxes will be paid; the sun and moon will rise and set; stocks and shares will rise and fall. Even the Americans will not change such events, certainly not by rushing things.

Text from: <https://www.businessinsider.com/how-different-cultures-understand-time-2014-5>



Richard D. Lewis: How different cultures perceive time

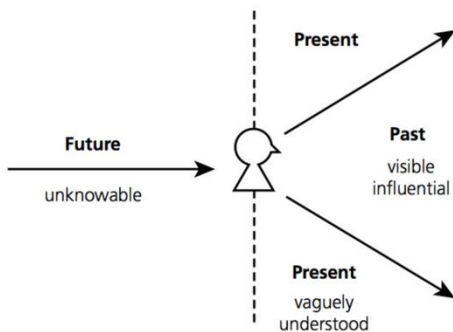


Figure 4.7: Malagasy concept of time. Richard Lewis

The Malagasy consider **the future unknowable**. It is **behind their head** where they do not have eyes. Buses in Madagascar leave, not according to a predetermined timetable, but when the bus is full.

The situation triggers the event. Not only does this make economic sense, but it is also the time that most passengers have chosen to leave. **Consequently, in Madagascar stocks are not replenished until shelves are empty, filling stations order gas only when they run dry, and hordes of would-be passengers at the airport find that, in spite of their tickets, in reality everybody is wait-listed.** The actual assignation of seats takes place between the opening of the check-in desk and the (eventual) departure of the plane.

Text from: <https://www.businessinsider.com/how-different-cultures-understand-time-2014-5>



Edward Hall, Gert Hofstede, Fons Trompenaars, Erin Meyer: perception of time in different cultures

Edward Hall (1914-2009)

is recognized as the founding father of intercultural communications. In his most popular book, *The Silent Language*, Hall explains his concept of chronemics (how our relationship to time affects communication) and sites many cross-cultural comparisons, among others in planning of buildings and cities.

- **Monochronic time:** In monochronic cultures things happen sequentially and great attention is paid to planning and scheduling.
-> Examples: Australia, US, UK, Germany
- **Polychronic time:** In polychronic cultures many things happen at once and there is less emphasis on „getting things done“ linearly.
-> Examples: Italy's „L'arte di arrangiarsi“ (the art of getting by, the art of making do, i.e. talent of survival mixed with staying grounded and authentic), Spain, Brazil, Argentina.

Geert Hofstede (1928-2020)

is a Dutch social psychologist who focuses his work on the study of cultures across nations and developed the concepts of **short-term** (fast results) and **long-term** orientation (over generations).

Fons Trompenaars (1952-)

is a Dutch organizational theorist, management consultant, and author in the field of cross-cultural communication. He is known for the development of his model of national culture differences, which has seven cultural dimensions:

Sequential / linear

Time is linear and can be measured. Schedules, timeliness are more important than relationships.

be

Erin Meyer (1971-)

Author of „The Culture Map“ looks at time as **linear vs flexible**. See image to the right.

Synchronic / cyclical

Time is circular and consists of events happening simultaneously. Time „breaths“. It is more important to dedicate time to people and

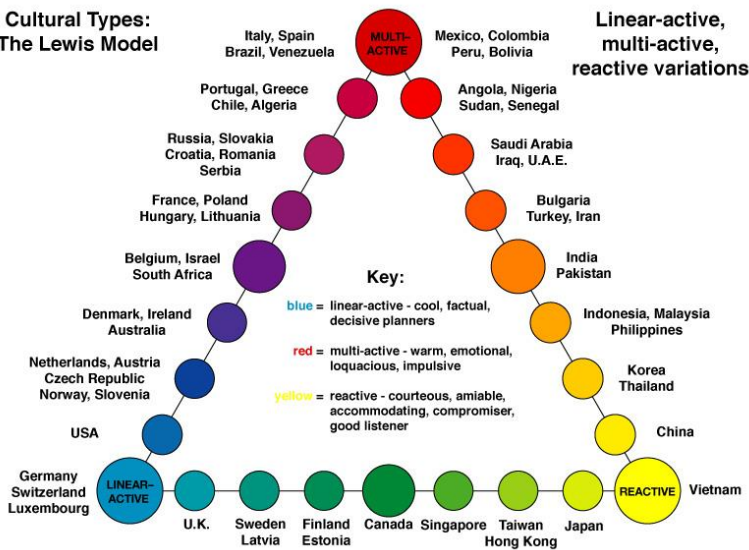
punctual.

FIGURE 8.1. SCHEDULING



Richard Donald Lewis

Cultural Types: The Lewis Model



Richard Donald Lewis (1930-)

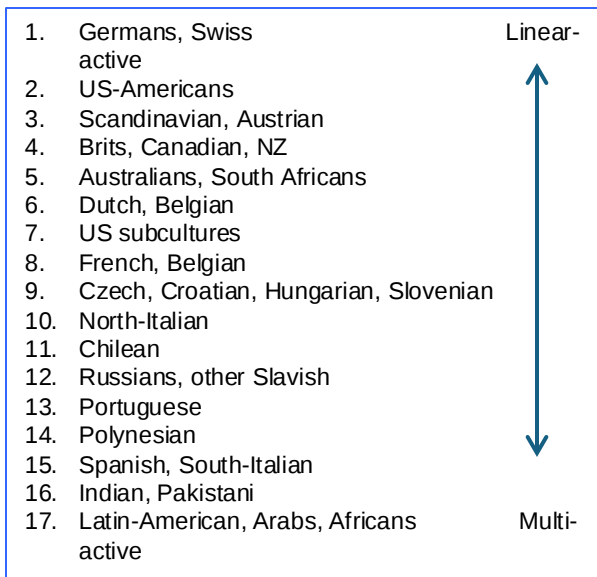
is a British polyglot, cross-cultural communication consultant, and author. He developed the Lewis Model of Cross-Cultural Communication

The core of the model classifies cultural norms into Linear-Active, Multi-Active and Re-Active, or some combination.

