

**Hitching Up: An Unorthodox
Guide to Teaching Culture and Diversity**

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Introduction

“If there were no suffering, man would not know his limitations, would not know himself. The hardest thing (Pierre went on thinking or hearing in his dream) is to be able to unite in your soul the meaning of all. To unite all?” he asked himself. “No, not unite. Thoughts cannot be united, but to hitch together all these thoughts—that’s what is needed! Yes, one must *hitch them up*, must *hitch them up...*,” Pierre repeated to himself with inner rapture, feeling these words, and only these words, expressed what he wanted to say and solved the whole problem that was tormenting him.

Leo Tolstoy, *War and Peace* 1869¹

The writing of this guide arose out of a deep urge to express the complexities and to unravel the reifications which I have often experienced in my teaching and training career in the areas of intercultural communication, diversity management, intercultural competence/performance, and culture and organization. In my experience these have typically been treated separately in fragmented, reified ways. While reading the words of Pierre’s dream it also occurred to me that perhaps I should try something different; I should practice what I preach about negative feedback and systems. I wanted to unify them too soon instead of going through the hard work of hitching them up. In contrast to Pierre I think unification of feelings, thoughts and language can be accomplished but it often takes lots of work, like an artist working on a painting and finding that right closure to facilitate an aesthetic experience by the perceiver.

Take for example intercultural communication (IC) and diversity management (DM). On the one hand, IC and DM are separate because their histories are different. IC as a discipline grew out of the US Government’s necessity in the 1940s and 1950s to prepare staff to go overseas. DM originated out of the frustrations of implementing Equal Opportunity in the 1980s. On the other hand, they are hitched together or so closely related that in many contexts they look the same. For example, the Civil Rights movement gave many American blacks more of a sense of a co-cultural identity. Many of them—but not all--realized that they are a culture separate and yet bonded to the broader American culture and history. Their African-

¹ English Edition (1968), New York, et.al.: Signet, p. 1011

American culture was separate and yet inextricably involved in a deep way with the national culture. Unified, as in Pierre's dream? No, hitched up to allow the distinction.

This guide is about hitching up. IC, DM, competence/performance and organizational culture have to be treated differently in the beginning of a course or workshop training; however, I am also fully conscious of the fact that they are closely connected to each other and all of them need tools (heuristics) to be leveraged and therefore to help bring about meaningful experience, even if these are just imagined. A tool can be a cognitive structure in my mind; for example, in order to suspend judgement in the dialogue process, I have an imagined ritual of looking at my response inwardly (e.g. anger) and suspending it gently from a hook on my right. or an extension outside of my body. After that I try to bring my attention back to the listening process. Tools, of course, are usually understood as some instrument or map outside of my mind, i.e., a thing out there. When I think in German I imagine I am a bird hovering in the sky looking down at the ground. This is what the Germans call "in der Schwebe halten" (to hold in the hovering position). The ground is my emotional base from which I am trying to get distance and return to the task of listening and inquiry. (By the way, I am aware of the fact that tools do not always work.)

The assumptions of the author are mainly from constructivist systems² (sometimes called communication theory), to some extent from chaos theory as applied to intercultural communication³, from the ideas of John Dewey and William James⁴, the American pragmatist philosophers of the late 19th and early 20th century, and from recent developments in neuroscience concerning the role of the body and consciousness as the most often neglected link to competence and performance. I agree to the assumption of constructivism that we as human beings create our realities but always coupled with a circular relationship to internal and external environments. Constructivism suffers however from a blind spot. "We" are we with bodies and until recently we have not developed a very good vocabulary about reporting on the messages from the body, as a result. If, in our being constantly diligent to being

² I recommend the works of Gregory Bateson, Paul Watzlavik, Niklas Luhmann, Kenneth J. Gergen, Ernst von Glasersfeld, Heinz von Förster, Fritz Simon, and Humberto Maturana and Francisco Varela. For a more direct source on cybernetics which influenced many of these writers so much, see Norbert Wiener. For a good introduction to cybernetics, the brain, learning and organisation, see ch. 4 in Gareth Morgan, *Images of Organization*, Thousand Oaks, California, et. al.: Sage, 2006.

³ See what I consider the classic article by Fred L. Casmir, "Foundations for the Study of Intercultural Communication Based on a Third-Culture Model," *International Journal of Intercultural Relations*, Vol.23, No. 1, 1999, pp.91-116. I also rely on the works of Edward Hall, the founder of intercultural communication, the works of R. Roosevelt Thomas, the founder of diversity management, and for the dialogue process forms of training, the works of Linda Ellinor and Glenna Gerard, William Isaacs, David Bohm, and Annette Simmons. In the German language I also depend on the work of M. and J. Hartkemeyer and Freemann Dhority.

⁴ For introductions to Dewey and James, see Mark Johnson (2007) ch. 4 and 5. For a deeper introduction to Dewey, see Robert E. Innis (1994) ch. 4.

objective, we continuously repress our messages from the body, implicitly devaluing the subjective processes as separate and uncontrollable (female, sensitive, artistic, etc.), then we will not have developed a very good language to describe those internal processes. The subject (mind) and object (body and the world) both become skewed. This is the reason for the renewed recent interest in Dewey and James (as well as Charles Peirce) and the new insights about the brain (ex. Damasio and Edelman).

The systemic part is related to the search and recognition of patterns which can be systematized into cycles and circuits steered with negative feedback. Communicating negative feedback presupposes that my perception and proprioception processes are actively and pragmatically involved in making the judgements concerning the what, when and how to respond to the situation perceived. My emphasis on perception as one of the active (not passive), neuroevolutionary processes in a continuous flow, assuming a unity of mind and body, reflects the influence of Dewey and James as well as neuroscience. The body and embodiment are obvious centers of concern; otherwise, performance is not possible. The body and experience are necessarily involved in performance and performance includes ideally a learning process leading to competencies. Competencies are the result of performance, not vice versa, as is often assumed in the literature e.g. on intercultural competence. Performance is action in the here and now; competence is a potential which is the result of successful and self-correcting action. (For athletes, dancers, musicians, actors, fire fighters, and soldiers, e.g., this is an obvious tacit truism; it is so tacit that it does not have to be discussed.)

The assumption from chaos theory is that there is a threshold of complexity of experience and situations beyond which the complexity expands; after this threshold analysis is nearly useless. (For example, fractals start with a simple mathematical formula which then generates complexity, expanding infinitely, based on the principle of part/whole. At and after this threshold the analysis has to stop. The scientist can only observe and record the patterns as meticulously as possible.) All of my assumptions presuppose that there are built-in limits to our ability to understand and explain our experience and situations. Without recognition of these limits we stand in danger of essentializing the universe and reifying it into essential parts the consciousness or lack of consciousness of which leads inevitably to the vicious cycles of our daily lives (e.g. addictions to power and control, grandiosity, hubris, etc.).

The purpose of this guide is not to handle these advanced discussions directly. The above was only meant to inform the reader where my theoretical assumptions come from. There are other more classical and scholarly works (See footnotes 2 and 3) which are more

appropriate and thorough for the advanced reader. Rather, the purpose is to deal with the question of how to introduce the subjects of culture and diversity in such a way that students and trainees can start on an exploratory process of learning, hitching them up to each other and moving outward into other disciplines and onward to more advanced theory and practice, perhaps even experiencing something like Pierre's rapture (ah-hah experience?), which again in the spirit of John Dewey would be considered an intense closure of the whole of a continuous process (i.e. aesthetic). In this exploratory, expanding process the possible hitching up points will be constructed in many directions, leaving it up to the students or trainees to hitch up when and where they wish.

This guide is also about introducing material in a classroom or workshop situation, moving carefully from the simple to the complex. It is meant to be a pedagogical exploration based on my experience teaching and training in these subjects for the last twelve years. I do not claim to know **the right way** of doing it because I can not say that I have always been successful at conveying it to my students and trainees. Often the course definitions and host expectations did not allow it. In the author's experience as an American having lived in Germany for over half of his life, if organisations ask for IC, then they usually mean **international** communication, sensitivity to national differences and knowledge of the universal dimensions of Gert Hofstede (especially in business). If they ask for DM, they usually mean managing Equal Opportunity and integration issues (laws against discrimination based on gender, age, disability, sexual orientation, ethnic and racial differences and religion; developing sensitivity to these issues, mainstreaming/integration). When these two disciplines are defined in such a way, they are fragmented and reified, the perception of which is not meant to discount their political legitimacy. Nevertheless, they appear worlds apart and yet there is a grain of truth in this (mis)understanding: IC historically was originally understood as international. At least that was the intention of the American Government which after World War II gave Edward Hall the funds to design programs to prepare American officials to go overseas. DM was originally viewed in terms of human rights or integration questions, questions for political activists and civil rights lawyers; however, in the last 20 years IC and DM have evolved to include the area of organisational culture and its environment, competencies and learning, setting up the need for an understanding of systems and communicative competence and performance (including management). What I intend to do is to reverse the inclusive relationship. Instead of having IC and DM include organisational culture, I find it more helpful to have the study of organisational culture include IC and DM. Or perhaps we can perform a perspective switch as a training exercise;

try both. Such play with perspective switching in fact is more in the spirit of systems and constructivism.

One last point: the author makes a conscious attempt to include the **body** in his introductory presentation to IC (assuming that IC is also a partial introduction to DM). IC is first in the sequence simply because it was first historically by about 30 years (IC 1950s, DM 1980s).

There are three reasons for this emphasis on the body. First, culture and communication cannot be understood deeply without understanding something about **perception**.⁴ Habits of perception are not only biological, they are also cultural and personal. Second, to understand the **nonverbal** aspects of communication an **awareness** and perception of body movements, visual images, sounds, smells, tastes and tactile messages or fragments of messages, incipient messages not yet fully formed, are necessary. Perception of what is going on in our bodies can lead to a better understanding of as many different kinds and qualities of experience as possible; a minimal knowledge of the current research of the brain and nervous system, e.g. by Antonio Damasio and Gerald Edelman, is necessary for the development in this area. Third, in introducing performance/competence a connection (a hitch) is made to **anxiety** (feeling) and **uncertainty** (thought) which are considered key human and animal communication and behavior knots. Anxiety and uncertainty will appear as the anticipated response to the perception of difference in the **Third Culture** model. Perception and anxiety are central to the understanding of the so-called **fight/flight** context and dealing with it involves the body and key **interfaces** (hitches) which have to be crossed in order to practice and acquire communicative competence. In short, work on your fear, breath into your body and become **mindful** of your perception and behaviour. Practice becoming aware of how you fight (protect, push people away or violate them) and how you flee (avoid, withdraw, freeze). Janet Bennett, for example, has used this fight/flight model effectively in her study of **culture shock**. (See heuristics track.)

⁴ The only textbook (besides Milton Singer) I know of which includes perception as a major category is Guo-Ming Chen and William J. Starosta, *Foundations of Intercultural Communication*, Lanham, MD, et.al.: University Press of America, 2005. In Chapter 3 the authors move systematically from the selection process of perception to categorization and interpretation. This textbook I highly recommend for another reason. It is the only textbook I know of which has a chapter on listening. For another classic source on perception, experience and aesthetics, see also the American pragmatist philosopher John Dewey on perception as active experience. In his essay "Having an Experience" in the collection entitled *On Experience, Nature and Freedom*, New York: Liberal Arts Press, 1960 (originally 1934), on p. 171, he states: "Perception is an act of going-out of energy in order to receive, not a withholding of energy. To steep ourselves in a subject matter we have first to plunge into it. When we are passive to a scene, it overwhelms us and, for lack of answering activity, we do not perceive that which bears us down. We must summon energy and pitch it as a responsive key in order to *take in*." A few sentences later, Dewey shows his similarity to constructivism: "For to perceive, a beholder must *create* his own experience."

The purpose of this guide is twofold: 1) Four short introductions will be given, each representing one of four tracks: a) intercultural communication, b) diversity management, c) intercultural performance/competence, and d) some heuristic tools. All four tracks will converge onto the same central point: organisational culture or identity. 2) In this introductory process possible hitches or connecting points will be sought in various directions, across to another track, to more advanced theory and practice as well as to other disciplines. The guide is only meant to open a few doors and hopefully get the readers interested in a different way of introducing the subjects and thereby to touch different nerve cells and the same nerve cells in different ways.

I assume that many readers come from the direction of language and they may be disappointed that I did not spend more time on it. The reason for a lack of a central focus on language in the introduction was that I wanted to remain true to Edward Hall's broader focus on communication as the exchange of information (cybernetics), on three aspects which are intrinsic to any human communication process: verbal, nonverbal and context.⁵ In accordance with this broader focus, each of these three aspects get equal time. This procedure is consistent with basic assumptions of constructivist systems. For example, one rule highlighted by Gregory Bateson is that one can not not communicate. This rule is only possible if silence is also considered communication; it is a nonverbal with context. To illustrate my point, take music. Every musician knows this. The pauses or silences are just as important to the performance of music as the expression of the tones (with or without text) and performance is not possible without context (concert, choir in a church, whistling while you walk, funeral, school graduation, dancing lessons, etc.).

These four tracks are also points for synthesis. Searching for wholes which make sense in all their complexity (e.g. nonlinear systems) is given more focus in this paper than the traditional critical analysis. (I am quite conscious of the fact, however, that these two processes can not be completely separated. In such a case a new reification would arise.)

The first track will be to consider four areas of intercultural communication which I consider crucial to its understanding as a discipline: 1) perception, 2) difference, 3) culture

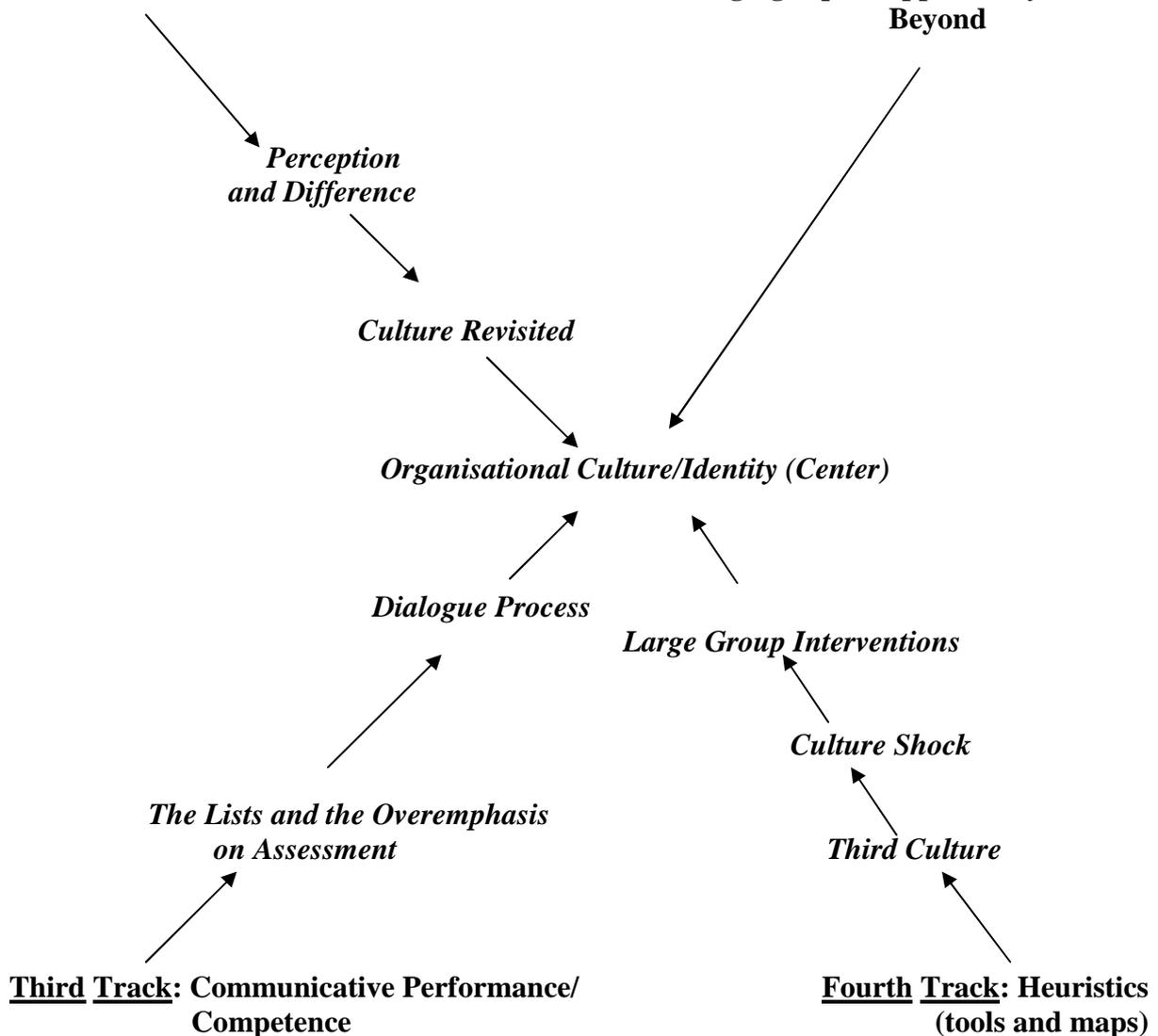
⁵ It goes without saying that human beings can communicate without language but human beings without language are extremely "disabled". See the case of Ildefonso, the 27 year old deaf man, who did not know language, in Susan Schaller, *A Man without Words*, Berkeley, et.al.: U. of California Press, 1991. I can recommend chapter 2 as a reading assignment for a future language module. In this chapter Schaller struggles to help Ildefonso understand the meaning of naming, a competency which most would take for granted. At the end of this chapter there is a dramatic moment when Ildefonso finally understands and goes into a deep cry from the relief of 27 years of being in the dark.