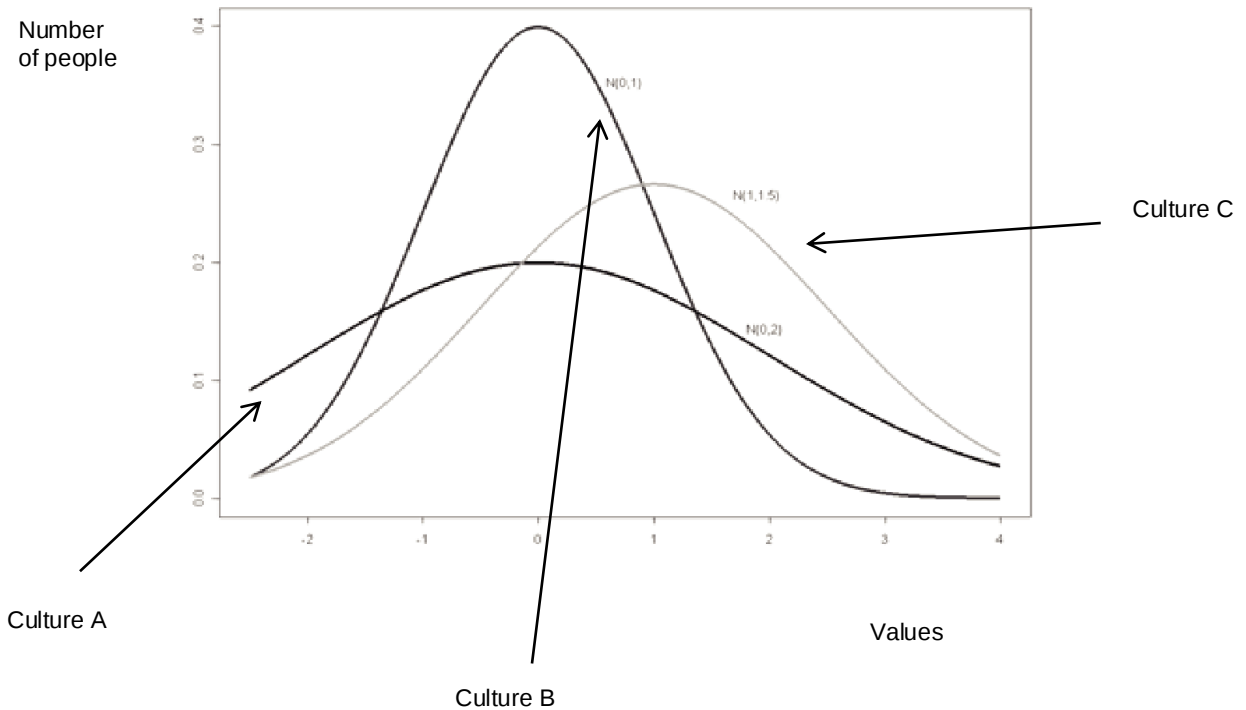
- Linear-active: **follow tasks sequentially**. Drivers are facts, tasks and efficiency. Communication follows clear structures - „question – answer“.
 - > Examples: Northern Europe, North America and related countries.
- Multi-active: **pursue multiple goals simultaneously**. People, relationships and flexibility are the driver. Communication is dialogue-focused and simultaneous. Body language is important. Information is passed on in personal and informal networks.
 - > Examples: Southern European, Latin America, Africa, Middle-East
- Re-active: follow harmonising, solidarity-based strategies. These cultures have a **cyclical understanding for time** following the Buddhist concept of reincarnation. All events, challenges, opportunities will come back eventually. In business, people take a lot of time to make sustainable decisions for the future.



Richard Donald Lewis



Alexander Thomas: Cultural standards



According to Thomas, cultural standards are the central characteristics of a culture. They function as an orientation system for perceiving, thinking and acting. Cultural standards can be understood as all kinds of perception, thinking, judgements and actions, that are considered normal, natural, typical and compulsory by the majority of the members of a certain culture. Individual and public behaviour is evaluated and regulated on the basis of these standards.

Routine

Once socialized, cultural standards are generally no longer consciously perceived by the members of a cultural group. They are routinized and only become apparent in overlapping situations with cultural standards of other cultural groups.

Different categories can be assumed for the classification. These categories can be described as normal, typical, still acceptable or to be rejected. A clear classification into the categories is possible because the cultural standards consist of a central norm and a tolerance range. The central norm indicates the ideal value of behavior that is shared by most members of the cultural group. The tolerance range, on the other hand, constitutes the deviation from the central norm that is still acceptable. The deviation arises from strongly heterogeneous views, which can also prevail within a cultural group. Cultural standards can include clear rules of behavior in addition to general values.



Alexander Thomas: Cultural standards Germany

- Fact-orientation: The German culture is stamped by fact-orientation. A fact-oriented behaviour is associated with professionalism and implies overall control over emotions and personal sensitivity. This is why also the communication style is determined by objectiveness. Reasoning is generally goal-oriented, weaknesses are often called out, and arguments are undermined with facts.
- Rule-orientation: There are many rules, instructions and regulations in Germany, that equally apply to everybody. There are rarely any exceptions. Offences are mostly handled through clear structures and standardised procedures. Activities and processes are organised carefully and in great detail, in order to eliminate and prevent potential errors, mistakes or obstacles well in advance.
- Direct interpersonal communication: German communication is generally direct and explicit. Verbal expression is clear, and circumstances spoken out. Even hierarchical differences between conversation partners can take a back seat in favour of “the fact”.
- Interpersonal distance differentiation / separation between private and work life: A clear separation between both areas of life is typical in Germany. It is also typical to vary behaviour depending on the level at which they are interacting with the other person.
- Flat Hierarchies
- Time planning: Time is perceived as a precious good that is to be used productively and waste is to be avoided. Typical attributes are hence long-term planning, reliability in adhering to work and time plans. Reliability in terms of time / punctuality is an important attribute to assess the trustworthiness of the other person.
- Individualism
- Self-monitoring, internalised control: Self-discipline and conscientiousness are important attributes of the German culture. Most Germans take their work, their role, their duties and responsibilities very seriously.