The best evidence of Hall's influence by cybernetics and Bateson can be detected in his article "The Power of Hidden Differences" in *Basic Concepts of Intercultural Communication: Selected Readings*, (ed) Milton Bennett, Yarmouth, Maine: Intercultural Press, 1998, pp. 53-67.

and 4) finally organisational culture and identity. The environment is always implied. The second track will move through a simplified introduction to diversity management, focusing on two areas: 1) managing Equal Opportunity and 2) attempts to move beyond EO into the areas of organisational culture and identity. Notice that IC and DM arrive at the same center; they are two paths to Rome. In a sense this procedure may seem obvious to the reader but in fact (at least in my experience here in Germany) there has been a tendency for IC to get stuck in the area of culture as national culture or perhaps an ethnic subculture. It becomes recipe-like with an isolated focus on the sensitivity to national differences. It gets stuck in a quantification fetish of universal dimensions of national culture and therefore remains abstract and alienated from the nuts and bolts of the here-and-now of communication with the “other” or the “stranger”. As a contrast to this tendency, following the tradition of M. Bakhtin, the performance level of communication is emphasized implying that without performance where

First Track : Intercultural Communication

**Second Track: Diversity Management:
Managing Equal Opportunity and
Beyond**



competence (third track) is practiced, the whole endeavor of IC, DM and managing organizational culture is useless and without heuristics (maps and tools, my preferred metaphors for the fourth track) performance is also not possible. Competence results from practicing and performance, correcting our mistakes and steering back on course (as in negative feedback of cybernetics). This process of realizing competence in an organization through performance is what I mean by the learning organization.

DM is suffering a similar fate of being tacitly equated with managing Equal Opportunity. Serious attempts to move beyond this (e.g. by R.R. Thomas and Ely and Thomas) have been met with suspicion. Such suspicion has made it extremely difficult to develop communicative and managerial competence in dealing with a wide range of diversity, not just with women and minorities.

The track of **communicative performance/competence** has also suffered from getting stuck in long disconnected lists of competencies or factors which diffuse any systematic practical focus. In this track I will argue for the application and development of the so-called dialogue process which started its development in the early 1990s at MIT (Isaacs and Dhority) and in California (Gerard and Ellinor). Both places of origin were influenced strongly by David Bohm, the renowned philosopher of science. This form of practice was originally meant to support systems and organisations, especially the variety of Chris Argyris, David Schön, Peter Senge and Edgar Schein with their center mainly at MIT. A few years later dialogue process made its entry into Germany through Freeman Dhority, Johannes and Martina Hartkemeyer.

The fourth track is called heuristics, the meaning of which was borrowed from Scott Page⁶. Heuristics are tools and maps which help us achieve our goals, in this case, of steering ourselves and our organisations effectively. The reason for my use of the word “**steering**” is that this is the meaning of **cybernetics**, a discipline originating in the early 1940s under the influence of the engineer Norbert Wiener.⁷ My understanding of systems and constructivism

⁶ An excellent presentation of heuristics in the context of diversity management can be found in Scott Page, *The Difference: How the Power of Diversity Creates better Groups, Firms, Schools, and Societies*, Princeton & Oxford: Princeton U. Press, 2007. In his chapter ch. 2 he defines heuristics as “thinking tools used to find solutions to problems.” (52) An example he gives is a rule in systems: “Do the opposite.” This rule is basically the cybernetic rule of negative feedback proposed by Norbert Wiener.

⁷ *Cybernetics: or Control and Communication in the Animal and the Machine* (2nd ed.), Cambridge, MA: MIT Press, 1961 (1948).

is influenced strongly by Wiener's view of cybernetics as well as Gregory Bateson's application of cybernetics to understanding alcoholism⁸ and schizophrenia.

The tools I have selected are the **third culture** and **culture shock** models as well as **large group interventions**. The reason for choosing the Third Culture model is that there has already been serious theorizing about it, e.g. Fred Casmir's article (footnote 3).

The reason for choosing culture shock is that Janet Bennett has developed this model further using the fight/flight model in biology. Of course, culture shock was originally limited to the context of sending people overseas into new national cultures but then any heuristic is limited in some way. There is hardly ever just one tool or one rule to help solve your problem and the advantage of using the metaphor "tool" is that the practitioner does not have to use it. It has to fit a context and if it does not work consistently, then she/he can dispense with it, improve on it, adjust it, or get a new tool.

The reason for selecting the collection of heuristics called large group interventions is that these interventions allow **feedback** from large groups of people, sometimes into the hundreds. For the circular nature of systems, feedback, especially **negative feedback**, is essential. If organisations are becoming more and more complex to manage, then there has to be management that is more receptive to feedback from other managers and staff in the workforce. We cannot simply rely on a small group of experts (managers) to make our decisions for us, a long-standing widespread tacit assumption which no longer has to be accepted. Managers and leaders have to become better listeners and enquirers. They have to become good at recognizing their own and the tacit assumptions of their organisations (or departments, teams, etc.). Listening, inquiry and recognizing tacit assumptions in a receptive, trusting atmosphere is what dialogue process is all about, putting out another hitch for connecting up the performance/competence (dialogue) and heuristics tracks (large group interventions). Competence also means the ability to choose before and during performance the right tools and maps and leverage them for the anticipated context and situation.

All four tracks, IC, DM, performance/competence and heuristics move toward the center: Organisational Culture/Identity. All meaning is dependent on context, in this case, a **general context of organisations (including their environments, their parts and processes)**. To develop and improve forms of practice the teachers (including managers, trainers, consultants, coaches, mentors, social workers, nurses, etc.) ideally move through the general context and

⁸ A good example of negative feedback, which was recognized by Bateson in his study of alcoholism and AA, is that the alcoholic has to do the opposite in order to heal. He has to give up his power over alcohol; he is no longer in control with his will power. This is a necessary precondition to breaking through the vicious cycle, later to be known as the addictive cycle, of alcoholism.

get as close as possible to the daily-life realities (specific contexts, the most specific of which are situations) of their students, clients, patients, staff, etc. This necessitates daily practice and the use of heuristics. The performance level of communication becomes central, not the broad abstractions.⁹ The use of language is also a powerful area of communication but language in this discourse is considered one aspect of communication, the verbal aspect, which is mainly but not only restricted to human communication. Language itself can be considered a cluster of heuristics or a toolbox, if a context requires it as a special focus. Performance, however, may have little to do with language, e.g. playing a musical instrument, dancing, playing soccer, hammering a nail into a board, etc., and yet all of these activities are certainly involving communication and performance.

Chapter 1: Intercultural Communication (First Track)

To introduce intercultural communication I have found that starting with culture and then communication are going to lead to immediate reification of the two subjects. My constructivist assumption here is that all experience is mediated through the human body, more specifically through the ability of the nervous system to construct images, emotions, feelings, memories, dreams, percepts and concepts. Consequently, I start with perception¹⁰ and difference as major foci; they serve as a foundation for a more thorough understanding of culture, especially Edward Hall's view of culture as communication. The images, emotions, feelings, etc. can be a hitched up to a later module on neuroscientific research (ex. Damasio and Edelman) and on embodied cognition and the aesthetic experience (ex. Mark Johnson). Perception (six senses, including proprioception) is an intrinsic part of the experience of

⁹ In M.M. Bakhtin's terminology the centripetal, centralizing forces of language, which are reflected in the tacit assumption that the formation of a system of language is the central task of the linguist, are in a tension with the centrifugal forces of heteroglossia, daily-life speech acts of real people in real history. This is what I mean by performance, the intrinsic diversity of communication and dialogue in daily life. Using Hall's terminology, context and the nonverbals, including daily life rituals, cannot be separated from a system or grammar of language. Bakhtin stated: „The authentic environment of an utterance, the environment in which it lives and takes shape, is dialogized heteroglossia, anonymous and social as language, but simultaneously concrete, filled with specific content and accented as an individual utterance.“ (*The Dialogic Imagination: Four Essays*, Austin, Texas: U. of Texas Press, 1981, p. 272.) Kenneth J. Gergen also understands Bakhtin's contribution as a focus on performance which is “relationally embedded” in utterances. (See Gergen, *An Invitation to Social Construction*. London, et.al.: Sage, 1999, pp. 130-133.)

¹⁰ This section relies heavily on a little known work in Europe on intercultural communication and perception by Milton Singer, *Intercultural Communication: A Perceptual Approach*, Englewood Cliffs, New Jersey, 1987. I am also indebted to an exercise developed by John M. Knight, which he credits to Pierre Casse. That exercise is Resource 10 in L. Robert Kohls and John M Knight, *Developing Intercultural Awareness: A Cross-Cultural Training Handbook (2nd Ed.)*, Yarmouth, Maine: Intercultural Press, 1994. It seems quite obvious that Knight's (or Casse's) exercise was influenced strongly by Singer.

culture and communication. The act of perception always necessarily involves active discernment of a difference.

Perception (the body) and Difference

I start with the provocative statement “Perception is **difference**.” It is the difference between a perceived **Gestalt**¹¹ or foreground as it contrasts to its background. Without this ability to recognize this basic, usually subconscious difference, human beings can not perceive their external or internal environments; however, there is a catch. Since we do not know exactly whether we are perceiving accurately (*Ding an sich*), there is always a possible shadow of doubt. To make things even more complicated we also know that human beings have the power to **project**. By its very nature perception distorts. One way it distorts is that any one human being at any moment can only perceive something from one angle or one **perspective**.¹² Of course, he/she can **switch perspectives** (e.g. by walking around the elephant and perceiving it from different angles). (See the performance/competence track for more on the competency called perspective switch.)

The fact that perception is dependent on its angle or perspective can be understood as an axiom of perception (See slide two.). In order to be sure that one perceives correctly, she/he depends on communicating with other people who allegedly are perceiving or have perceived the same object. Through continuous communication and the use of language, people learn and tacitly agree that that big animal over there really is an elephant; however, from a constructivist point of view we still do not know absolutely and essentially if this is true. Any kind of speech about the *Ding an sich* is an “as if” game. We only know that over a longer time deep habits are formed. Our group, our culture or our fellow speakers of the same language communicate effectively, not because of some essence that the word elephant represents a real elephant. We only know that when we play this **game**, our language **usage** works or does not work. Communication works or does not work.

¹¹ One reason for using the word Gestalt is that Gestalt theory from the 1930s supplied the basis for Norbert Wiener’s creation of computational, simulated perception (scanning). Without this he could not have designed an independent “perception” which could allow in this case a rocket, aimed at a moving, unpredictable target, to “know” when to change course (negative feedback). The problem was to get the rocket to control itself independently. All of this may seem distant from an introduction to IC and DM, but if you are teaching or training engineers, scientists, mathematicians and computer scientists, stories coming from cybernetics can get their attention.

¹² Again, Scott Page has a wonderful chapter on diverse perspectives which he also considers a part of a toolbox. Competence is closely related to the idea of a toolbox; like tools competencies are only potentials. Performance is when one actually uses the tool. One of my theoretical assumptions is that performance is primary over competence; one learns competence through performance and competence is useless without performance. This is also the way I understand the approach to language and communication of M. Bakhtin (op.cit.), whose work I identify with more with than e.g. that of Chomsky, who seems to generate linguistic performance out of the competence or deep structure in a more *a priori* manner.

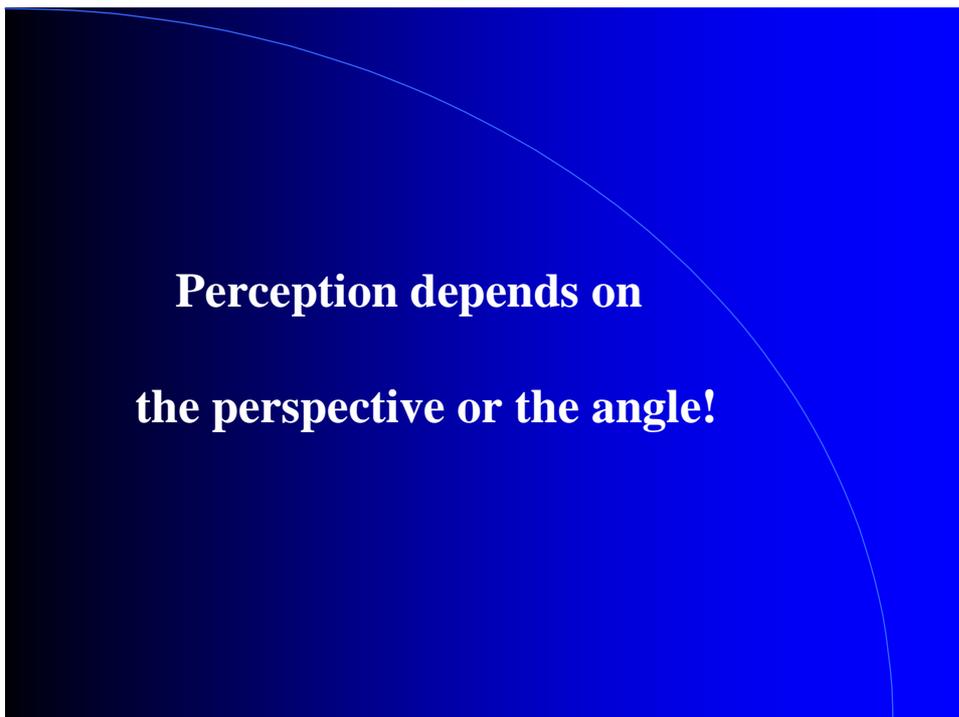
To make my point clearer I have the students take a pen or pencil in their right hand and raise it above their heads. Ask them to look at the pen and move it in a circle clockwise

Slide one



continuously. Go ahead and joke with them about such a “hard” exercise. Then, while they continue to move their pens clockwise, have them slowly move their circular motion down to eye level. Praise them again jokingly. Then ask them to move their rotating pens down

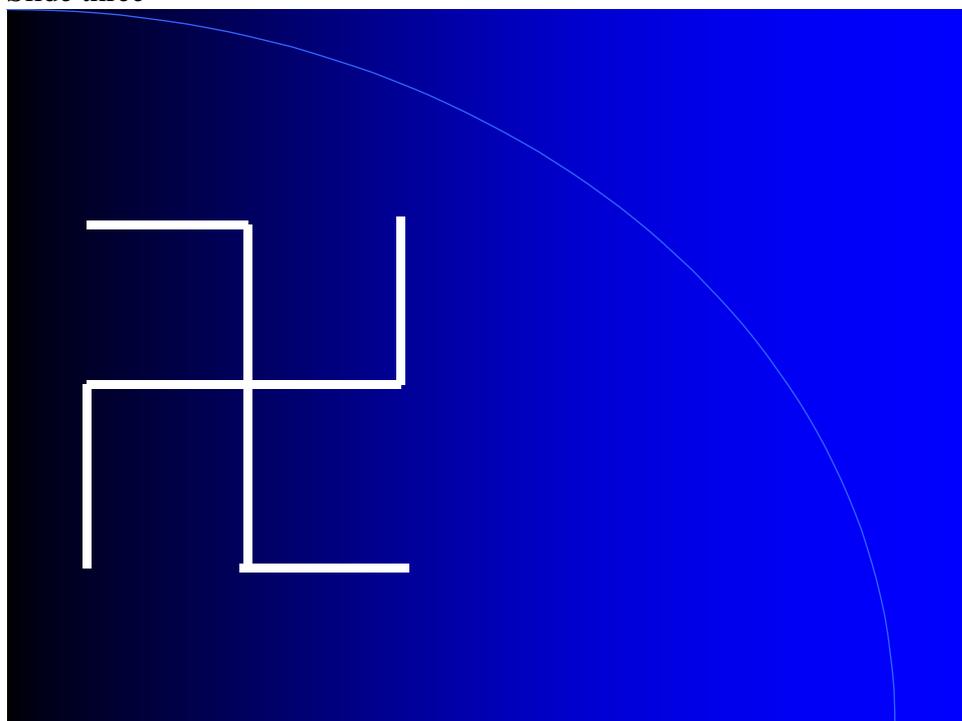
Slide two



toward their feet so they can see the movement from above. Then you admonish them, again jokingly, to keep moving their pens clockwise. Laughter should be the result because, of course, the motion is now counter-clockwise. They then get the message in a humorous way that the angle or perspective of the perceived **Gestalt** can be significant. It can be the relevant difference (information as opposed to data), in this case, the difference between clockwise and its opposite, counter-clockwise. (Here you can also tell the story of the three blind men who all perceive a different part of the elephant and then have to construct the whole.)

Flash slide three on the screen for just a few seconds and then remove it. Ask the students what they perceived. Depending on their sophistication and culture or religion they will most likely say that they saw a NAZI Swastika. In fact, it is not; it is a sacred symbol of Buddhism and the Navaho Indians. The NAZI Swastika is the reverse of this; you have to turn it over on its head so that the upper arm pointing to the left now points to the right. The axiom which this exercise illustrates is: People see (perceive) what they **expect**¹³ or **anticipate**. (slide four.) What they expect depends on past experience, habits and consensus—**tacit** or

Slide three



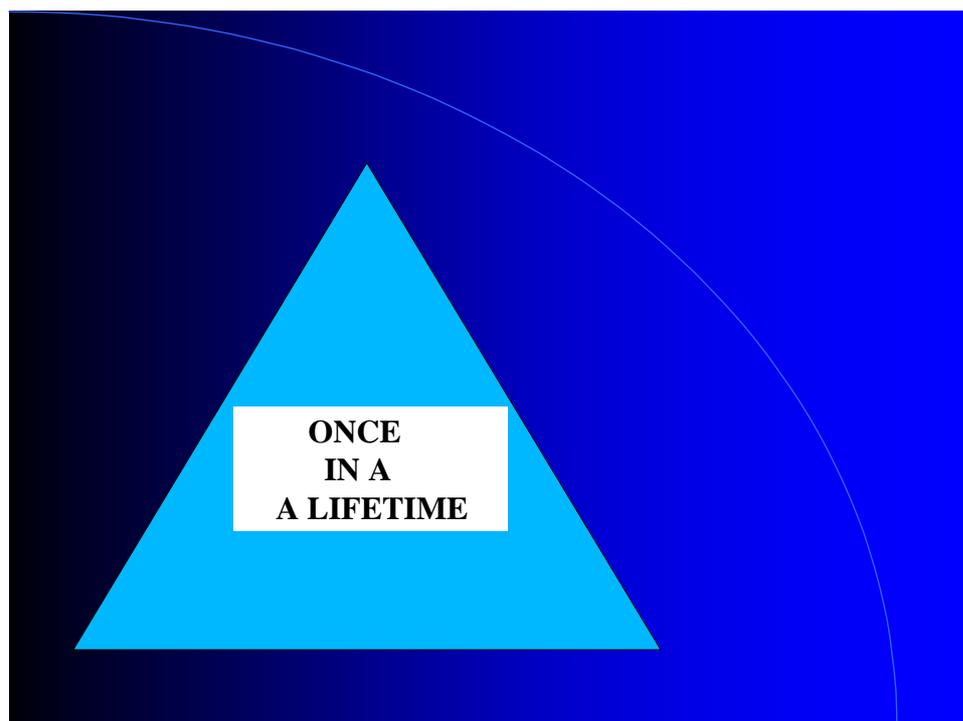
¹³ See Niklas Luhmann's discussion of "Erwartung" in *Einführung in die Systemtheorie*, (5th ed), Heidelberg: Carl-Auer, 2009, pp. 103-104. He connects up the idea of expectation with the necessary pragmatic process of reducing complexity, which is the same question in my search for a minimal but optimal number of communicative performance/competence practices and tools.

otherwise, i.e. on their culture. They have learned to expect this and usually do not see the significant difference. It is not a NAZI Swastika but if some people--like survivors of a concentration camp--perceive it, they can get the same cognitive, emotional and bodily effects as when they see a real NAZI-Swastika.

Slide four

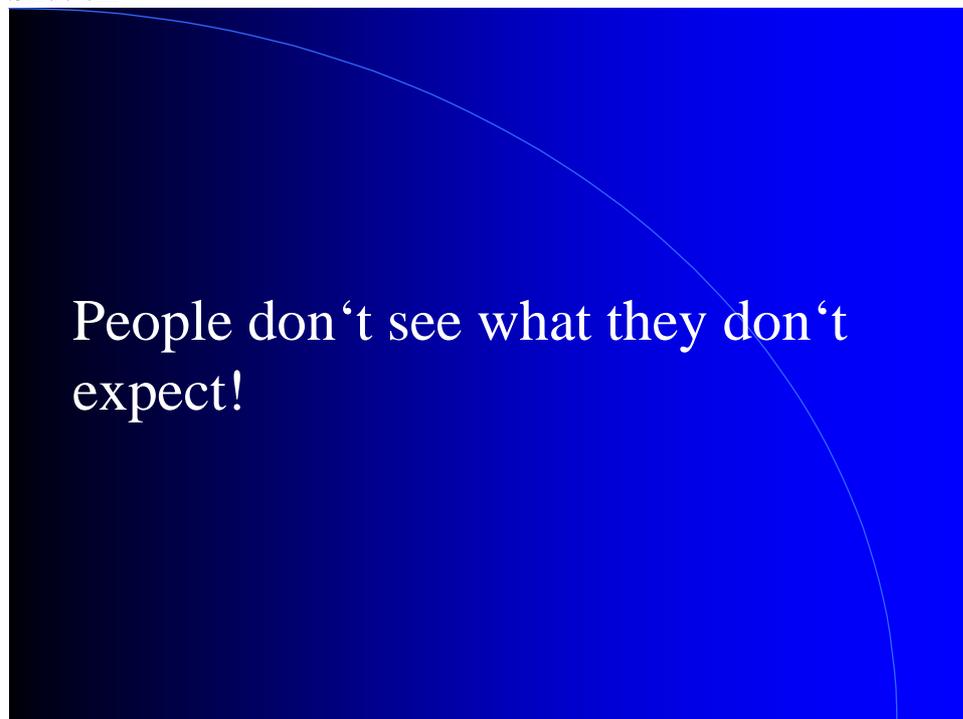


Slide five



Slide five should be flashed on the screen only for a few seconds and then disappear. The students are asked what they read. Most of the students will not recognize the two letter “A”s. Why? Because the brain automatically eliminates surplus or unnecessary material from messages. It intrinsically tends toward reduction.

Slide six

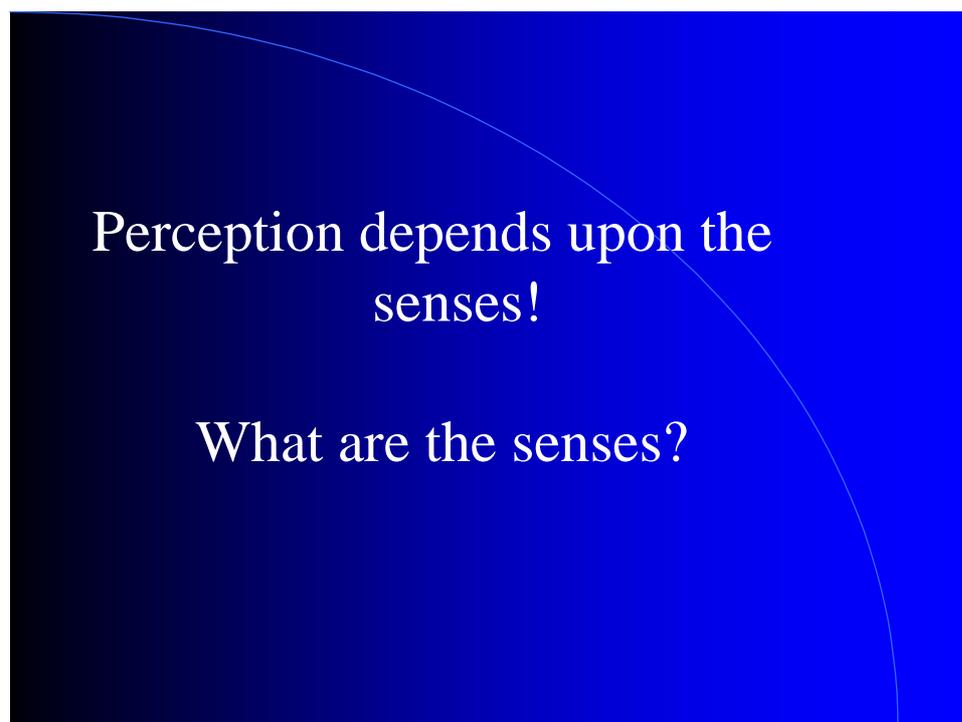


The axiom derived from slide five is expressed in slide six. People do not perceive what they do not **expect**.

At this point with slide seven which announces the axiom that perception depends on the senses, the students should list the senses which then appear again in slide eight. You can now talk about how different cultures, genders, age groups and individuals can have different **habits** of perception. A good example would be the region of southern France with their highly developed sensitivity to the aesthetics of the visual (colors of the weekly markets, fashions), taste (wines and food) and smell (perfume and herbs). A culture, or perhaps more a subculture, which could be considered highly sensitive to the audio might be the Germans/Austrians with their classical music traditions.

An artist (profession) may be much more sensitive to the differences of color and light than e.g. a coal miner in the Ruhr Valley who may be concerned about other things (understatement). He may be more sensitive to the tactile, pain, breathing, exhaustion in his muscles, vibrations and heat (infrared), habits of perception which are probably more

Slide seven



appropriate to surviving in a dangerous, dirty environment.

Another example, if the teacher is a bit older like myself, you can narrate from your own life. When you were a child your habits of sensitivity were different than 50 years later. In the meantime you may have cultivated different habits, e.g., related to the aesthetic experience. You may have finally learned to appreciate Mozart or Emile Nolde or even Johnny Cash. (When I was 12 years old, I hated Country Western music and was not much of a classical music fan.)¹⁴

In a discussion of the habits of perception you can have lots of fun with the students searching for examples of different cultural emphases on some senses more than others. You can also mention how this diversity of perception can effect language and vice versa.¹⁵

Now repeat the question at the end of slide eight. What might be a sixth sense? They will probably mention intuition but the teacher should not focus on this too much

¹⁴ The reader may be wondering why I have been referring so much to examples from the arts. First, David Bohm has argued effectively that the arts and the sciences should not be separated into two reified worlds, one subjective and one objective. Second, later in your course you can have a module on aesthetics and organisation. Examples from the arts prepares the students for such a module. If they are fed objectivism the whole time, then they are shocked when confronted with the questions of beauty and disgust in one's working environment. Finally, in the last 20 years researchers of organisational culture have started a serious discussion about the experience of beauty or disgust in the work environment and how this can effect productivity. See my recommended readings.

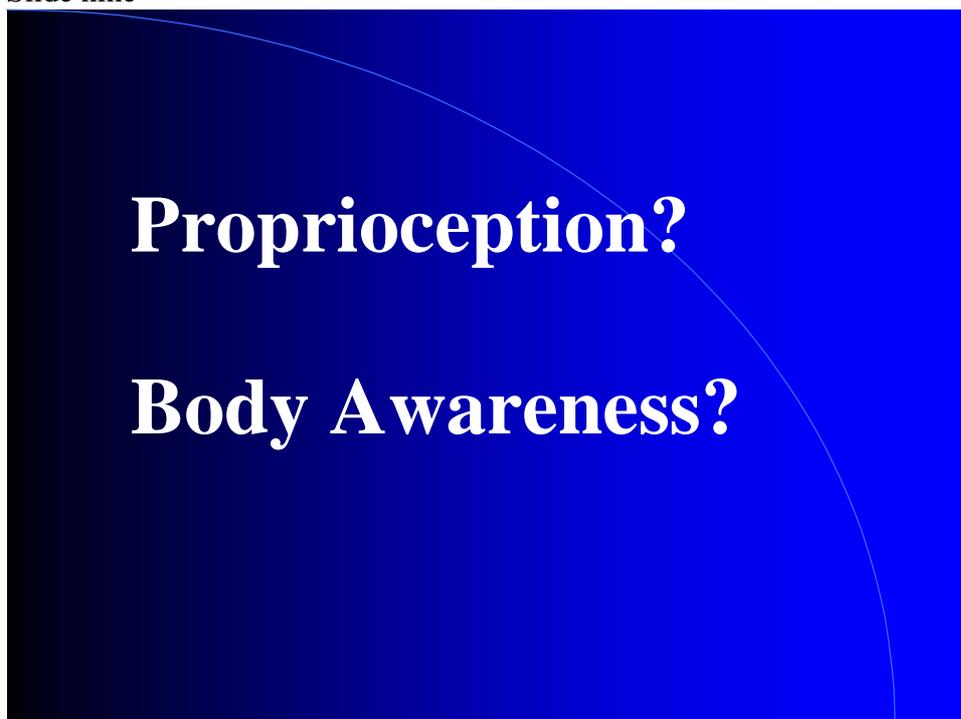
¹⁵ There is an excellent discussion of what needs to be retrieved as valuable from the work of Benjamin Whorf in ch. 18 of George Lakoff's *Women, Fire, and Dangerous Things: What Categories Reveal about the Mind*. Chicago & London: U. of Chicago Press, 1987.

because immediately the discussion will become too complex too soon. I suggest mentioning **David Bohm's** idea of **proprioception (slide nine)**, which he borrowed from physiology. It is body awareness; however, according to Bohm, thoughts and feelings are a part of the body. If this is the case, then proprioception is the total awareness of the processes which communicate from the body, including breathing, where the skin touches the world and the proximity

Slide eight



Slide nine



of heat, awareness of muscle tension, awareness of your thinking, feeling, the other senses and focus. The reason for introducing this here is that the practice of self-observation of your own body sensations, thinking and feeling is necessary for communicative performance (**Observe the observer**) in the so-called **dialogue process** (See **Fourth Track**). Remember the scientific inspiration for developing the dialogue process was highly influenced by the ideas of David Bohm.¹⁶

Culture Revisited

Frustration starts with the numerous definitions of culture in the literature. In the author's experience introducing this concept to students and adults, he decided on four definition areas or clusters: 1) the daily life notion of culture as something aesthetic, 2) the anthropological view of culture and 3) Edward Hall's communication view of culture and 4) Clifford Geertz' critical formulation implying that there must be a constructivist alternative to understanding culture.

1) The daily life view of culture (slide ten) is embedded in our own Western culture; from an anthropological point of view it is an example of **high culture**. It presupposes a separation of culture from the rest of our society. One needs only to glance through the newspaper at the Slide ten



¹⁶ David Bohm received the Nobel Prize for Physics in the 1980s for his work on plasma physics. He became well-known as philosopher of science and finally he wrote a little book called *Dialogue* which in the early 1990s became a major stimulus for the organisational systems people at MIT and for Glenna Gerard and Linda Ellinor to seriously start looking for forms of practice and training which were derived from Bohm's and Martin Buber's ideas.

culture section and it becomes clear that culture is something related to the experience of beauty (aesthetics) and that it is separate from the other political and economic institutions. This view of culture is not wrong as such; however, it is reified. It distorts our perception of the other areas of culture (e.g. political culture, religious culture, culture of the marketplace, subcultures or co-cultures, etc.). It is one **framework** or **language game** and when people play this game they should play by the rules.

2) Cultural anthropology, however, is the traditional specialty in the study of culture and has collected numerous definitions in its approximate 150 year history. Consequently, its discussion has been broader and more multifaceted. (It is another broader **framework or language game**). I have chosen the following definition because it has the most hitches in other directions. Culture becomes anything that one **learns** or acquires in the socialization process. Culture is a system of **learned patterns** of behaviour. The focus on learning allows an easy flow into later discussions of different kinds of learning (e.g. deuterio-learning) which can be found in the works of **Gregory Bateson**.¹⁷ It can easily enable a hitching up with so-called **Learning Organisation** of Chris Argyris and Donald Schön.¹⁸ Finally, it can easily be connected up with **cybernetics** (the science of steering)¹⁹ because especially Argyris defines learning in a clearly cybernetic way. He says that learning “occurs when we detect and correct error. Error is any mismatch between what we intend an action to produce and what actually happens when we implement that action. It is a mismatch between intentions and results. Learning also occurs when we produce a match between intentions and results for the first time.”²⁰ Using the language of cybernetics I would interpret this as the correction of deviations in the **steering** toward a goal (**negative feedback**) or the experience of correctly steering toward that goal and being able to repeat it. The recognized mistakes or successes in the steering processes are basically the same as Gregory Bateson’s focus on the **difference that make the difference**.²¹ The important difference can be very small like the **tacit**

¹⁷ See “The Logical Categories of Learning and Communication” in *Steps to an Ecology of Mind*, New York: Chandler, 1972, pp. 279-308.

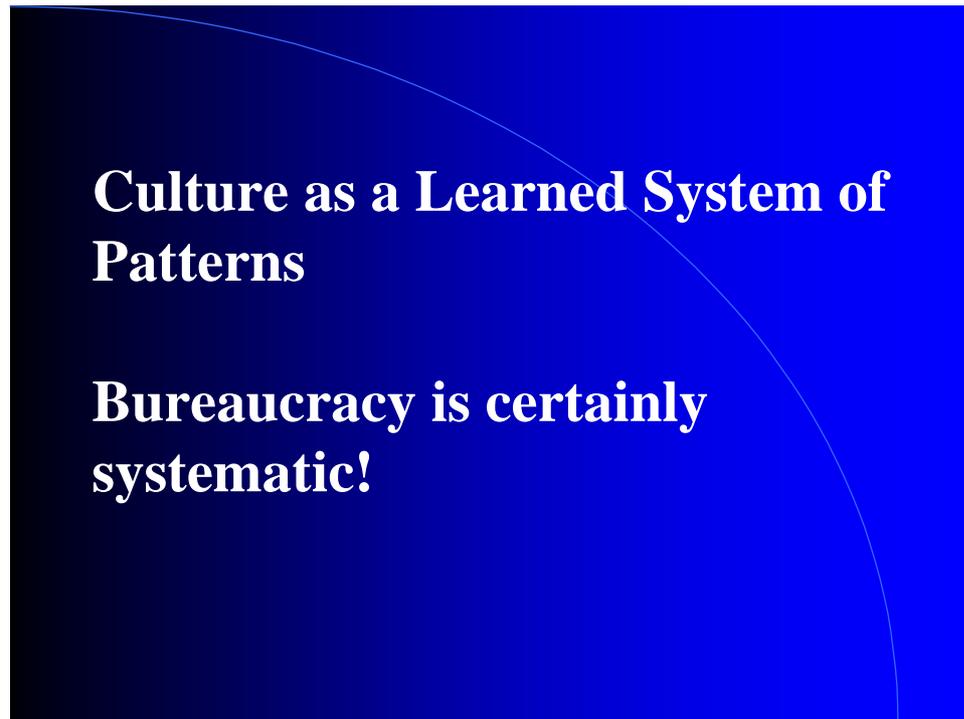
¹⁸ Chris Argyris and David Schön, *Organizational Learning II. Theory, Method, and Practice*, Reading, Mass: Addison-Wesley, 1996. This work clearly shows the influence of Gregory Bateson (deuteron-learning) (p. 28-29) and John Dewey’s theory of inquiry (p. 11). In fact, the authors define three “types of productive organizational learning” in terms of three types of inquiry (p. 20). Learning and inquiry are two major performance areas for the dialogue process. David Schön has also written numerous works on reflection as a major competency in organizational development. For example, in his earliest work he developed the idea of “reflection in action”. Notice again the connection to the competencies of dialogue process.