Alexander Thomas: Polish culture standards

- people oriented emotionality
- social relationships
- hierarchical orientation
- flexibility with regulatory systems
- status and etiquette

Top 5 German values

- Order
- Openness and honesty
- Separation of private and work life
- Nature love
- Education



Alexander Thomas: Cultural standards Germany – how others see the Germans
from: Schroll-Machl: Die Deutschen– Wir Deutschen. Fremdwahrnehmung und Selbstsicht im Berufsleben, Göttingen, 2007

Fact-orientation

People from:

Good specialists, competent in their field

Brazil, Indonesia, Russia, Taiwan

Qualification is key, long studies

UK

Cold thinking – logic over feelings and mercy

Spain, Hungary

Rational, reasonable

UK, Hungary

Logical – they always have a reason

Japan

Objectivity (technology, profitability) is more important than the gut feel about something

France

Get straight to the point

Taiwan

Don't ask their business partner anything personal

Portugal

Also people in health (doctors etc.) are cool and don't talk much

France, India, USA

Cars are holy

Finland

Stingy, fussy, thrifty

UK, Korea, Hungary, Czech Republic



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Appreciation of structures and rules

People from:

Orderly, organized, systematical,
loving detail, tactical, controlling

Australia, Brazil, UK, China, Finland,
France, India, Indonesia, Italy, Japan,
Korea, Mexico, Poland, Russia,
Singapore, Spain, Czech Republic,
Hungary, USA

Instructions, rules, laws everywhere,
no trust in creativity and
improvisation of humans

Australia, Belgium, Brazil, China,
Finland, UK, Italy, Korea, Mexico,
Netherlands, Poland, Sweden, Spain,
Taiwan, Czech Republic, Turkey, USA

Everywhere (also at their workplace)
bureaucratically strict

Belgium, Brazil, China, UK, Mexico,
Sweden, Spain, South Africa,
Hungary, USA

No surprises, boring, predictable

India, Italy, Czech Republic, Hungary

Inflexible, resistance against new
ideas, stubborn

Brazil, China, UK, France, India,
Japan, Korea, Sweden, Spain, Turkey,
USA

Correct others, smart-alecky, “know-
it-alls”

Finland, France, Singapore, Spain

Environmentally aware

Australia, Finland, France, UK, Italy,
Japan, Korea, Mexico, Netherlands,
Poland, Hungary, USA

Complicated waste separation

Australia, Belgium, Brazil, UK, China,
France, Korea, Netherlands, Spain,
South Africa, Taiwan



Alexander Thomas: Cultural standards Germany – how others see the Germans
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Rule-oriented, internalized control

People from:

Children are independent

Australia, Brazil, Mexico, Spain

Little relaxed and casual, few smiles, very serious, make problems bigger

Australia, Brazil, UK, China, Finland, France, Netherlands, USA

Thoroughly, detail-oriented, (too) exact, work hard and persistently, mistakes are not allowed – if they happen, the Germans will search for them and find them

China, France, India, Japan, Mexico, Netherlands, Poland, Spain, Czech Republic, Hungary, USA

Following authority, authoritarian

France, Poland, Czech Republic, Hungary, USA

Reliable and responsible, and are expecting the same from others

Bulgaria, China, France, Italy, Poland, Spain, South Africa, Czech Republic, Hungary

Angry when deviating of a plan

India, Japan

Pigheaded, self-opinionated, stiff opinion and wouldn't change it, don't admit mistakes and don't apologize easily

China, India, Italy, Japan, Sweden, Czech Republic, Hungary

Sense of justice

Czech Republic

Self-critical, look for negative attributes in themselves, feeling of guilt because of the Second World War

Finland



Alexander Thomas: Cultural standards Germany – how others see the Germans
from: Schroll-Machl: Die Deutschen– Wir Deutschen. Fremdwahrnehmung und Selbstsicht im Berufsleben, Göttingen, 2007

Time planning

Punctual (also in private life)

Appointments needed for everything (also in private life), calendar dominates life, no spontaneity, hospitality upon appointment

Regulated rest periods, boring Sundays

Opening hours everywhere (doctors, shops, offices)

Impatient for no reason

Goal oriented

Work sequentially, one task at the time (and that one specifically)

Work slowly, but thoroughly; no stress at work

Fixed breaks for small talk, then back to concentrated work

Short work hours

Little time, always in a rush

Holidays are long, holy and unchangeable, breaks and after-work hours are important

Free time is planned through, always busy, relaxing is associated with activities like exercise

People from:

Australia, Belgium, Brazil, UK, France, India, Japan, Korea, Poland, Portugal, South Africa, Czech Republic, Hungary

Brazil, UK, China, India, Japan, Korea, Poland, Spain, Hungary, Taiwan, Turkey

Australia, China, UK, Japan

Australia, China, France, Japan, Mexico, Portugal, Sweden, Singapore, Taiwan, USA

Brazil, France, India, Spain

Spain, Czech Republic, Hungary

Australia, India

India, Italy, Poland, Spain, Taiwan, Turkey, USA

France

India, Japan, Mexico

China, Russia

India, Japan, Korea, Spain

Mexico, Poland, Hungary, Turkey



Alexander Thomas: Cultural standards Germany – how others see the Germans
from: Schroll-Machl: Die Deutschen– Wir Deutschen. Fremdwahrnehmung und Selbstsicht im Berufsleben, Göttingen, 2007