¹⁹ Norbert Wiener, *Cybernetics: or Control and Communication in the Animal and the Machine*. Cambridge, Mass: MIT Press, 1948. For a good introduction to cybernetics and its relationship to learning and organization, see Gareth Morgan, *Images of Organization*. Thousand Oaks, Cal., et.al.: Sage, 2006, pp. 81-84.

²⁰ *Knowledge for Action*, San Francisco: Jossey-Bass, 1993, p. 3.

²¹ Bateson, Op.Cit., pp. 452-453.

Slide eleven



assumption of modern economics that a collateral for a loan has to be a thing with a value. The founder of the microcredit system, Muhammad Yunus²², showed that this is not necessarily the case. A carefully prepared group of five poor women and their relationship to each other and their goal can also serve as a successful equivalent of a collateral. The group of women become an independent system no longer dependent on a central control. Muhammad Yunus and his team were only the original facilitators of the system which then became known as the Grameen Bank.

The teacher can mention Hofstede's definition of culture as "software of the mind";²³ however, there are limits to this metaphor. I have here objections to focusing too much on Hofstede. First, culture is not only in the mind and second, sometimes habits of the mind can be very difficult to change. It is difficult to determine whether some habits are easy to change (software) and others are more difficult to change (hardware). Hofstede implies that hardware would be the biological or genetic influences on the brain and nervous system, which usually are difficult to change, but as we can see in the example of the influence of radioactivity on the nervous system of a human uterus, sometimes the "hardware" can be changed rather quickly. It does not necessarily take a big change in the DNA to have a significant consequence (e.g. a birth defect or cancer).

²² Muhamad Yunus, „The Grameen Bank“, *Scientific American*, November 1999, pp. 116-117.

²³ Gert Hofstede, *Cultures and Organizations: Software of the Mind*. New York, et.al.: McGraw-Hill, 1991, p. 4.

3) The ideas of Edward Hall, the founder of intercultural communication as a discipline, is also worth focusing on. In an article which appeared in Milton Bennett's collection of articles (1998)²⁴, Hall showed that he had also been influenced by communication and the cybernetic view of information. This is apparent in his definition: "**Culture is communication.**" He adds that "culture is primarily a system for creating, sending, storing, and processing information." The cybernetic view defines information as data which is relevant to the communication context, that which is decisive for constructing meaning and taking effective action. Another assumption follows logically that the first step in creating meaning is to **recognize** what is relevant and what not, in the steering process. This presupposes that the subject or the learner recognizes the key differences between unimportant data and meaningful data, which is information. To do this there has to be a shift in communicative performance/competence toward the recognition process. Observation, listening, and reflection become central, not peripheral "soft skills". These are so-called receptive skills and are directly related to the self-observation concerning what is going on in our bodies. What do we do with our fear and our breathing? The active skills are in no way discounted in emphasizing the receptive skills. We still have to make decisions and move **as if** this is the only way, with strength and power, throwing ourselves into the perturbations and the imperfections of the world and self (using Bakhtin's terminology, into the world of heteroglossia, diversity, and centrifugal forces of utterances, e.g. the worlds of the clown, the poet and the novelist).

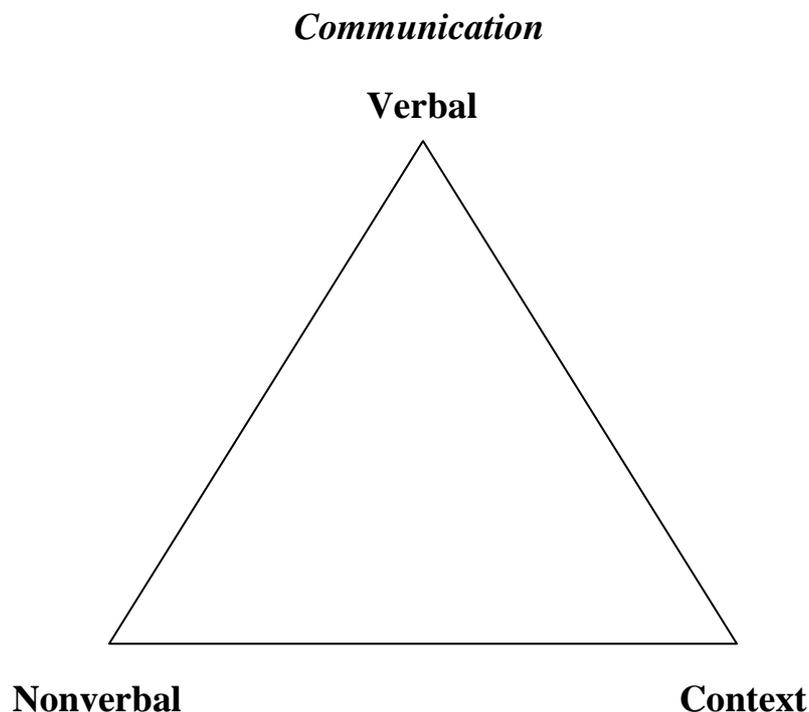
Three other aspects of Hall's ideas should be mentioned in introductory lessons: the **verbal, nonverbal and context aspects**²⁵ of communication, the emphasis on searching for the **tacit** part of culture and his emphasis on IC as the study of "transactions at cultural interfaces". The necessary inclusion of the nonverbal and context aspects of communication indicates a major shift away from the language-centered-ness of traditional linguistics. Hall explicitly makes a reference to nonverbal communication as the path to understanding Gregory Bateson's idea of the **double bind**, which is often a contradiction between the verbal and nonverbal messages. For example, little Johnny hits his little sister and father hits Johnny admonishing him never to hit his sister again. The nonverbal of father's behaviour sends the message it is acceptable to hit someone smaller; the verbal states the opposite. Finally, the transactions at **interfaces** relates to Hall's interest in the **relationship between** systems, not

²⁴ Hall, op.cit.

²⁵ Ibid. pp. 53-54, 61-62.

so much in the systems themselves as *Dinge an sich*.²⁶

Slide twelve



Slide thirteen

Culture is Communication!

Culture is at the Interface!

Interface is Difference!

**It's the difference that makes
the difference.**

²⁶ Bateson in *Mind and Nature*, Toronto, et.al.: Bantam, 1980 on p. 12 states his position toward the Ding an sich: "Mind is empty; it is no-thing. It exists only in its ideas, and these again are no-things. The claw, *as an example*, is not the *Ding an sich*. It is precisely *not* the 'thing in itself.' Rather, it is what mind makes of it, namely, an *example* of something or other."

Slide fourteen

Notice how difference, perception, culture and communication are closely related.

It is not a surprise that the term perceiving cultural differences is a key skill in IC.

Slide fifteen

Culture has a tacit aspect. It has tacit assumptions which often are the “differences which make the difference.”

Hall also emphasized the **tacit** aspect of much of culture and history, that which is unspoken and taken for granted. Later, when I refer to Edgar Schein’s view of organisational culture, the reader will notice that Schein has also focused on tacit assumptions as the most difficult aspect of culture to access. This focus alone is important to understanding complex

systems because usually the difference that makes the difference in dealing with major organisational change is related to one or more tacit assumptions of the leaders. The word “tacit” serves as an entry into serious self-reflection as a competency and into the area of psychology and the role of the subconscious.

4) Clifford Geertz²⁷, an anthropologist from the 1970s, was involved in a self-criticism of his discipline up to that time. He noticed that anthropologists had been **assuming tacitly** that cultures are **end states**. The category “culture” had been understood as a given, *a priori* category and consequently a **blind spot** in their perception of their own thinking and research. Geertz simply denied that culture is an end state; groups with cultures do not fall from heaven as givens. They can be constructed and perceived to be end states but there is no necessity involved. When and if they appear in a hardened, reified form, then it still follows that human beings **constructed** them.

Geertz was also just as critical toward any attempt to purely subjectify culture. (A plague to both objectivist and subjectivist houses!). By implication, his criticism of the subjectifying of culture can also be applied to Hofstede’s view of culture as the software of the mind, an extremely popular metaphor in our digital age.

To illustrate Geertz’ idea that culture does not need to be a system, I tell my students a story based on my experience in Bangalore, India. Let us say, you want to enquire about doing business with vendors in the bazaars. You ask a local Indian friend who is a native of Bangalore to give you a tour through the bazaar. He willingly complies. (Hospitality is a high value in India.) As you are walking you hear voices of many people buzzing around you and you ask your friend what language they are speaking. Your friend looks at you puzzled: “One language? I can hear four languages: Kannada, Telugu, Tamil and Malayalam, and if you count English and occasionally Urdu or Hindi, there are five to seven languages being spoken.” “Oh,” you answer (referring to the first four), “Do you mean different dialects?” “No,” he looks disconcertedly, “they are highly developed languages with a couple thousand years of literature, theatre and music.”

In this lesson I challenge the students to point out where the cultural system is. Is it Indian? Yes, but India is everything and anything, Hindu, Islam, Christian, Sikh, etc. with 19 officially recognized languages. What does India have to do with this stroll through the bazaar with my friend? You **can** make the connection to India even though it is not easy. You, together with others, can try to find the system in your experience but it is not a given *a priori*. At the moment you are **experiencing** it all you can do is **observe** and **listen** carefully

²⁷ This critique can be assigned reading for a more advanced course and can be found in ch. 1 of Geertz’ classic *The Interpretation of Cultures*, NA: Basic Books, 1973.

and with the help of your friend start **enquiring** with the people around you. If you want to do business, you can not wait too long. You do not have time to learn these languages or even to read a history of India or a work on the Hindu caste system. This is a life-long project. Consequently, if all you can do is dive into the thick of it (**performance**), then it follows that you need **communicative competence**. Performance and competence become primary to your success. What do you do with your **uncertainty** and **anxiety**? (See performance/competence and heuristics tracks.)

The students will often look at me as if I am really strange because they have not often had a discussion like this. I become their unusual “other”. Inevitably they start to feel pressured to choose the best definitions. Relief! They do not have to. They can keep all their definitions. I encourage them to investigate the limits of these definitions. Often, I try to relieve their anxiety by suggesting they just remember the **learning patterns** aspect for the moment. There is also nothing wrong with the aesthetic expectations of the most frequently used definition of culture in the Western world, the culture you find in the newspaper section called “culture” or the “culture” of the TV channel *Arte*. Just be aware that the separation of culture from the other institutions of society is a **tacit** part of this culture, tacit in the sense that we do not think about it. It is what makes us “civilized”. In fact, often the word culture is used to mean civilization and the potential danger is that we also **tacitly assume** that people with culture or our view of aesthetic awareness are superior to people from non-civilized cultures.

Chapter 2: Working with Identity and Organizational Culture (Center)

In order to make a smooth transformation to communicative performance/competence and organisational context it is advisable to introduce the concept of **identity**.²⁸ This concept assures us that we can go beyond any narrow idea of culture as the single determinant of our behaviour. Identity includes personality and biography on the individual level and organizational culture and history on the organisational level. If you add the relationship to the environments, then context also has to be included. Remember, according to Edward

²⁸ For an example of identity research, see Kevin G. Corley, et.al. (2006), “Guiding Organizational Identity Through Aged Adolescence”, *Journal of Management Inquiry*. 15: 85-99. For a good introduction to the concept from an intercultural point of view, see Helen Spencer-Oatey and Peter Franklin, *Intercultural Interaction: A Multidisciplinary Approach to Intercultural Communication*, Houndmills, Basingstoke, Hampshire, England: Palgrave MacMillan, pp. 160-165. The concept of identity can later be compared and contrasted to the concept of self, which is a major topic of much of the constructivist literature. For example, see ch. 5 of Kenneth J. Gergen, *An Invitation to Social Construction*. London, et.al.: Sage, 1999, and ch. 4 of Francisco J. Varela, et.al., *The Embodied Mind: Cognitive Science and Human Experience*. Cambridge, Mass. and London: MIT Press, 1991.

Hall, context is also one of the three central axiomatic aspects of communication, together with the verbal and nonverbal.

Working with identity means that you can make a smooth transformation from simply talking about culture and identity toward practicing competence. Working with identity is a major component of performance and competence. You can not know who you are without perceiving the difference between the “strange” other and yourself. Again, it is the difference which makes the difference when constructing and perceiving your own identity. The path to recognizing similarities is always through recognition of the differences and some differences are more important than others. In fact, in systemic thinking sometimes one small difference in a complex system can have major consequences toward maintaining or not maintaining the stability of the system. For example (as in footnote 8), from Bateson’s study of alcoholism the one small change which makes the difference when breaking the alcoholic cycle is when the alcoholic gives up his will power over alcohol. He does the opposite. The ritual context (the AA meeting with real people), however, has to be well prepared.

Identity can only be on two levels, individual (I) and group (we), which serve as a starting point for individual and group **performance/competence**. Identity and performance open up numerous contexts for practice (marriage, family, business and other organisations, team, church, soccer team, etc.). If we do not make the transformation from culture as a major category to identity as a major category, then there is a danger that people will misunderstand. Remember the many definitions of culture; when they hear or use the word “culture” most people think of national culture or their own high culture. Identity is a construction of the self in relation to others; group identity is a construction by the group in contrast to other groups.

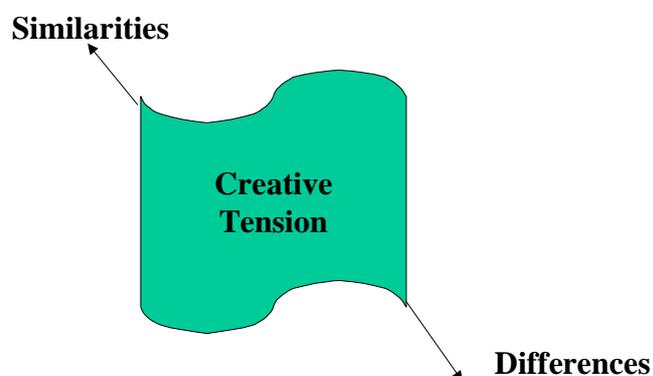
The term “identity” is emic by nature which means the inside view is primary, i.e. that the subject (I or we) define and construct our identities; however, to anticipate the criticism of the priority of emics as being a reified subjectivism, we have to add that this subjective defining process is always **dependent** on the “other(s)”, on the perception of who you are and on your common histories. For example, I may have a view that *Sachlichkeit* (objectivity) is a central theme for understanding German culture. This view at best can only be a hypothesis from my American side. It has to be tested by asking the Germans if they think it is right. If a good discussion arises as a result of my asking this question, then they together can decide whether my hypothesis is correct. Their view of their own identity has priority over my outside view and there may be contradictions because I do not assume that every German agrees on what is German. Such an approach which respects the emic view is more effective in a performance

situation with real Germans than for example handing them a questionnaire by Hofstede and then never speaking nor listening to them again.

Now is also the opportunity to introduce the principle of ambivalence intrinsic to identity. On the one hand, the tension between the differences and similarities to the “other” can be creative. Creativity is impossible without tension. On the other hand, this tension can be very destructive. It is not hard to make a long list of all the events in history or in the present-day world which have been or are extremely destructive, involving downward vicious cycles of violence and suffering. (You can also refer to Tolstoy’s quote again and *War and Peace* in general.) In slide eighteen the teacher and students can look for examples. Ask them to choose some national culture and an ethnic minority culture and discuss the possibilities for a creative or destructive tension. Ask them further to relate their judgements to the common stereotypes and prejudices involved in these ambivalences. In terms of performance/competence you might want to suggest the skills of suspending judgement and self-reflection.

Slide sixteen²⁹

Working with *Identity*

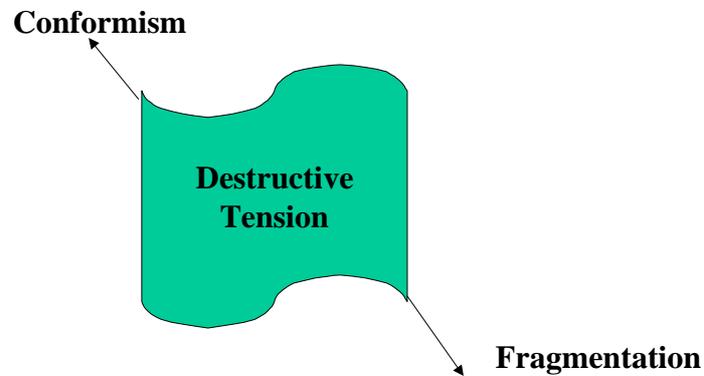


Slide seventeen

²⁹ I would like to thank Milton Bennett who gave me the idea of this form of display of the slides on identity.

Working with *Identity*

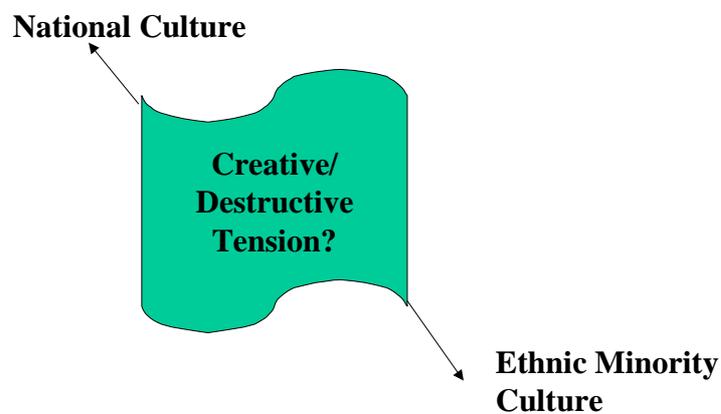
Possible Negative Consequences



What kind of knowledge does one need in order to empathize and communicate effectively? This kind of exercise is a zipper exercise. You can unzip the national/minority cultural poles to identity and put in heterosexual/homosexual, men/women, not blind/blind not deaf/deaf, old/young, etc.