Separation between private and work life

People from:

Perfectionism at work and in their
role, but neutral, little personal, show
little emotions

India, Poland, South Africa, Czech
Republic, Hungary

Informal meetings are difficult

India

Don't smile at people on the street,
don't smile in stores

UK, Japan

Little small talk at work

France, India, Russia, Turkey

In public (work and private life): few
are friendly, often not nice, not
emotional, little small talk

India, Japan, Mexico, USA

At work: colleagues are often friendly
and nice

Private and if they know you: very
nice, hospitable, helpful

A colleague is not a friend (even if he's
nice)

Brazil, India, Indonesia, Japan, Spain,
Turkey

Life happens at home, don't go out
much, very private

Brazil, UK, Spain

Important are holidays and free time,
after-work hours and week-end are
sharp borders

China, Finland, India, Italy, Singapore

They unfreeze when there's a party

India

Strict gender separation man-woman:
Child and work, no combination (no
childcare), no female engineers,
bosses are men

France, Netherlands, Poland,
Sweden, Spain, India, Belgium, UK,
Netherlands



Alexander Thomas: Cultural standards Germany – how others see the Germans
from: Schroll-Machl: Die Deutschen– Wir Deutschen. Fremdwahrnehmung und Selbstsicht im Berufsleben, Göttingen, 2007

Low context

People from:

Direct, clear, honest, candid, not diplomatic (unfriendly)

Australia, Brazil, UK, Bulgaria, China, India, Japan, Korea, Mexico, Spain, Turkey, Hungary, USA

Love discussions, argue in meetings, disagree, interrupt if they have an objection

Brazil, Finland, Japan, Korea, Spain

Direct criticism

Spain

Little sensitive, tough

Brazil

Help is not offered, one has to ask

Brazil, China, UK, India, Korea, Sweden, Spain, Turkey

Reply exactly to the question

Brazil

Keep a promise

Brazil, India, Spain

Yes or no – no differentiation

India, Japan

Transparent, predictable

China, Czech Republic

No humour, no sarcasm, take everything literal, no self-mockery

UK, Korea, Spain, Czech Republic, Hungary

Everything in written,, lots of writing instead of communication

India, Poland, Spain

Don't talk much, also keep silent (e.g. at lunch or dinner)

Brazil, Spain, USA



Alexander Thomas: Cultural standards Germany – how others see the Germans
from: Schroll-Machl: Die Deutschen– Wir Deutschen. Fremdwahrnehmung und Selbstsicht im Berufsleben, Göttingen, 2007

Individualism

People from:

People are independent and self-reliant, have a lot of freedom to do what they like

Brazil, India

Young people leave their own life very early

Korea, Spain, Turkey

People live as singles

India

Family is not so important, little contact to parents, grandparents, relatives; gap between generations

Brazil, China, India, Korea, Spain

Close contact to family – also as an adult

UK

Broad sense of community (groups, family, clubs)

USA

Have to say their opinion, own opinion is important

Japan

Headstrong: they say no, they disagree, they enforce

China

Individual holidays instead of plant shut-down (somebody will be on leave)

Japan, India, Spain

Lots of keys because everybody locks their things

Japan



Hofstede: Cultural Dimensions

Hofstede defines culture as the **collective mental programming of the human mind** distinguishing one group of people from another. This programming influences patterns of thinking which are reflected in the meaning people attach to various aspects of life and which become crystallised in the institutions of a society.

Culture does not imply that everyone in a given society is programmed in the same way; differences among the values of individuals in one country tend to be bigger than the value differences between countries. Nevertheless, we can still use such country scores based on the law of the big numbers and on the fact that most of us are strongly influenced by social control. Please realise that statements about countries are generalisations and should be interpreted relative to other countries. Only by comparison a country score is meaningful.

Power Distance



This dimension deals with the fact that all individuals in societies are not equal - it expresses the attitude of the culture towards these inequalities amongst us. Power Distance is defined as the extent to which the less powerful members of institutions and organisations within a country expect and accept that power is distributed unequally.

Individualism



The fundamental issue addressed by this dimension is the degree of interdependence a society maintains among its members. It has to do with whether people's self-image is defined in terms of "I" or "We". In Individualist societies people are supposed to look after themselves and their direct family only. In Collectivist societies people belong to 'in groups' that take care of them in exchange for loyalty.



Hofstede: Cultural Dimensions

Motivation towards achievement and success



A high score (Decisive) on this dimension indicates that the society will be driven by competition, achievement and success, with success being defined by the winner / best in field - a value system that starts in school and continues throughout organisational life. A low score (Consensus-oriented) on the dimension means that the dominant values in society are caring for others and quality of life. A Consensus-oriented society is one where quality of life is the sign of success and standing out from the crowd is not admirable. The fundamental issue here is what motivates people, wanting to be the best (Decisive) or liking what you do (Consensus-oriented).

Uncertainty avoidance



The dimension Uncertainty Avoidance has to do with the way that a society deals with the fact that the future can never be known: should we try to control the future or just let it happen? This ambiguity brings with it anxiety and different cultures have learnt to deal with this anxiety in different ways. The extent to which the members of a culture feel threatened by ambiguous or unknown situations and have created beliefs and institutions that try to avoid these is reflected in the score on Uncertainty Avoidance.



Hofstede: Cultural Dimensions

Long term orientation



This dimension describes how every society has to maintain some links with its own past while dealing with the challenges of the present and future, and societies prioritise these two existential goals differently. Normative societies, which score low on this dimension, for example, prefer to maintain time-honoured traditions and norms while viewing societal change with suspicion. Those with a culture which scores high, on the other hand, take a more pragmatic approach: they encourage thrift and efforts in modern education as a way to prepare for the future.

Indulgence



One challenge that confronts humanity, now and in the past, is the degree to which small children are socialized. Without socialization we do not become "human". This dimension is defined as the extent to which people try to control their desires and impulses, based on the way they were raised. Relatively weak control is called "Indulgence" and relatively strong control is called "Restraint". Cultures can, therefore, be described as Indulgent or Restrained.



Trompenaars / Hampden-Turner: Cultural Dimensions

Fons Trompenaars and Charles Hampden-Turner published the Seven Dimensions of Culture in their 1998 book, "Riding The Waves of Culture: Understanding Diversity in Global Business." To develop the model, they spent 10 years researching the preferences and values of people in various cultures around the world. As part of this, they surveyed more than 46,000 managers in 40 countries. They found that people from different cultures vary in specific, even predictable, ways. This is because each culture has its own way of thinking, its own values and beliefs, and its own preferences.

Universalism

Particularism



Characteristics:

People place a high importance on laws, rules, values, and obligations. They try to deal fairly with people based on these guidelines, but rules come before relationships.

Strategies:

- Help people understand how their work ties into their values and beliefs.
- Provide clear instructions, processes and procedures.
- Keep promises and be consistent.
- Give people time to make decisions.
- Use an objective process to make decisions, and explain your thinking if others are involved in the outcome.

Typical cultures:

The U.S., Canada, the U.K, the Netherlands, Germany, Scandinavia, New Zealand, Australia, and Switzerland.

Characteristics:

People believe that their circumstances and relationships dictate the rules that they live by. Their response to a situation may change, based on what's happening in the moment, and who's involved.

Strategies:

- Give people autonomy.
- Respect others' needs when you make decisions.
- Be flexible in how you make decisions.
- Take time to build relationships and get to know people so that you can understand their needs better.
- Highlight important rules and policies that others must follow.

Typical cultures:

Russia, Latin America and China.



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Trompenaars / Hampden-Turner: Cultural Dimensions

Individualism

Communitarianism



Characteristics:

People believe in personal freedom and achievement. They believe that they must make their own decisions, and that they must take care of themselves.

Strategies:

- Praise and reward individual performance.
- Give employees autonomy to make their own decisions and to use their initiative.
- Link people's needs with those of the group or organization.
- Allow them to be creative and to learn from their mistakes.

Typical cultures:

The U.S., Canada, the U.K, Scandinavia, New Zealand, Australia, and Switzerland.

Characteristics:

People believe that the group is more important than the person, and that it provides help and safety in exchange for loyalty. The group always comes before the individual.

Strategies:

- Praise and reward group performance.
- Don't praise individuals publicly.
- Allow people to involve others in decision making.
- Don't show favoritism.

Typical cultures:

Japan and countries in Latin America and Africa.

Achievement

Ascription



Characteristics:

People believe that you are what you do, and they base your worth accordingly. These cultures value performance, no matter who you are.

Strategies:

- Reward and recognize good performance appropriately.
- Use titles only when relevant.
- Be a good role model.

Typical cultures:

The U.S., Canada, Australia, and Scandinavia.

Characteristics:

People believe that you should be valued for who you are. Power, title and position matter in these cultures, and these roles define people's behavior.

Strategies:

- Use titles, especially when they clarify people's status in an organization.
- Show respect to those in authority, particularly when challenging decisions.
- Don't "show up" people in authority.

Typical cultures:

France, Italy, Japan, and Saudi Arabia.



Trompenaars / Hampden-Turner: Cultural Dimensions

Specific

Diffuse



Characteristics:

People keep work and personal lives separate. As a result, they believe that relationships don't have much of an impact on work objectives, and they believe that people can work together without getting along personally.

Strategies:

- Be direct and to the point.
- Focus on people's objectives before you focus on strengthening relationships.
- Provide clear instructions, processes and procedures.
- Allow people to keep their work and home lives separate.

Typical cultures:

The U.S., the U.K., Switzerland, Germany, Scandinavia, and the Netherlands.

Characteristics:

People see overlap between their work and personal life. They believe that good relationships are vital to meeting business objectives. People spend time outside work hours with colleagues and clients.

Strategies:

- Focus on building a good relationship with people before you focus on business objectives.
- Find out as much as you can about the people who you work with and the organizations that you do business with.
- Be prepared to discuss business on social occasions, and to have personal discussions at work.
- Try to avoid turning down invitations to social functions

Typical cultures:

Argentina, Spain, Russia, India, and China.



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Trompenaars / Hampden-Turner: Cultural Dimensions

Neutral

Emotional



Characteristics:

People make a great effort to control their emotions. Reason influences their actions far more than their feelings. They don't reveal what they're thinking or how they're feeling.

Strategies:

- Manage your emotions effectively.
- Watch that your body language doesn't convey negativity.
- "Stick to the point" in meetings and interactions.
- Watch people's reactions carefully, as they may be reluctant to show their true emotions.

Typical cultures:

The U.S., the U.K., Switzerland, Germany, Scandinavia, and the Netherlands.

Characteristics:

People find ways to express their emotions, even spontaneously, at work. In these cultures, it's welcome and accepted to show emotion.

Strategies:

- Open up to people to build trust and rapport.
- Use emotion to communicate your objectives.
- Learn to manage conflict effectively, before it becomes personal.
- Use positive body language.
- Have a good attitude.

Typical cultures:

Argentina, Spain, Russia, India, and China.



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Trompenaars / Hampden-Turner: Cultural Dimensions

Sequential time

Synchronous time



Characteristics:

People like events to happen in logical order. They place a high value on punctuality, planning (and sticking to your plans), and staying on schedule. In this type of culture, "time is money," and people don't appreciate it when their schedule is thrown off.

Strategies:

- Focus on a few activities or projects at a time.
- Be punctual.
- Set clear deadlines and stick to them.