Slide eighteen

Working with *Identity*

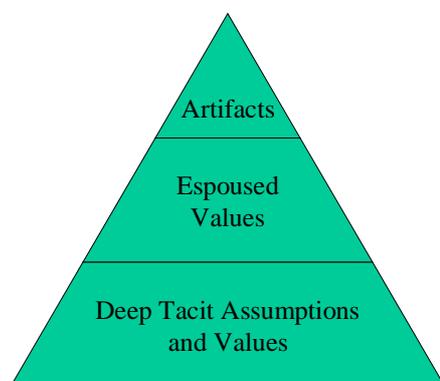


Working with group identity means now that we can finally work with the reality of the organisational contexts (cultural, historical, etc.) in people's real lives. We are moving closer to the performance level; however, we must first shift our focus to the level of organization, identity and culture.

In Schein's model³⁰ of organisational culture he makes a distinction between three levels: artefacts, espoused values and tacit assumptions. Artefacts are those observed "facts" which are derived from the spontaneous habits of perception and language. On the level of artefacts everyone can basically agree even though we have to allow for some relativity. For example, I go into a company and observe open office doors. This is a fact. What that means, however, is not clear. I can infer that it means the inhabitant of the office is more open to being spoken to or disturbed, but I really do not know. Artefacts are easy to recognize but often difficult to interpret, difficult to determine if they are relevant information as opposed to neutral data. The office door is open. So what?³¹

Slide nineteen

Organizational Culture



³⁰ Edgar Schein, *The Corporate Culture Survival Guide*. San Francisco: Jossey-Bass, 1999, ch. 2 and *Organizational Culture and Leadership* (2nd ed), San Francisco: Jossey-Bass, 1992, ch. 2, ch. 6 & ch. 7. For more depth see J. Steven Ott, *The Organizational Perspective*, Pacific Grove, Cal.: Brooks/Cole, 1989, ch. 3. In this work you can recognize the connection between Chris Argyris and Edgar Schein. Learning organization can not be separated from organizational culture.

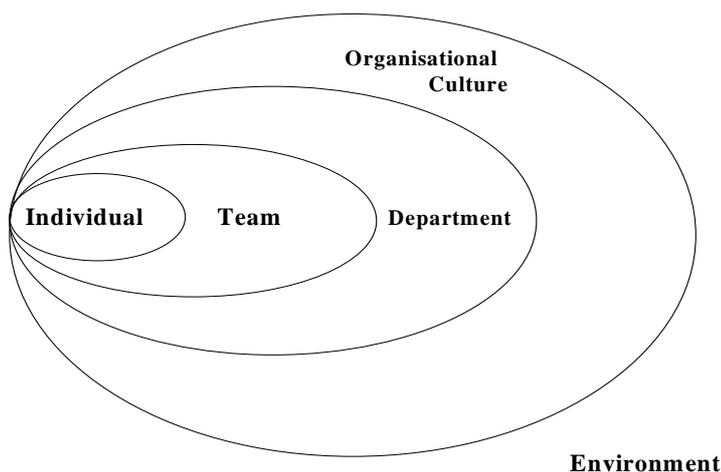
³¹ See the exercise on interpreting the meaning of artefacts in Mary Jo Hatch and Ann L. Cunliffe, *Organizational Theory* (2nd ed), Oxford & New York: Oxford U. Press, 2006, p. 191. Credit for the exercise is given to Majken Schultz.

Espoused values are simply those conscious values which I determine by asking people in the organisation what their values are. Or I read their literature and websites about themselves. This process is easier than interpreting artefacts but does not necessarily tell me what is really going on in the organisation. Why are there power struggles and conflicts? Why is there such a robot-like obedience? Why are they successful and creative?

Tacit assumptions are more difficult to recognize. This takes lots of observation, **listening**, careful **inquiry** and **reflection** on the part of the observer. The ideal situation is that the managers and staff in an organisation have **learned to recognize their own tacit assumptions** through reflection and **mindfulness**—a practice which **could** be promoted and rewarded in organisations reflecting a high level of communicative competence.

Finally, in order to make the move to the daily-life performance level of communication, competence and intervention, the inside/outside and part/whole relationship of systems should be introduced. Organisational environments of the individual are always expanding contexts moving outward. The recognition of an issue or a successful behaviour can be placed in the contexts of these expanding environments and always deal with borders and interfaces. If a small group e.g. a team focuses on one of its individuals, then analysis is the procedure. The team members analyse how this one individual relates to the team as a whole. This procedure often ends up in blaming which is a common deep habit recognized in many case studies of organisational culture.³²

Slide twenty

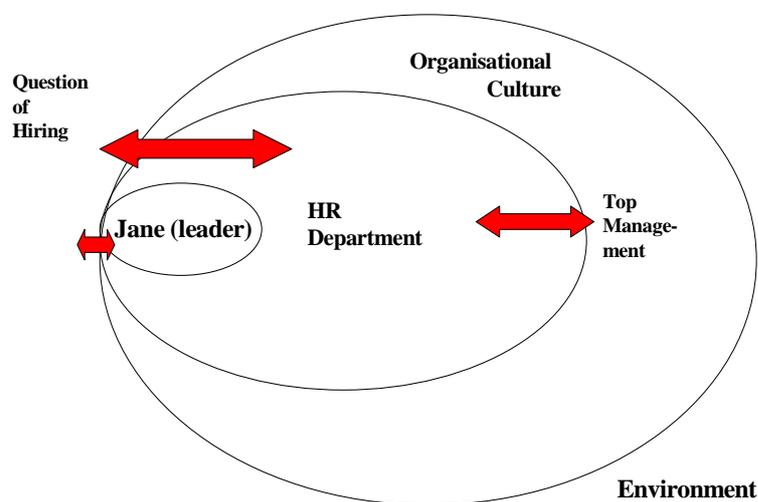


³² See especially the case study of Weick and Sutcliffe (2003) on the Bristol babies.

Slide twenty depicts a **map of part/whole, expanding environments** which is a useful tool to direct our attention to entry points for training and coaching interventions in real situations.

The next slide twenty-one is an example of how this map can be useful to keep the perspective over a situation. It is taken from my own coaching experience at a water and light utility on the west coast USA. Jane, my coachee, was one of the directors in the HR department and she was responsible for hiring and training the newly hired in a three month trial period. She has always considered herself progressive in terms of Equal Opportunity. She has always given a great effort to balance the performance of the newly hired,

Slide twenty-one



his/her belonging to an ethnic or racial minority group, his/her gender, age, sexual preference or having a disability. She once reluctantly hired a person who belonged to a minority group. Her supervisors and some from top management put pressure on her to hire him/her. She finally did. This person turned out to be completely incompetent; lots of money was spent and wasted on his/her training. Pressure continued from the top because they were afraid of a discrimination suit being brought against them, accompanied by the media. Jane was under pressure also from her subordinates who were exasperated from trying to work with this newly hired person. Jane lost lots of sleep. Much revolved around anxiety over a potential EO suit in the future. Jane, having been a proud protector of women's and minority groups' rights throughout her life, was terrified of being accused of being immoral (one of those -ist words). Finally, she calmly collected all the necessary information about his/her performance

and got up enough courage to fire him/her. The subordinates came into her office and thanked her and supported her decision. She is now so popular among her subordinates that the top management cannot do much against her and now everyone is waiting for the possible bad media coverage involving a court case. She looks safe but the potential danger is not over.

Competence and performance here has moved to center stage. The human rights aspect of this incident has become secondary and too abstract; nevertheless, such an abstraction can become very political. Jane was known for her communication and management skills but she was caught in a dilemma, what Bateson called a **double bind**. If she did not fire this person, she would lose the respect of her subordinates and the company would lose money. If she did fire him/her, she stood in danger of being hurt by top management, who in this case wisely held back. She was also in danger of being targeted by an EO suit followed by the media and down the road to further financial and PR losses.

Chapter 3: Diversity Management: Managing Equal Opportunity and Beyond (Track Two)

Equal Opportunity originated as a term in the US near the end of the Civil Rights movement in the late 1960s. Constitutional Amendments (1964 and 1965) had been achieved to protect minorities and women from discrimination in the workforce. There was a basis for anti-discrimination legislation. Throughout the 1970s and 1980s African-Americans, women, hispanic and other ethnic minorities, and later gays and lesbians, and others started affirmative action programs first in schools, universities, military, police and government bureaucracies, followed by heavy pressure on businesses to hire more women and minorities.

Throughout the 1980s slowly the affirmative action programs were coming up against their limits, especially in business. R. Roosevelt Thomas, the founder of diversity management in the US, describes these limits and frustrations in a work written in 1991 entitled *Beyond Race and Gender*.³³ Equal Opportunity had been supported by strong political activism and the rise of the specialty of civil rights law, leading to increasing numbers of civil rights lawyers and consultants. Thomas wanted to move beyond the legal process, not exclude it. Having been trained in business management he wanted to move DM into the area of organisational development. The political struggles arising especially in business organisations were sapping their resources. “Normal” middle class Americans, also women and minorities, gradually started to turn against Equal Opportunity, a tendency which reflected the

³³ R. Roosevelt Thomas, *Beyond Race and Gender*. New York: American Management Association, 1991. Slide A is adapted from p. 22.

conservative turn in the election of Ronald Reagan in 1990 as President of the United States. Republicans had never been fans of EO and now they could resist it on a broad level. They had one argument which was difficult not to recognize. The political struggles in some organisations were hurting them. Thomas was never opposed to EO; he just wanted to move it onto a more “scientific” level of management. The following slide A reflects the influence of systems on his ideas.

In slide A below R. Roosevelt Thomas depicts a vicious circle often experienced in Human Resource departments of corporations in the 1980s. Top management would give the task of hiring more women and minorities to HR. The order was simply to increase the number of women and minorities in their workforce. Being quite creative and highly motivated with high expectations, HR departments found ways to attract and recruit more women and minorities. The numbers started to look good; however, problems arose over time. Disappointment set in. Many women and members of minority groups still did not feel at home. Even with modifications in the mentoring and reward systems, they often felt disappointed (reflected in high staff turnover rates). Stigmatization was also a problem. Even if e.g. a black woman was hired alone for her competence, colleagues still often thought she was hired just because she was black and a woman. Even the beneficiaries sometimes got tired of EO, e.g. of being labeled a token black, or token woman, or token gay.

Slide A



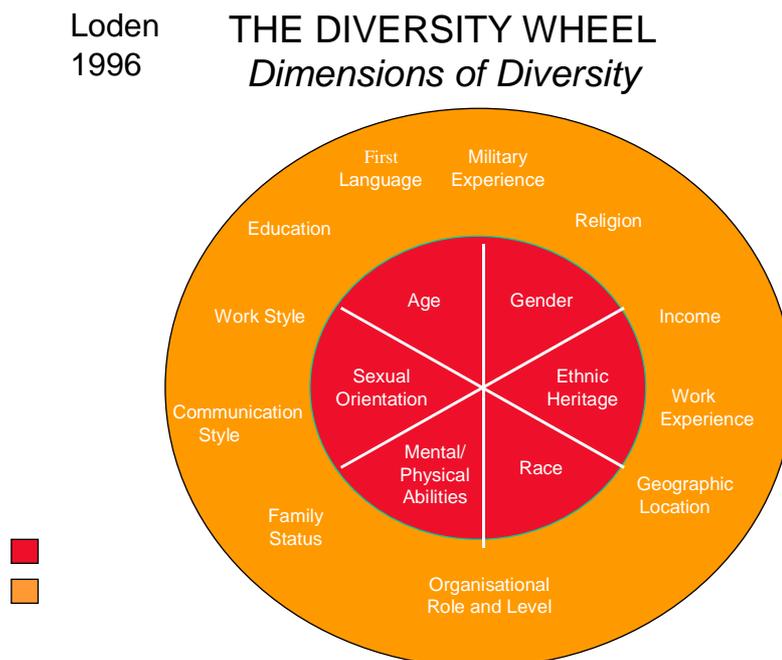
According to Thomas, what was missing in order to break through such a vicious circle was a total view of the organisation and how diversity should be managed and organised. It

was not just the politically defined diversity that should be of concern but also any kind of relevant diversity in a particular organisation (e.g. behavioural diversity). Often top management were not aware that their definition of their company cultural values at the same time overlapped with the values of American white, middle class, heterosexual men. These deeper values were **tacitly assumed to be universal**. Here was a chance to bring systems and company culture together. In systemic management the change has to be made from a meta-level view. The problem can not be solved if it is defined narrowly as an HR task alone. Managing diversity (including EO) has to be worked into the total organisational strategy. Especially in his latest work R.R. Thomas (2006) has made major steps in this direction.

Thomas' views are more prominent now in 2011 but there is still suspicion by the more politically oriented activists and lawyers that he is on the side of management. Thomas denies this. It is not easy to balance these two poles, the politically active tradition, on the one hand, and the business of organising and managing, on the other. In Germany I have experienced the same tension.

Perhaps even more popular among the activists is the work of Marilyn Loden who in the middle of the 1990s took on the political tasks directly with detailed strategies on how to change an organisation so that it would generally accept minorities and women. She is well-known for her construction of the so-called **Diversity Wheel** or **Diversity Dimensions**.

Slide B



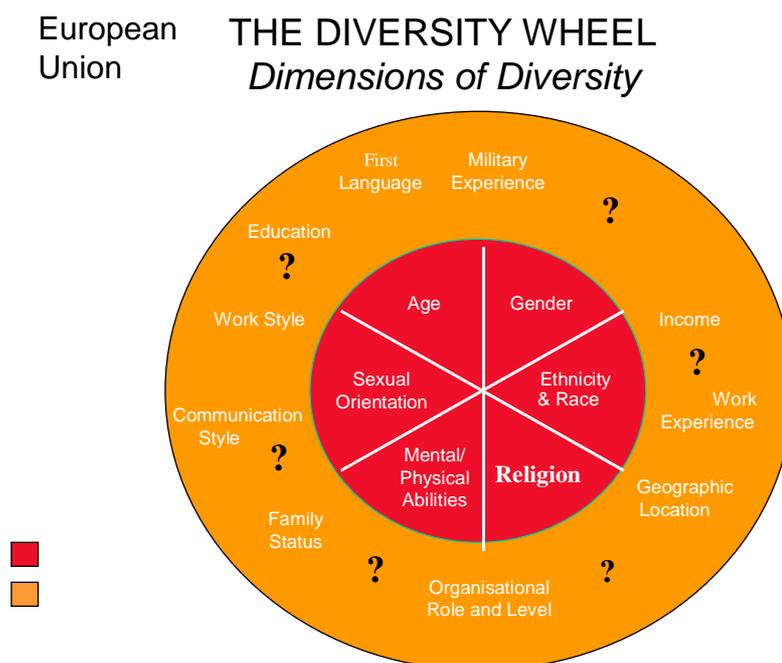
Loden³⁴ made the distinction between at least six core dimensions of diversity as being more difficult to change “because they exert an important impact on our early socialization and a powerful, sustained impact throughout every stage of life.” She may be right in general; however, to transfer this generality to a specific individual like John, the carpenter, may be quite difficult. My criticism of her explanation is that it is apparent to me that she is describing political relations of women and minorities in the US. She is ethnocentric and not being open about the politics of the presence in the inside circle. If women, African-Americans and Gays/Lesbians had not been so well organised to protect their interests and their rights, they would not belong to the inward circle.

Of course, there is nothing wrong with being political but it should not be hidden in some sort of hazy functionalism of being difficult or easy to change. If race is more a social construct than some sort of essence of the color of one’s skin, for example, then this construct can be deconstructed with the help of political power, a potential which can not be ignored.

It is further possible to stumble into a real life situation where little Johnny, who later became a carpenter, had black skin and nobody cared then and nobody cares now. With Loden’s model and the accompanying explanation, it is hard to connect the abstract with the here-and-now situation. Are you going to argue with Johnny and convince him that he is not who he is?

The way Loden defined the distinction between outside and inside dimensions presupposes

Slide C



³⁴ Marilyn Loden, *Implementing Diversity*. New York, et.al.: McGraw-Hill, 1996, pp.14-16.

a universalism of these dimensions. The European Union's adaptation of the "big six" to the European context belies this implied universality (See Slide C.). The EU changed the inner wheel by putting race and ethnic heritage together and adding religion. The focus on religion reflects their concerns about the rise of Islamic fundamentalism, anti-Semitism and the still tense situation in Northern Ireland. The inside dimensions especially are clearly a product of society, political concerns and history. There is little universal or functional about them.

An exercise which can be lots of fun with the students or trainees is to ask them what the "big six" would be for their country, be it Germany, India, France, UK, etc., or their own city, company, university, etc. Have them explain why these and not others. Find out if they agree with the "big six" as defined by the EU or by Marilyn Loden. Look for the more local "big six", or does the number six here have any meaning? Perhaps, they can only find four or five significant dimensions.

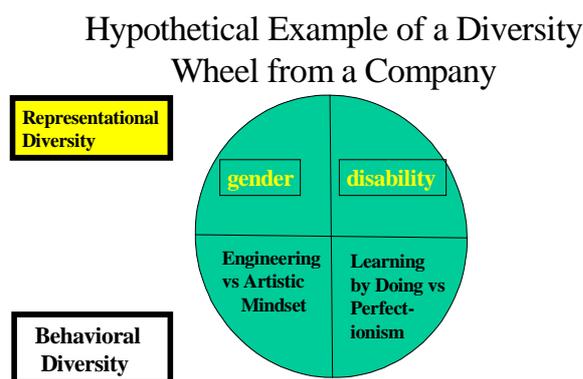
As mentioned above, over the years R.R. Thomas gained more experience and from this experience his most recent book in 2006 reflects a high level of sophistication. In this work he made two³⁵ further contributions to the advancement of DM which had been emerging since the early 1990s: 1) a distinction was introduced between representational and behavioural diversity and 2) his definition of DM matured.