Typical cultures:

Germany, the U.K. and the U.S.

Characteristics:

People see the past, present and future as interwoven periods. They often work on several projects at once, and view plans and commitments as moveable.

Strategies:

- Be flexible in how you approach work and allow others to do the same.
- Highlight the importance of punctuality and deadlines if these are key to meeting objectives.

Typical cultures:

Japan, Argentina and Mexico.

Internal Direction

Outer direction



Characteristics:

People believe that they can control nature and their environment to achieve their goals. This includes how they work with teams and within organizations.

Strategies:

- Allow others to develop their skills and take control of their learning.
- Set clear objectives that people agree with.
- Be open about disagreements and allow people to engage in constructive conflict.

Typical cultures:

Israel, the U.S., Australia, New Zealand, and the U.K.

Characteristics:

People believe that nature, or their environment, controls them; they must work with their environment to achieve goals. At work or in relationships, they focus their actions on others, and they avoid conflict where possible. People often need reassurance that they're doing a good job.

Strategies:

- Provide people with the support and resources to do their jobs effectively.
- Give them direction and regular feedback, so that they know the results of their actions.
- Reassure people that they're doing a good job.
- Manage conflict quickly and quietly.
- Do whatever you can to boost people's confidence.
- Encourage others to take responsibility for their work.
- Be flexible in how you approach work and allow others to do the same.
- Highlight the importance of punctuality and deadlines if these are key to meeting objectives.

Typical cultures:

China, Russia and Saudi Arabia.



Trompenaars / Hampden-Turner: Cultural Dimensions

Achievement

Ascription



Characteristics:

People believe that you are what you do, and they base your worth accordingly. These cultures value performance, no matter who you are.

Strategies:

- Reward and recognize good performance appropriately.
- Use titles only when relevant.
- Be a good role model.

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Characteristics:

People believe that you should be valued for who you are. Power, title and position matter in these cultures, and these roles define people's behavior.

Strategies:

- Use titles, especially when they clarify people's status in an organization.
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Typical cultures:

France, Italy, Japan, and Saudi Arabia.



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Erin Meyer: The culture map

Communication



Evaluating



Persuading



Leading



Erin Meyer: The culture map

Deciding



Trusting



Disagreeing

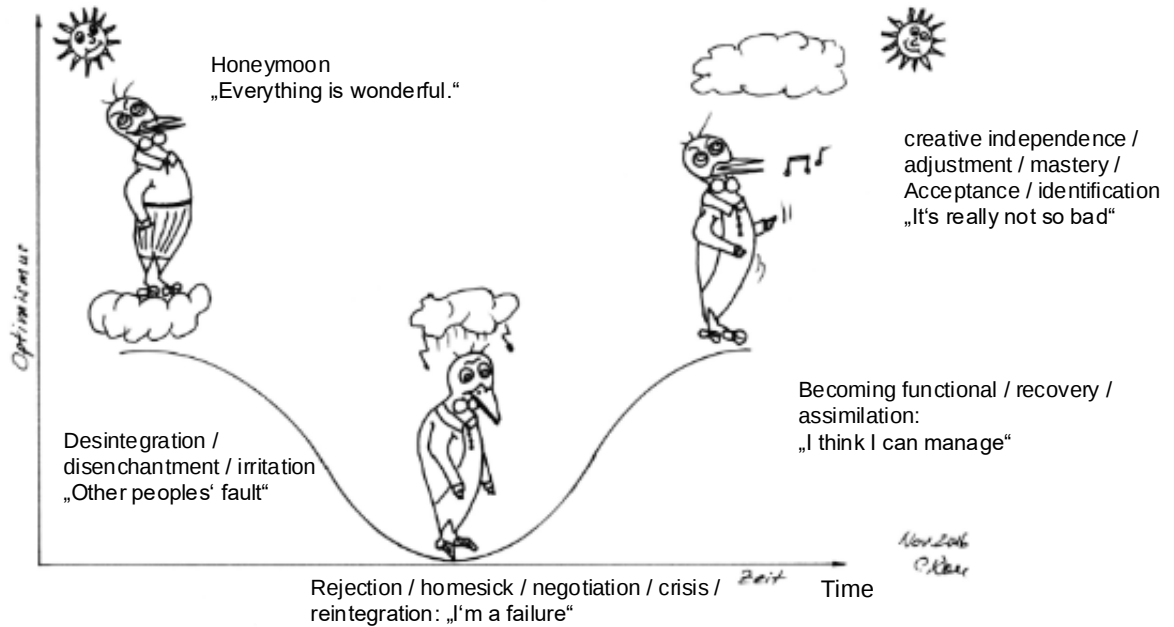


Scheduling



Culture Shock Curve

Willingness
to adapt



Honeymoon:

New experiences are exciting, you feel fortunate for having the opportunity of moving overseas.

People are friendly and you smile a lot, you are in control, your own sense of culture is not threatened.

-> Be a tourist! Send postcards home while You're feeling so positive. Book a holiday six Months ahead for you to look forward to.

Make contacts through clubs and associations Sign up for activities, join a language course

Creative independence:

You are generally successful in communications with locals, enjoying being where you are, adapt at finding things, no longer stereotyping, understanding local customs.

-> Review your lifestyle for areas that need improving, if leaving, tie up any loose ends and farewell people properly, maintain key relationships.

Desintegration:

Daily frustrations can build into disillusionment, the big things of home loom large. Discussions with other expats reinforce the difficulties of the new culture. Self-doubt and depression may set in.

-> Look after yourself, treat yourself to a massage, exercise, avoid alcohol and over-eating, keep a journal, get out and be with people, continue language practice, keep busy, set daily goals, and make the effort to achieve them. List the goals you had for your Time overseas and get started.