1) This distinction which helped to open everything up for effective organisational intervention was the distinction between **representational and behavioural diversity**. Representational diversity is a reference to the traditional "big six" in the diversity wheel. (How many women are represented in your organisation? Etc.) When consulting with a company, however, the perspective of management and staff has to be taken seriously. This is an axiom of systems: The client's view is central. The consultant only tries to facilitate an atmosphere in which the clients can recognize their deepest needs and tacit assumptions, in this case, concerning diversity. In reality the clients and the consultant together construct a map of what is and what should take place (a bit like the anthropologist constructing the grammar in total dependence on the tribal group who are the experts in their own language). The art of listening and asking good questions become central communication skills. (See performance/competence track.) There may be some behavioural (sometimes called

³⁵ For the distinction between representational and behavioural diversity, see pp. 130-133 in *Building on the Promise of Diversity*. New York, et.al.: American Management Association, 2006. For his definition see p. 103. There is a third contribution by R.R. Thomas which can not be handled in detail in an introduction. He developed procedures of intervention in companies what he called Strategic Diversity Management. The part of his book (2006) which describes this in detail should be required advanced reading, if the focus is on dm.

cognitive) diversity issue in the company, for example, between engineering and artistic mindsets, or between a learning style of learning-by-doing and a perfectionist learning style. (The former has often been equated with American and the latter with German. My assumption is that it is more important to recognise the style differences than it is to generalize about Americans and Germans.)

Slide D



A consultant, however, is not there to say “yes” to every manager’s point of view. The realism and the ethics involved in the political, legal environment have to be considered. At this point, it is advisable to urge leadership to focus on one or two representational diversity dimensions and one or two behavioural diversity dimensions. Now is also the moment to consider the necessity of working together with a civil rights lawyer consultant as a source of legal clarity and education of the workforce and management. The most important question, however, becomes how the company can **define their opening** to the political environment in their own way. They cannot change everything at once and the result is that companies strive to become listed under “Best Practices” (e.g. in the EU). In each case of “Best Practices” a company can realistically take only one or at most two dimensions from the “big six”.

2) In addition to his distinction between representational and behavioural diversity, R.R. Thomas proposed in my view the most mature, systemic definition of diversity management in Slide E. The definition uses the word “craft”; I would like to venture the plausibility of using the word “scientific”. He includes decision-making which is always a

central part (followed by action) of management. He includes tensions between differences and similarities. Tensions are ambivalent, as is apparent in the working with identity slides. Tensions are good and bad. They are necessary for creativity and they can also lead to awful things like war, etc. Differences and similarities are also good and bad. Differences or diversity of options are necessary for creativity as are tensions. Differences can also be a part

Slide E

More recently in 2006 R. Roosevelt Thomas has revised his definition of diversity management:

He has now added the word „strategic“. Strategic diversity management is the „craft of making quality decisions in the midst of strategic (critical) differences, similarities and tensions.“

of preparing young men to see the “other” as the enemy or to dehumanize people in various ways. People can also be very creative in ways of expressing evil. Thomas is allowing for all these ambivalences and contradictions of managing and communicating in organisations and daily life.

Chapter 4: Communicative Performance/Competence (Third Track)

In this chapter I want first to offer a serious critique of a recognized tendency by those concerned with competence to become lost in a haphazard list of competencies and then overemphasizing its assessment. That which is lacking is the actual practice in preparation for performance and the improvement of performance. For this I have chosen the dialogue process as a potentially fruitful direction because it offers here-and-now practices in

workshop situations. The dialogue process of course is nothing new but what is new is that since the early 1990s specialists in the area of organizational development and consultancy have been seriously trying to develop forms of training in order to practice concrete, cognitive exercises. They have been trying to get closer to a situationally oriented pragmatism, even if by its very nature it has to be limited to the level of simulation. (Just because I practice certain skills and behaviors is not the same as my actual performance at the workplace or other aspects of daily life.)

The Lists and the Overemphasis on Assessment

One of the most blatant weaknesses in the disciplines of intercultural communication and diversity management, from a pragmatic point of view, is their long, haphazardly put together lists of skills or factors which are related to intercultural communicative performance and competence. Slide one shows an example from Spitzberg.³⁶ Each of these on the list is a loaded concept. By that I mean that we would have to analyze it and somehow make some theoretical sense out of it. I refuse to do that. I do the opposite (negative feedback). Here I look for some minimal concepts which are theoretically well-founded and have a generative logic to them. Some would say I am looking for Okkam's razor, some simple principles which are not too simple and account for a lot of reality. Luhmann³⁷ focuses on this question but simply formulates it a bit differently. He treats it as the principle of reduction. Okkam's razor or the principle of reduction means that a person searches for middle paths which walk the fine line of reducing too much and therefore oversimplifying, and not reducing enough, leading to the danger that e.g. a manager becomes paralyzed by the complexity and is unwilling or unable to make a decision.

Creating chaotic lists of skills or competencies deserves a serious criticism. It is a process which does not conform to the spirit of Okkam's razor. A second criticism of IC and the way the discipline deals with competence is that the research often looks for factors or indicators as to what good communication would be. There is not anything essentially wrong with this search. What is wrong is when it is the only activity really taken seriously. It means an organisation can evaluate someone's behaviour but not really be of help when this person asks for help. Once the person has been categorized as an awful communicator, then what? Often the tacit assumption is that it is not the organisation's responsibility and that you should use your will power. It reminds me again of Bateson's analysis of alcoholism. The alcoholic has

³⁶ Brian H. Spitzberg, "Intercultural Communication Competence," *Intercultural Communication: A Reader*, (6th ed), ed. by Larry A. Samovar and Richard E. Porter, Belmont, Cal: Wadsworth, 1991, p. 355.

³⁷ Luhmann, op.cit.

internalized the injunctions: Be Captain of your soul! Be in control! Use your will power! Such injunctions simply do not work. They are part of a vicious cycle. The tacit assumption that you can learn to communicate better alone through your will power is an internalized injunction and it will not work. The employee who has now been categorized as a poor

Slide I

Ability to adjust to different cultures	Ability to deal with different societal systems
Ability to deal with psychological stress	Ability to establish interperpersonal relationships
Ability to facilitate communication	Ability to understand others
Adaptivene	Agency (internal locus and efficacy/optimism)
Awareness of self and culture	Demand (long-term goal orientation)
Cultural interaction	Differentiation
Dependent anxiety	Familiarity in interpersonal relations
Empathv/Efficacv	General competence as teacher (task)
Frankness	intellectualizing future orientation
Incompetence	Interpersonal f'lexibility
Interaction involvement	Interpersonal interest
Interpersonal harmony	Nonethnocentrism
Interpersonally sensitive maturity	Personal/Family adjustment
Nonverbal behaviors	Rigidity (task persistence)
Opinion leadership	Transfer of "software"
Task accomplishment	Self-confidence/initiative
Self-actualizing search for identity	Self-disclosure
Self-consciousness	Sociai adjustntent
Self-reliant conventionality	Strength of personality
Spouse/Family communication	Awareness of implications of cultural differences
Verbal behaviors	Charisma
Cautiousness	Communication competence (ability to communicate)
Communication apprehension	Controlling responsibility
Communication efficacy	Cooperation
Communicative functions	
Conversational management behaviors	

communicator is caught in the same bind. Furthermore, such knowledge from the side of the organisation can be used against the employee and lead to an intensification of an atmosphere of fear, anxiety and uncertainty.

What is to be done against such potential misuse? First, start systematically practicing carefully chosen skills. Second, in an atmosphere of trust an employee can conduct a self-test to get some sort of feedback from the collected knowledge of the discipline. First practice, then measurement. The procedure of measuring first and then followed by nothing is destructive and often reflects the condescension of the people conducting the assessment.

Dialogue Process

The tool box of practices I have chosen is called dialogue process, a serious attempt at developing training in communicative performance and competence, which was first developed in the early 1990s at the Sloan School at MIT (Peter Senge and his associates, William Isaacs, L. Freeman Dhority) and in California (Gerard and Ellinor). Annette

Simmons has also added some creative forms of facilitation of the dialogue process in organizations. It must also be added that dialogue process was developed as a support for systems and the so-called Learning Organisation of Chris Argyris and David Schön.

Again, let us search for simplicity, a simplicity which can generate complexity in a logical and systematic way. After all, the performance of daily life in real, here-and-now situations is always more complex than our maps and rules or guidelines.

Gerard and Ellinor³⁸ gives us five skills for a start: (Slide II)

1. Suspension of Judgement
2. Identification and Suspension of Assumptions
3. Listening
4. Inquiry
5. Reflection

Two more can be added as a logical sequence. None of these five can be practiced without being able to observe oneself, what is going on inside the body including feelings and thoughts and how one's behaviour appears to the outside. David Bohm and Freeman Dhority³⁹ call this

6. observe the observer

Observe the observer is essentially the same as **proprioception**, a concept developed by David Bohm and discussed in slide nine (Track One: Intercultural Communication) as the sixth sense.

The seventh skill is related to the origins of the dialogue process as a form of training to support a **Learning Organisation**. It belongs to listening and inquiry. These skills presuppose a desire to learn, a deep curiosity about the other, in the case of IC and DM, about

³⁸ Linda Ellinor and Glenna Gerard, *Dialogue: Rediscover the Power of Conversation*, New York, et.al.: Wiley, 1998, pp. 65-127. At this point I advise you to write these five skills on a flip chart and then as other skills appear later in the workshop or in the course, they can be added, followed by a discussion how they relate to each other. Skills 6 through 8 are meant to be examples on how to construct the connections to the other five skills.

For a more advanced discussion on the nature of inquiry, see the American pragmatic philosopher, John Dewey, chapters V and VI of *On Experience, Nature, and Freedom*, New York: Liberal Arts Press, 1960. He also refers back to his *Logic: The Theory of Inquiry*, published in 1938.

³⁹ The original discussion of this competency is to be found in David Bohm, *On Dialogue*, London and New York: Routledge, 1996, pp. 24-26 as well as ch. 5 and 6. Freeman Dhority reemphasized this in "Living and experiencing dialogue competencies" *SIETAR Deutschland Newsletter*, 2/2002, p. 21. He explicitly lists "observe the observer" and the "attitude of the learner". I altered the eighth skill from "productive advocacy" to "mindful advocacy" because of the connection to the Buddhist tradition of mindfulness which will be considered in more advanced discussions of performance and competence. See chapter 10 of Francisco J. Varela, Evan Thomson and Eleanor Rosch, *The Embodied Mind: Cognitive Science and Human Experience*. Cambridge, Mass. and London: MIT Press, 1991.

the unusual or strange “other”. We can leave it embedded as an intrinsic part of listening and inquiry or we can add it in the form of taking on the

7. attitude of the learner.

Notice we have now also made a hitch up not only with Learning Organisation but also probably the easiest definition of **culture as learned patterns** (slide eleven). The strengths and weaknesses of this definition and the theoretical complexity of the question of learning can be dealt with in more advanced discussions or inputs. (See Bateson, Argyris and Schön) For now leave it as simple as possible.

Finally (finally for now), inquiry and listening have to be balanced with a

8. mindful advocacy (Slide III—6., 7. and 8 can be placed together.).

The process is consciously slowed down for all these competencies to be practiced. It is very easy to react in our usual habitual forms of attacks and defences. Slow down, reflect on your

choice of words and gestures, and advocate from the heart⁴⁰. Keep it as short as possible.

As you practice the dialogue process you will notice that there is an internal generative logic. To generate the recognition of a tacit assumption you have to be able to suspend your judgement, listen and inquire mindfully. Slow down, take on the attitude of the learner and be ready to wait a bit longer before advocating from the heart. One can not recognize a tacit assumption without contrast, without recognizing **difference**, not any old difference, but a **difference that makes the difference** (See Track One, slide one and fifteen.). Tacit assumptions in their totality are the same as tacit culture (See Hall and Schein.). Later in more advanced discussions you can discuss this in more depth.

At this point theory should stop and some of the well-developed rituals common to the dialogue process should be conducted in a workshop. There is no substitute for real experiential exercises. At some point people have to stop talking about it and start flexing their mental (mind) and physical (body) muscles. (See the various handbooks.) I suggest a weekend workshop to introduce the dialogue process for as diverse a group of trainees or students as possible. When I use the word diversity, I certainly do not mean just national differences which is often equated with “cultural” diversity. Nor do I limit diversity to the big six: gender, age, disability, sexual preference, ethnicity and race. Look for other kinds of

⁴⁰ I am quite aware of using the word „heart“ as a difficult metaphor when moving across cultures but its use serves as a chance for people speaking other languages and from other cultures to bring up the issue.

diversity like language, religion, class, professional, biographical, etc., etc. (literally etc. into infinity).

Chapter 5: Heuristics (Fourth Track)

In this section I will present two heuristic maps, the Third Culture Model and Janet Bennett's view of Culture Shock, followed by a short discussion on the significance of a whole tool box (a cluster of heuristics) called Large Group Interventions.

Third Culture Model

Third Culture model (Slide X, p. 45) starts with a hypothetical meeting of people from two different cultures. The result is the mutual **perception of differences**, in this case, **cultural differences**. Notice these three concepts perception, culture and difference are three of the main concepts in the first track. The important terminology is remaining consistent.

The perception of cultural differences (PDC) leads to **uncertainty** and **anxiety**, the cognitive and emotional aspect of the same experience of perceiving danger. (Here is also an easy connection to the fight/flight model.)

A dysfunctional reaction to this experience would be the classical darker sides of human behaviour: **stereotyping**, withdrawal, denial, hostility, etc. This etc. can lead to a whole presentation on the possible dysfunctional side of human behavior : **prejudices**, discrimination, scapegoating, stigmatization, dismissiveness, condescension, dogmatism, creating an "enemy", self-righteousness, and mobbing. The list of forms of aggression and projection are endless. Here are two implicit hitches, the hitch to **psychology** as well as to the **political** aspects of setting legal limits to these phenomena (ex. anti-discrimination laws). The "ism's" such as racism, sexism, ageism, anti-Semitism, homophobia, xenophobia, anti-this, anti-that, can all be introduced as prejudice or discrimination based on one of the implicit factors like race, sex, age, sexual preference, foreign status, belonging to a marginal group, etc. As for now in this introduction the teacher/trainer should not go too deep in this direction. You can save it for a later presentation and later exercises. The point now is that we have found a couple of good hitches and later we can refer back to this aspect of the Third Culture model.

If there is a desire to communicate effectively by both persons of cultures A and B, then it follows that they will be motivated to adapt to each other. If it is successful, a so-called Third Culture is **constructed** for the time in which these two participants need to communicate or

cooperate with each other. The person from culture A and the person from culture B do not have to give up their original cultural **identities**. Identity is not a thing which can simply be replaced by another thing. It is a relationship which can be integrated in a **both/and** relationship. They can create a new Third Culture and still retain their old identities. Identities can constrict and expand, include and exclude. Furthermore, this both/and relationship is a key value of constructivism and systems (a theoretical hitch).

An additional advantage to using this adaptation from Dodd's Third Culture model is that the person from culture A and the person from culture B are also two **personalities** and are involved in **interpersonal relationships**. These two aspects involve **identity**; identity is not just about culture. According to Dodd,⁴¹ "culture is only one source explaining why people perceive differences...." There can be individual **styles of communication** and different personality types which are not necessarily in an exclusive relationship with culture. In fact, one can argue that personality typing, for example, is a result of a very individualist culture. Nevertheless, it is still useful to keep in mind that there may be other patterns in a person's identity which are not necessarily related to culture.

Perceived cultural differences (PCDs), according to Dodd,⁴² can also be related to what he calls interpersonal relationship. This may be related to a history of the individual, or particular patterns which attract or repel. (Again, this is an area for the hitch with psychology.)

At this point it is not so important that we present Dodd absolutely accurately. This can be done later and in the context of more advanced discussions. For now there is an opportunity simply to make an important point: Culture is only one part of one's identity and only one factor in one's communication or behavior patterns.

There can be many other factors which could be interpreted as cultural or not, depending on what an individual actually identifies with. Examples would be **gender, age, disability, sexual orientation, ethnic background, race, and religion**. Notice we have created another hitch to the so-called "bix six" of Marilyn Loden's and the European Union's diversity wheels. (See slides B and C.) We can continue to add factors: profession, language, class, family status, life style, etc. We can literally keep adding endlessly. If we have an endless number of possible factors related to our identity, communication style and behaviour, then theoretically we are moving in the direction of complex systems and chaos theory.

Complex systems are intrinsically complex. They cannot be completely grasped using the machine view of the world in which a causes b. This implies further that in the study of

⁴¹ Carley H. Dodd, *Dynamics of Intercultural Communication*. (5th ed), Boston, et.al.: McGraw-Hill, 1998, p.6.