Becoming functional:

Feeling in control and positive again about being where you are. Self-understanding and more tolerance of others, a sense of comfort operating in the host culture. You're helping others get through their adjustments.

-> Try new things and explore the culture, practice the language, buy some local home furnishings, do the things you intend to do while in this country before it's time to leave.

Reintegration:

A sense of standing up to the things and people that are frustrating you, racial generalisations and rejection of host culture, determination to work things out and get things done.

-> Build your network of friends, take that you booked before, continue language study, spend time with people to enjoy being there.

Source: Marx, E., Breaking through Culture Shock



Five value-based questions to keep in mind

- What is important for you / your culture?
- How is respect gained and shown in your culture
- What actions must I avoid at all cost to avoid offence or keep respect?
- What is an acceptable way of saying “no”?
- What would you like to know about me / my culture?

RADAR

R – Recognize the cultural dimension

A – Analyse what caused the misunderstanding

D – Decide what options are available

A – Act on the best options

R – Review what happened

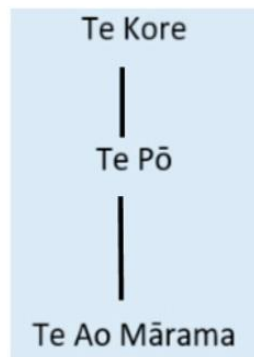




Introduction to Māori culture



The Māori Creation story and the Māori world view



Pakiwaitara

Te Ika-a-Māui

Māui longed to go fishing but was never allowed to join his brothers, as they left early each day. One day Māui decided he would take to the bottom of his brothers' waka so he could go out fishing with them. He secretly made a maitai from a magical jawbone and crept into his brothers' waka and hid.

It wasn't until the brothers had paddled far out to sea that Māui showed himself. His brothers were angry and tried to ignore him. But Māui took out his magic fishhook and threw it over the side of the waka, reciting karakia to Tangaroa as he did so.

The hook went deeper and deeper into the moana until Māui felt the hook touch something. He tugged gently, and the hook caught fast. Together with his brothers he brought a huge fish to the surface.

Māui cautioned his brothers to wait until he had given thanks to Tangaroa before they cut into the fish. But they were impatient and began to carve out pieces for themselves.

This fish is the North Island, known as Te Ika-a-Māui, and the pieces the brothers cut out became its many valleys, mountains and lakes.

What might this pakiwaitara remind us of?

- Being inquisitive can lead to new understanding.
- Tūkaka and teina each have their own gifts to share with each other.
- Give thanks to those who guide and support us.



Origins of Māori

- Māori people, who define themselves as Iwi (tribes), by descent from the crew of voyaging canoes and tūpuna (ancestors).
- 3000-year-old skulls found in the Pacific have confirmed early ancestors of Māori were from Asian farming groups.
- The first people to arrive in NZ were ancestors of the Māori.
- Māori traditions say the first people to arrive in NZ was the Polynesian navigator 'Kupe'. His wife Hine-Te-Aparangi saw the land and noticed a long white cloud form that moment she recited Aotearoa (Ao-tea-roa – long white cloud) on seeing the North Island for the first time.
- They were accompanied by tohunga, Pekahourangi.
- The first settlers probably arrived from Polynesia between 1200 & 1300 AD.
- They discovered NZ as they explored the Pacific, navigating by the ocean currents, winds and stars.



Activity: Choose 2 greetings & 2 farewells to practice out loud

Common reo Māori greetings and farewells

GREETINGS	
Tēnā koe	Greetings to you (one person)
Tēnā kōrua	Greetings to you (two people)
Tēnā koutou	Greetings to you (more than two people)
Kia ora	Hello, less formal and can also be used for 'thank you'
Kia ora kōrua	Hello to you (two people) less formal
Kia ora koutou	Hello to you (more than two people) less formal
FAREWELLS	
Ka kite	See you
Haere rā	Farewell (to person/people going when you are staying)
E noho rā	Goodbye (to the person/people when you are leaving)
Hei kōnā rā	Goodbye (like 'haere rā' but less formal)
WRITTEN COMMUNICATION	
In written communication such as letters and emails, the above greetings and farewells can be used. Listed below are some additional farewells that can be used.	
Noho ora mai	Stay well
Nāku noa, nā (your name)	From yours truly, (your name)
Ngā mihi	Regards, thank you, acknowledgements.
Nāku iti noa, nā (your name)	From me humbly or your humbly, (your name)





Activity: Create a short mihi using the template

Mihimihi (mihi) – greeting

A mihi is a greeting that forms an important part of the engagement process between yourself and the group of people you're delivering/engaging with.

A mihi can be used to introduce yourself before you start a meeting, presentation or workshop.

Mihi must haves:

Tēnā koutou katoa. [formal] Kia ora/mōrena/ahiahi mārie koutou. [less formal] <i>*tēnā koe – greeting one person</i> <i>*tēnā kōrua – greeting two people</i> <i>*tēnā koutou – greeting 3+ people</i>	Greetings to you all. [opening]
Ko [name] taku ingoa.	My name is [name].
He [position] ahau. <i>*Tumuaki, Kaiwhakahaere Matua, Manahautū, Tumu Whakarae – Chief Executive</i>	I am a [position].
Nō reira, tēnā koutou katoa.	Thus, my acknowledgement to you all. [closing].

Additional information:

Nō [Country if outside of NZ or city/town in NZ] tōku whānau. <i>*Ahitereiria - Australia</i> <i>*Te Pāpaka-a-Māui – Australia</i> <i>*Hāmene, Tiamana, Tiamani - Germany</i>	My family comes from [country if outside of NZ or city/town in NZ].
I whānau mai ahau ki [town/country].	I was born in [town/country].
Kei [town/country] ahau e noho ana.	I live in (town/country).
Kei (name of Organisation you work at) Matua ahau e mahi ana.	I work at the (name of Organisation you work at).



Activity: Create a short mihi using the template

Mihi cont.
for people that
don't whakapapa
Māori (genealogy)
*disclaimer

Mihi for people that don't whakapapa Māori (genealogy) *disclaimer

The last two suggestions in the following table are great to have when you feel a strong connection to landmarks in Aotearoa like maunga (mountains) and awa (rivers), especially when you don't whakapapa to this whenua/land. Doing one of the below disclaimers, will not only acknowledge your ancestors but also acknowledge that Tangata Whenua of Aotearoa and you stating that Aotearoa is now your home.

Nō [place you're from] ōku tūpuna.	My ancestor are from [place you're from].
I tipu ake ahau ki [place you grew up in].	I grew up in [place you grew up in].
E noho ana ahau ki [place you live in]. *Tāmakimakaurau – Auckland *Ākarana - Auckland	I live in [place you live in].
*Ko tēnei taku mihi ki ngā tāngata whenua o tēnei whenua.	I acknowledge the indigenous people of this land.
*Ka mihi hoki ahau ki ngā tohu o te rohe nei.	I acknowledge the important landmarks of this area.



Tikanga Māori – Māori customs:

Tikanga are Māori customary practices or behaviors. The concept is derived from the Māori word 'tika' which mean 'right' or correct. So, in Māori terms, to act in accordance with tikanga Māori is to behave in a way that is culturally appropriate and avoid offense.



Māori cultural practices

Activity: match the task
with the summary

Karakia – blessing/pray

Traditional Māori tattoo Can be on the face or body and the purpose and application of moko are sacred and valued as a taonga (treasure).

Haka

When entering inside venues, especially a Marae. Sign of respect and connects you to your ancestors who Māori believe as part of the Marae itself.

Pōhiri – formal welcome

Traditional formal call performed by female which beings the Māori ceremony or welcome like a pōhiri.

Hongi – pressing of nose

Traditionally this was known as a war dance

Karanga – formal call

Māori welcoming ceremony that includes speeches, dancing, singing and the hongī.

Pounamu

Is considered a taonga (treasure) or greenstone.

Tā moko – traditional Māori tattoo

This is used to welcome guests onto a marae or for other ceremonies of encounter like a building, school, workplace for new colleagues at a workplace.

Shoes and hats

Traditional Māori greeting meaning the sharing of breath and is performed by two people pressing their noses together.

Traditional Māori incantations and prayers, used to invoke spiritual guidance and protection such as the blessing of a venue, for safe travels etc.



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- <https://www.ihk-krefeld.de/de/international/aussenwirtschaftspraxis2/leitfaeden-links-und-literatur-zur-interkulturellen-kompetenz.html>
- <http://businessculture.org/>
- <https://culturalatlas.sbs.com.au/>
- <http://erinmeyer.com/tools>
- <https://www.hofstede-insights.com/product/compare-countries/>
- <https://www.liportal.de/>
- <https://cyborlink.com/>
- <https://www.cia.gov/the-world-factbook/>
- http://news.bbc.co.uk/2/hi/country_profiles/default.stm
- <https://www.thtconsulting.com/culture-factory/culture-explore/compare-countries/>



Useful resources for Māori culture

Useful resources for Māori creation:

1. The Māori creation story:

<https://www.thetereomaoriclassroom.co.nz/2019/07/the-maori-creation-story/>

2. Ranginui and Papatūānuku:

<https://www.youtube.com/watch?v=g1Kpekzyppg0>

3. Te Ika-a-Maui – NZ's creation:

<https://www.youtube.com/watch?v=4NBTYDSmuRc>

Useful resources for Origins of Māori:

1. Te Ara – The Encyclopedia of NZ: <https://teara.govt.nz/en/maori-origins-and-arrivals>

Origins with Scotty Morrison: <https://www.tvnz.co.nz/shows/origins>

Useful resources for Te Arapū Māori (Māori alphabet):

1. Te Arapū Māori: <https://www.youtube.com/watch?v=Cilcw35WoZg>

2. Te Arapū Māori with Stacey Morrison:

https://www.youtube.com/watch?v=UQeSlq_JLWk

1. Māori Arapū waiata (Māori alphabet song):

<https://www.youtube.com/watch?v=9081U86Ylf4>

Useful resources for Māori greetings and farewells

1. Māori greetings and phrases: <https://www.wgtn.ac.nz/maori-hub/rauemi/te-reo-at-university/maori-greetings-and-phrases>

2. Email greetings and signoffs: <https://en.tetaurawhiri.govt.nz/language-planning-resources>



Useful resources for Māori culture

Useful resources for mihi

1. Learn your mihi: <https://www.reomaori.co.nz/learn-your-mihi>
2. Mihi whakatau and mihimihi: <https://www.massey.ac.nz/student-life/m%C4%81ori-at-massey/te-reo-m%C4%81ori-and-tikanga-resources/p%C5%8Dwhiri-mihi-whakatau-and-mihimihi-m%C4%81ori-welcomes/mihi-whakatau-and-mihimihi/>

Useful resources for Tikanga Māori:

1. Books of recommendation: Tikanga, an introduction to te ao Māori by Keri Opai.
2. Books of recommendation: Tikanga Whakaaro: Key concepts in Māori culture by Cleve Barlow.
3. Mātauranga Māori: Māori Knowledge systems and cultural practices:
<https://www.youtube.com/watch?v=t7QFvIciXil>

Useful resources for Māori cultural practices:

1. Māori culture:
<https://www.naumainz.studywithnewzealand.govt.nz/discover-new-zealand/life-and-culture-in-nz/maori-culture>
1. Māori history: <https://www.britannica.com/topic/Maori>
2. Hongi to Hangi: <https://www.tvnz.co.nz/shows/hongi-to-hangi-and-everything-in-between>