⁴² *Ibid*, p. 8

Slide X

Third Culture Model

Person from Culture A

Person from Culture B

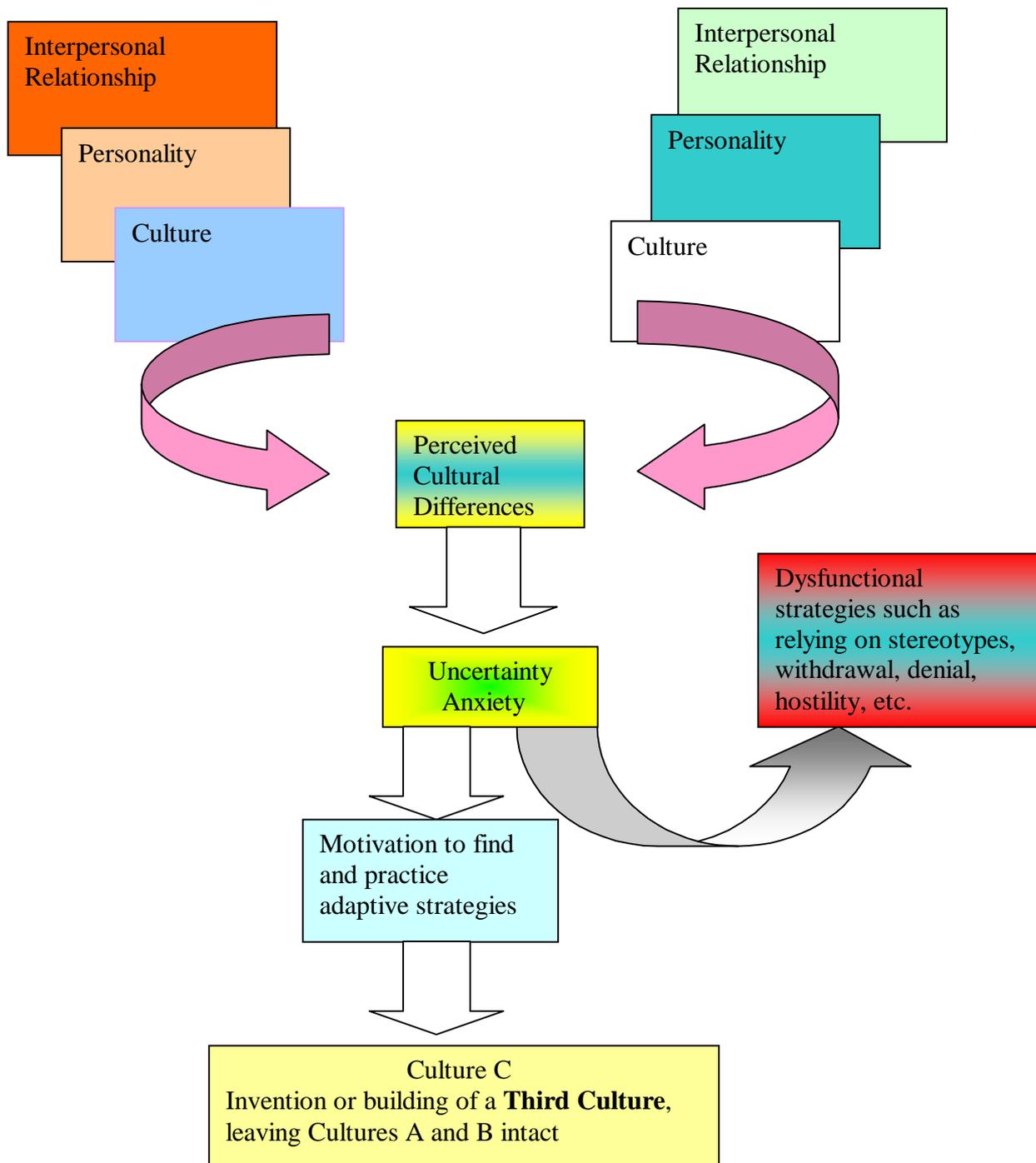


Figure 1

Third Culture Frame or Model (Adapted from Carley Dodd 1998: 6)

complex systems analysis has a limit and beyond this limit one can only be attentive toward patterns (ex. fractals). This also implies that there are definite limits to focusing just on culture as the cause of a person's behaviour. The generalities about culture are sometimes helpful but in the end what is necessary is that people master situations and contexts, and culture may or may not be crucial to this. It can not be predicted. One of the main reasons why I cited Tolstoy's *War and Peace* at the beginning of this paper is that this masterpiece exemplifies the inability of human beings to completely know, understand and master their environments. War is an extreme but not an uncommon case where such order breaks down. After that, the observer can only look for patterns of **persistence**.⁴³

One exercise which I find useful to make my point on this issue of complexity is to have the students/participants divide up into pairs. One member of a pair starts asking the question: Who are you? The other member of the pair answers by saying "I am...". There are numerous possible answers. I am a woman. I am a single mother. I am lesbian. I am blind. I am a person who speaks many languages. I am divorced. This can go on for quite some time. Then the members switch so that the answering member becomes the asking member and the previous asking member becomes the answering member. After a few minutes stop them and ask them to discuss how they felt in talking about their identities. Did they feel limits where they felt it was "none of your business"? Hopefully they will experience this limit. This is the intimate limit and normally one will not willingly cross this line easily. There is a fear. Now we can hitch up to anxiety and uncertainty and later to fight/flight. They should get the point drilled into them that their identity is not just cultural. Here is also a good opportunity to talk about the common injunction in culture and integration discussions that one should always be open. No, one should not always be open. People have a right to their defences. Furthermore, there is a **paradox** here. If I accept a person's defences, trust is more likely to result and perhaps even lead to disclosure of some very important intimate information. But the lack of disclosure has to be deeply respected. This deep respect is also implicit in the eight competencies of the dialogue process which were listed in Track Three. Without such respect the people can not commit themselves to such hard, unusual work of practicing these eight skills. For example, recognizing and disclosing tacit assumptions will not happen without this deep respect. We have now generated another skill, number 9, if you wish: **Treat the "other" with radical respect.**

⁴³ The reader might expect the word "adapt" instead of "persist" but some of the literature about evolution is starting to consider the latter. Varela, Thompson and Rosch, op.cit. p. 187 maintain that "fitness can also be taken as a measure of *persistence*. Here fitness measures the probability of reproductive permanence over time. What is optimized is not the amount of offspring but the probability of extinction."

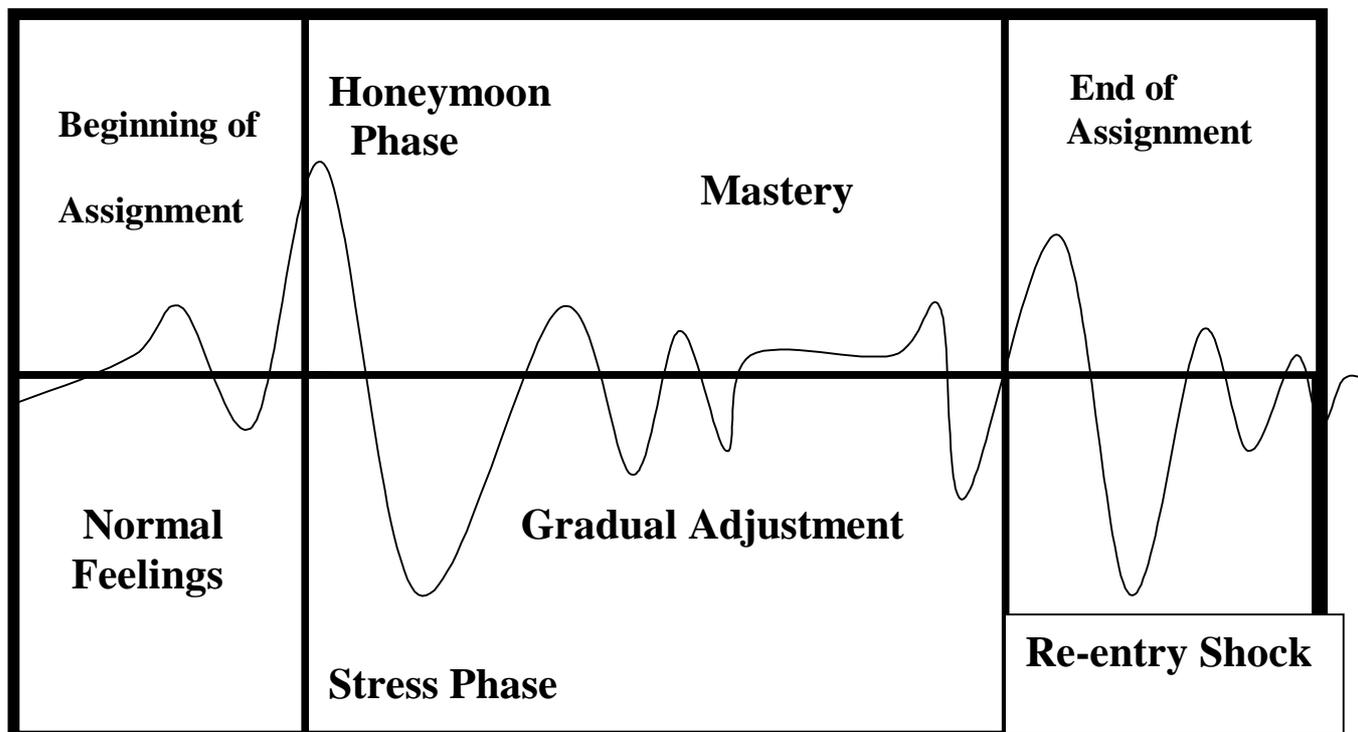
Culture Shock

The second heuristic map I want to present is quite common and is often associated with some of the original heuristics used for example by the American Peace Corps starting in the 1960s for training their volunteers for overseas assignments. The research has resulted in a common pattern.

The trainee's experience before being sent overseas starts with the normal ups and downs of life. As the time comes to actually enter the new culture the excitement rises. For a short time the new culture is fascinating and different. This phase is called the honeymoon phase when everything seems so wonderful. With time daily life reality sets in and often a stress phase involving disappointment, depression, something like the dark night of the soul. Under ideal circumstances the person gradually adjusts to a mastery level where there are normal ups and downs as before but nothing serious. As people approach the end of their assignment

Slide Y

Culture Shock Phases



they may feel a bit down, having to say good-bye to all their new friends, but then as they get closer to their home country an excitement sets in again with the immanent meeting up with old friends and family. However, there is often a re-entry shock. The overseas assignment has changed them. They are no longer the same people that are expected by their family and friends. A new alienation or depression can set in but as in the previous stress phase the new adjustments can be made and one can continue on again with a normal daily life.

Janet Bennett⁴⁴ has tried to transcend the narrow function of the culture shock map by putting it in a new perspective. It is not just a shock derived from the movement across national borders, it is actually what we all experience in the “normal” transitions of life (birth, transition from childhood to adulthood, marriage, divorce, retirement, death, etc.). She calls it **transition shock**. Bennett maintains that she

would like to go one step forward and suggest that culture shock is in itself only a subcategory of transition experiences. All such experiences involve loss and change: the loss of a partner in death or divorce; change of lifestyle related to ‘passages’; loss of a familiar frame of reference in an intercultural encounter; or reshaping the values associated with rapid social innovation.⁴⁵

If a trainee realizes that culture shock is in many ways like any passage from one stage of life to the next, then this realization alone can help him/her to adjust or to persist. It gives perspective and works against panic and anxiety, otherwise leading to automatic fleeing or fighting reactions, which can be very destructive.

Bennett has created two important hitches, one which she is probably conscious of and one which she is probably not.

First, she has made a conscious choice of using the fight/flight model from biology. When human beings enter an uncertain, anxious situation, they, like other animals, will find a way to fight or flee (or freeze). However, fighting or fleeing are very abstract terms. Each animal may have developed certain habitual mixtures of what could be interpreted as fighting and/or fleeing. The wild pig may run away and the dog chases after it but the pig may then arrive at its mother’s side backed up by 20 other pigs and this dog may have to change its mind and run away. If he has not learned to run away when there are 21 wild pigs in front of him, then he may be injured or killed. This example comes from animals which human beings do not think

⁴⁴ Janet M. Bennett, „Transition Shock: Putting Culture Shock in Perspective“, *Basic Concepts of Intercultural Communication: Selected Readings*. (ed) by Milton J. Bennett, Yarmouth, Maine: Intercultural Press, 1998, pp. 215-224.

⁴⁵ Ibid, p. 216

are quite as intelligent as they are. If this assumption is correct, then human beings can develop very complicated strategies of fighting or fleeing. They can create stereotypes and prejudices. They can internally or externally withdraw. They can become hostile and search for support from others. Here again, as in the presentation of the Third Culture model, it is time to hitch up with psychology and biology to help us understand why and how we react in certain ways to a perceived uncertain or dangerous situation.

With this fight/flight model Bennett has borrowed an extension of this model used in the training by the U.S. Navy. She starts with fight and flight, but then she adds **filter** and **flex**. As we face the disappointment in our daily lives of the new country host, a mixture of fighting and fleeing sets in. People first may show hostility, condescension, arrogance, dismissiveness, but then after realizing their inability to change the dominance of the other culture, they typically develop some form of reactive fleeing and withdrawing. “During the recovery and adjustment phase, we resolve our incongruous perspectives, lower our defences, and absorb new stimuli (*filter*). Finally, we reach the accommodation phase, where we give up defending our worldview and *flex* in our own perspective on the environment.”⁴⁶

The filtering process is clear enough. We let certain stimuli in and keep others out. Hopefully we can learn to let the most important in and keep the less important out. Notice the connection to cybernetics. In cybernetics to determine if data is information, we have to recognize what is significant data, which adds meaning, and what not. We have to search for the difference(s) which make the difference. This process is at the same time a learning process, a process of learning how to learn, in an uncertain environment.

The flexing process brings us back to performance/competence. Bennett lists “personality characteristics that aid us in resolving conflicts more quickly and comfortably in our new environment.” Her list includes “self-awareness, nonevaluativeness, cognitive complexity, and cultural empathy.”⁴⁷ (Notice the cross-over into Track Three: Performance/Competence.)

From here on the weakness becomes apparent which I would guess Janet Bennett is not aware of. It involves the lack of concreteness of the short supportive list of competencies for practicing filtering and flexing. The categories of self-awareness, nonevaluativeness, cognitive complexity and cultural empathy are simply too abstract, e.g. for the here and now of classroom or workshop situations.

My reasoning is the following. The awareness of self is a quality which presupposes the creation of identity. One has to be aware of the differences between the other and the self; otherwise, the construction of identity is impossible. These differences are important; again,

⁴⁶ op.cit. p. 219

⁴⁷ Ibid, p. 220

playing with Bateson's vocabulary, they are the differences which make the difference. Self-awareness, however, can be generated with the more concretely defined skills listed in the dialogue process. In order to develop self awareness one must learn to **identify the deeper assumptions** (cultural, historical or otherwise). One must be able to **listen, enquire, reflect, take on the attitude of the learner, observe the observer and treat the other and one's self with deep, radical respect.**

In order to **filter** out the irrelevant information—according to cybernetics, actually “data” is the better term—one must also be able to **suspend judgement**. (Refer back to the list of dialogue skills on the flipchart.) This is a better term than **nonevaluativeness** because of the systemic assumption that **one can not not judge**. One can not stop judging. It is built into the biology of perception and the nervous system. Perception always involves recognition of a difference between foreground and background, between a **Gestalt** and background. A percept appears only when the perceptive organs have recognized an important difference of this sort. No difference means no recognition. (Remember the times you did not notice the animal in the grass until it moved.) Focusing attention on this rather than that is already intrinsically judging, a judging or discerning on a tacit, often unconscious, habitual level. Deep habits are culture, **tacit culture**. The view of the brain and nervous system as selective and plastic in close connection with the environment has been confirmed by brain research and especially clearly expressed in the work of Gerald Edelman.⁴⁸

This intrinsic quality of judging or selecting is also a part of constructing and maintaining our identities but we as human cognitive beings are able to suspend this process, to set it gently to the side. (Or as the Germans might say “das Urteil in der Schwebe halten.” Notice the difference in the choice of metaphors. The Germans hold the judgement in the hovering position, “Schwebe”. The English speaker suspends it, like suspending one's jacket from a hook.)

One critical assumption from the dialogue process is that one can not easily change these deep habitual judgements but by being able to observe them (Observe the observer.), the reality of consciousness or the self has already changed. This is another paradox. One cannot change another person and it is very difficult to change one's own identity, but at that moment when individuals start to **observe their own processes**, an important change has taken place. **An observed self is not the same as a non-observed self.** Bennett's list is not wrong; it is just not as close to Okkam's razor (optimal reduction with an internal logic) as the dialogue

⁴⁸ *second nature: brain science and human knowledge*, New Haven and London: Yale U. Press, 2006

process. Systems and constructivism help to get closer to reality, reducing reality to some simple principles which then help us account for complexity and make good decisions.

Cognitive complexity sounds good but J. Bennett does not elaborate on it. The opposite also sounds good: cognitive simplicity. Here a principle of systems should be applied: **the good in the bad and the bad in the good**. There is something good and bad in cognitive complexity/simplicity. Complexity for its own sake or simplicity for its own sake do not suffice. If we search for Okkam's razor, then we do not have to face this pseudo-choice. Both/and means we need to find the middle ground. I sense however what J. Bennett wants to say: Complex systems are too complex for the simple machine view of the world to grasp and people who have the ability to think and conceptualize on this level have a special skill. This is another of the basic assumptions of the dialogue process: Human communication on the level of the difference that makes the difference belongs to expanding complexity of complex systems. In such a system people reach their analytical, critical limits sooner rather than later. Such a threshold, where analysis stops and complexity begins, is a key recognition point in any form of practice. It is also one of the central assumptions of chaos theory. In fact, after this threshold, according to chaos theory, complexity expands.

Cultural empathy or just empathy as such is a core communicative skill in any list of competencies. The problem is what we mean by it. Is it the same as **sympathy**? Milton Bennett⁴⁹ has initiated a discussion of the difference between sympathy and empathy, one of his many contributions to clarifying intercultural competence. Sympathy as a skill is presented in his analysis of American culture:

Understanding others by putting one's self in their positions describes the American concept of sympathy. The common American aphorism, "Imagine how you'd feel in their shoes," captures this feeling by implying that imagining one's self in different circumstances will yield to the different perspectives of others.

M. Bennett infers correctly that "sympathy is effective when people share common values. The difficulty appears when the 'other' is significantly different from one's self." Empathy, on the other hand, focuses more on recognition of differences. "Empathy relies on the ability to temporarily set aside one's own perception of the world and assume an alternative perspective." To set aside one's own perception of the world is worded a bit differently in the dialogue process, which would use the words "to suspend judgement" or "to suspend assumptions" but for all practical purposes they are the same. It is not so important that we

⁴⁹Edward C. Stewart and Milton J. Bennett, *American Cultural Patterns: A Cross-Cultural Perspective* (Revised Edition), Yarmouth, Maine: Intercultural Press, 1991, pp. 151-153.

agree on the meaning of empathy; what is important is that the person intending to practice this skill knows what to do, that is, suspend judgement and in this case, suspend judgement so that the practicing person can switch perspective. (Empathy and perspective switch can now be added to the skills list on the flipchart.)

I understand the difference between sympathy and empathy a little differently. Sympathy is simply bonding or identifying with someone. This is also an important competency for human survival; without the ability to bond into groups humans would have passed away in the evolutionary struggle a long time ago. The American habit of focusing too soon on the commonalities of the other is the dark side of sympathy; it is to some extent ideologically embedded, as M. Bennett rightly points out. His mistake is to equate the negative side of sympathy with sympathy as such. From a systemic point of view it has a positive and a negative aspect to it. Bonding is both positive and negative. Furthermore, focusing too much on the differences can be just as bad as focusing too much on the similarities.

Empathy, however, according to Milton Bennett, is something else. Is it the ability to put oneself in someone else's shoes? No, not according to Bennett. It is rather the ability to see through someone's other worldview. It is a combination of perception and recognition of differences. In order to recognize differences one needs knowledge of the other culture in order to understand another's world view. He calls it an "analysis of social relations". Bennett is for the most part right, even though I do not equate analysis with acquisition of knowledge and understanding of another culture. Where I disagree is in his rejection of the skill of imagining another person's situation. I maintain that understanding another person's situation is just as fruitful and limited as understanding another person's world view. The term "world view" is just as loaded and limited as the term "situation". A world view is limited because it is made up of generalities about thought and perhaps perception patterns of a group or individual. It is closely connected to a person's or group's identity. World view as generalities of thought and perception can be just as abstract and reified as another person's situation (shoes) as generalities; moreover, the situation is the pragmatic point. In the learning process the situation is the only point that counts. Cognition patterns, world views, unconscious emotions and conscious feelings are all necessary parts of understanding a situation. In the spirit of John Dewey, experience and situations are the only real levels of practical use. Experience includes the constructing of those generalities (worldviews, etc.) which we use to help construct our identities but experience is much more than that. To understand the "other's" experience, including their world view and their situation, people not only need to enquire, they need to imagine and participate in some way in that total

experience. Experience without a situation is nothing and vice versa, a situation without experience is nothing. The participants in the communication process have to listen, observe and perceive the situation mindfully, followed by reflection. Without this natural grounding in the situation and the body (experience), there is little meaning to Bennett's distinction between understanding the other's worldview and the other's situation.⁵⁰ The whole experience is embodied in the situation and includes our nervous system, which is a selective chaotic system of discriminations, from the standpoint of evolution, first embedded in the sensomotoric processes (proprioception, emotions, feelings, percepts, images, sounds, tastes, smells, memory, imagination, etc.) followed by the so-called higher, frontal lobe related thinking and languaging. The whole experience is what counts in determining use and practice.

M. Bennett could counter that the other's world view influences how one perceives and defines the significance of situations. This is true. But the influencing processes are moving and crisscrossing in all directions throughout all the qualities of experience (sensomotoric and frontal lobe). Frontal lobe experience of thinking and creating a world view (with language) is abstracted from all the activity of selecting and organizing all those other qualities of experience in situations. The key experience both in sympathy (bonding) and empathy (more detached) is the imagining process. An individual can imagine what another person (or animal) is experiencing but in order to support or contradict this imagination (like a hypothesis), the receptive skills like mindful listening, inquiry and reflection are absolutely necessary; even then, there is no guarantee that we have really understood the other's experience (including the situation) completely.

If communication and culture both need context or situation for meaning, then it can be just as valid or invalid to put myself in someone's else's situation (shoes) as it is to perceive through their world view. What counts is the quality of the total experience of understanding and participating in a situation between the self and the other, no matter if the other is highly unusual and different (strange or foreign) or less unusual and different (familiar).

Competence and performance remain the same in the sense that the only thing that counts is whether the communication worked. Imagining the experience of the other is an age-old skill. It is also not new to the traditional positivist, objectivist, essentialist world view. What may seem new to many is that being objective is only one possible, intentional experience the

⁵⁰ John Dewey, op.cit. p. 116 states: „Inquiry is the controlled or directed transformation of an indeterminate situation into one that is so determinate in its constituent distinctions and relations as to convert the elements of the original situation into a unified whole.“ I maintain that a world view of the “other” in the beginning is just as indeterminate as the situation. In both cases the key competency is inquiry.

fact of which however does not allow it to become generally and tacitly valued as superior to other experiences. Thoughts are not superior to emotions and other sensomotoric experiences. Thoughts are derived or abstracted from these sensomotoric experiences. The influencing goes in all directions, but from the standpoint of neuroevolution first comes the sensomotoric and then the frontal lobe and then a complicated web of neural connections and circuits coupled with a high level of plasticity.

I would add that it is impossible to completely understand how someone thinks and feels in a certain situation and since no situation is the same and not any two people think and feel alike, it would seem impossible to empathize; however, I want to present another **paradox**, which is typical of systems. We can not think or feel like someone else and no situation or context is the same, but when we try, there is a certain **deep respect** communicated to the receiver in the attempt. The attempt involves **generative listening** and **enquiry** from the initiative of the dialoger; this alone creates a new kind of bond. (Notice how the additional dialogue skill, **maintaining a deep respect for the other**, is again being generated from the other skills.) For sympathy there is a strong emotional aspect; it can be so strong that we can only observe ourselves with a sense of the loss of control (ex. falling in love, protecting my child, zeal for a political party or for a religion). For empathy emotions are not enough; knowledge and distance are also necessary. Bennett rightfully recognized this. It is important to gain knowledge about the “other”, especially about the unusual, unknown, strange “other”. Empathy can be understood as needing more detachment than sympathy, as are thoughts are more detached than emotions.

For example, a common case of a misunderstanding what we mean when we say we understand why a person committed a crime. In the English and German languages we do not make a clear distinction between understanding as sympathy and understanding empathy way. Just because I try to understand why a man murdered someone does not excuse his crime. This is an understanding at a distance, more like empathy. I am not sympathizing with the criminal. It does however presuppose a deep, radical respect even for the criminal as a human being. Such **reflection (dialogue skill nr. 5)** and playing with the limits of language (a good topic for dialogue) help to deepen the dialogue experience. Without this deeper understanding our practice at best will be unnecessarily limited. At worst, a confusion of these views of competency will diminish our ability to practice them effectively; they will remain abstract without awareness of their dark sides (we vs them for sympathy, manipulation and misuse of the knowledge for empathy).

Large Group Interventions

Large group interventions as a group of heuristics have one conscious, tacit assumption in common. They create a ritual space in which as many as possible stakeholders of an organization or group can participate in the self-reflection of their identities. Historically such interventions have grown out of a combination of Gestalt, systems and psychoanalysis from the 1930s to the 1960s in the US and in England.⁵¹ Out of the many intervention forms which were especially developed during the 1980s and 1990s, including the dialogue process derived from David Bohm, I will introduce just one form: Open Spaces. Open Spaces is very flexible. Even though it is meant to be used in conference situations involving hundreds of participants it can also be used with smaller groups for education purposes, just so the students or participants understand how it can be used. It was developed by Harrison Owen and closely associated with the dialogue process work at MIT at the same time in the early 1990s.

According to Owen's own story, he got the idea of open spaces from the fact that often the most valuable time spent at conferences was in the coffee breaks talking to interesting people and networking. Thinking systemically in the tradition of negative feedback he decided to develop a conference form based only on coffee breaks. People could choose their own issues, form dialogue centers around their particular issues and the participants could just wander, coffee in hand, from one center to the other. This he called the "law of two feet". If you are bored or have had enough of one issue, use your feet and wander to another dialogue or discussion. His main input to the group consisted of talking about this law of two feet and four principles:

1. Whoever comes are the right people.
2. Whatever happens is the only thing that could happen.
3. Whenever it starts is the right time.
4. Whenever it is over, it is over.

These principles of OS are very consistent with the assumptions of systems and constructivism. They are client-centered. The knowledge of reality can be constructed on the initiative of the clients' own experience. Based on their perceived patterns they can hopefully recognize and construct their own vicious or virtuous circles. The assumption of OS favors

⁵¹ In an introduction dealing with the history and variety of large group interventions has to be postponed to a later module. For more depth read Barbara Benedict Bunker and Billie T. Alban, *Large Group Interventions: Engaging the Whole System for Rapid Change*. San Francisco: Jossey-Bass, 1997. Much of the following is based on chapter 13.

the emic perspective. The managers and staff of organization X know their situation best. They are the experts and outside facilitators work only with theoretical and pragmatic frameworks (heuristics and performance/competence such as inquiry and generative listening). The group members can also observe and reflect on themselves as an identity (or as identities). The high points of identity are called issues, not just issues as problems but also issues as to how to recognize and maintain a success. There is no common essence, no *a priori* social generalities which are necessarily applicable to all organizations' situations.

Depending on your classroom or workshop situation you can attach such an OS exercise at the end of an introduction to any of the four tracks as well as the center of organizational culture/identity where they all converge. Such an exercise is more fruitful if the students or participants first have a two-day workshop introducing dialogue process. Without this introduction they will most likely tacitly assume that the issue in each center is to be discussed. Such a traditional discussion can still be very productive; however, if the participants can switch their communication style back and forth from dialogue process back to discussion and back to dialogue process, dealing with the issue at hand will most likely be deeper and approached in a wider variety of ways. If they can observe their own thought patterns (proprioception), then they attain a higher level of control. They can decide when they dialogue and when they discuss and debate. Women, e.g. who are very much into relationship talk can also consciously decide to move back and forth, deciding when the traditional women's communication style is effective, when dialogue (with knowledgeable empathy) is more appropriate, or when discussion and analysis are necessary. Often people mix up these styles; usually such styles are tacit. Many will think that dialogue means to discuss. Some will think dialogue is relationship talk. Neither of these exactly describe what one learns at a dialogue process workshop. They are not the same, not superior nor inferior, just different. Such distinctions of communication styles do not come naturally. For this reason, there is no substitute for a serious workshop environment where people can practice moving from one to the other.

The danger of ethnocentrism is everywhere; it is often destructive, sometimes harmless (ex. in joking and bantering). Much depends on the situation (creating an enemy or protecting a political elite, joking around at a party of friends where people make fun of themselves and their own and the others' cultures). Ethnocentrism is not only relevant for the understanding or misunderstanding of **national** cultural tacit assumptions and values. German or American men may understand discussion in their own way, not aware of the fact that among women or other subcultures there may be different ways of understanding or not understanding it. This

is another reason why the dialogue process is so valuable; it aims at recognizing tacit assumptions and values, those assumptions and values which are unspoken, taken for granted, not in consciousness. Thinking and acting in an instrumental way may be part of the ideal profiles of a white man, an American, and a manager, all at the same time. The word “instrumental” may mean different things to men and women as well as different nationalities speaking different languages.

Dialogue also encourages reflection and inquiry in order to find out the roots of the different tacit assumptions, once they are recognized.

Differing tacit assumptions can have a major impact on practice and performance. Understanding ethnocentrism is a case in point. The importance of striving to recognize ethnocentrism is a major contribution by IC and cultural anthropology; however, another tacit assumption of systems must be mentioned: A human being can not not judge or discern. Discerning differences is a major activity of the nervous system. Without this process there is no experience. We are always making judgements and we are limited by our language and culture in the habits of these judgements, many of which are tacit, especially on the sensorimotoric level (perception, proprioception, action). If this assumption is correct that discerning and selection are built into experience, then there should be caution against moralizing. If people feel guilty because they are caught being ethnocentric, e.g. by a trainer, then there is something wrong with the interaction. There is a one-up and one-down position; there is a moral hierarchy. Ethics and aesthetics are taken very seriously in systems and constructivism. They are not to be misused by struggling for a win/lose situation in which one reaches the moral or aesthetic high ground implying a kind of victory over that person representing the moral or aesthetic low ground.

Conclusion

We have now finished the more academic part of the introduction, which can be interspersed with exercises which support the theoretical points. Each track (or the center) can take anywhere between 30 and 180 minutes depending on how many experiential exercises can and need to be added. If we add one more weekend workshop as an introduction to the dialogue process, which is interspersed with occasional, carefully prepared inputs, then the total introduction would reach a closure after which other modules, which should extend or deepen what has already been touched upon can be developed (ex. language, communication, context and situation, systems and other organismic models of organization,

brain research, different theories like postmodernism, physical structure and aesthetics of organizations, organizational ethics, at least one module from the “big six”, particular contexts like HR or project management in a company, integration issues in a big city, etc.).

The dialogue workshop should ideally be a weekend block. This is very difficult to abbreviate because the communication process is intentionally slowed down in order to create a new experience for the participants. Furthermore, not all the participants will give up their habitual controls and defences in order to allow the experience in the first place. Without this experiencing of dialogue the participants will have the wrong impression as to what it is; it stands in danger of being misunderstood and eventually will be dismissed as some sort of fad which will pass.

However much time the teacher/trainer is given for a total introduction, it remains open-ended with the hitches. In any discussion following be ready to make the connections in different directions. The teacher/trainer is not only in a position to begin with any one of the tracks of intercultural communication, diversity management, performance/ competence or heuristics. He/She can also begin with organizational culture or identity and then move outward to the four tracks.

One could easily view everything as parts of competence (including the heuristics), if one assumes that all performance has to pass through the body. The mind here is considered embodied. A later module (hitch) on the brain and nervous system research and how this relates to the flow of consciousness is highly advisable in order to recognize the necessity of taking the messages from your body seriously in order to perform. Because of this assumption of the embodied nature of mind and culture in the introduction to intercultural communication tract it was important to include a hitch to the body, in this case, to habits of perception. Later in the Third Culture model, specifically in the term **Perceived Cultural Differences**, a hitch was made again to perception and the body.

To simplify the learning process of the students/trainees I suggested they focus on the definition of culture as learned patterns. I avoid the term “system” for the moment because of the need to retain the criticism by Clifford Geertz that traditional anthropology (and later as a result adopted by IC) has relied too much on the false assumption that a culture is an end state. The learning process connects later with the deutero-learning according to Bateson, Learning Organisation, doors or hitches to a much broader and advanced discussion and developed forms of training.

I did not focus on communication theory, language and context as much as I would have liked to. This should follow soon in more advanced modules. Edward Hall, especially later

in his maturity, defined culture as communication and communication in a cybernetic way, as an exchange of information. This serves as a hitch to cybernetics, the science of steering and negative feedback in cycles, circles or loops. One of the basic assumptions of cybernetics is that in order to perceive a Gestalt it is necessary to recognize the difference between data and information. Information is relevant to the steering process. Not all data becomes information. The implication is that the person or people practicing steering e.g. their organisations have to develop the skill of perceiving and recognizing the important differences, the differences which make the difference. Recognition is not just analysis; in fact, first comes experience or observation (perception through all six senses and including memory) which should lead to the recognition of patterns and from patterns to the construction of wholes, cycles or circles. Then comes analysis, decisions and action, if necessary. For complex systems this procedure is crucial. Analysis reaches its limits soon in complex systems, especially if we accept an assumption of chaos that complexity expands. Culture and identity belong to complexity.

The track about diversity management proceeded historically in which DM originally meant the management of Equal Opportunity (EO). R.R. Thomas, the founder of DM in the 1980s, recognized the vicious cycle of EO in its implementation in business organisations. He found that a vicious cycle was constructed by a combination of top management and human resources departments which tended to focus too one-sidedly and mechanically on representational diversity in their companies; i.e., they simply wanted to increase their numbers of women and minorities in their workforces. Thomas did not infer that EO is not necessary. It is, but he tried to point out its limits and frustrations from a management point of view. Instead of DM being isolated in the HR department, it has to move throughout the whole company and become integrated into the total strategy. Diversity also has to include behavioral as well as representational diversity because as a consultant he could not predict which differences (diversity) were critical for focusing in on the problems or successes of a company. In short, he had to shift the emphasis away from EO (but not exclude it) toward an understanding of the total company culture or identity, and finally toward integrating dm into a total a strategy.

As in the case of intercultural communication, there is also a convergence of DM toward organisational culture and identity.

The reason for the focus more on identity than culture is that culture can too easily be misunderstood as only national culture or one of the possible co-cultures found in the so-called “big six” (gender, race, ethnicity, sexual preference, disability and age). We found that the

“big six” by M. Loden reflects the social, historical and especially political significance of each one of them in the US. The privileged status of each area in the “big six” depends on its success as a social and political movement. I did not criticize the significance of this. In fact, I support this as a major part of our democratic tradition. My criticism of M. Loden is that she was not open about it. She gave a weak explanation which focused on the criteria that the “big six” are associated with qualities that are more difficult to change. The fact that the EU changed the contents of the “big six” to make them more appropriate to the European social and political situation, confirms my point. There is nothing essential about the original “big six” nor is there concerning the number six.

With the introduction of the term identity it is much easier to proceed down the track of performance/competence because identity includes anything that an individual or group identifies with, including their histories. The path to constructing identity is through the recognition of the “other”, the interface or hitch to the other. The path is through communication. Performance/competence entails managing identity and this includes the idea that culture can help to manage identity as well. But the concept of culture does not cover the concept of identity. The question of identity can lead to infinite descriptions of aspects of individuals and groups, which Tolstoy hints at in his long story and in his description especially—but not only--of the identity of Pierre. If we apply the skills of the dialogue process, one ultimate goal of performance is to be able to suspend or to let go of part(s) of one’s identity and culture (deep assumptions and values). Performance and action (management) never take place in a perfectly certain situation; there is always some risk involved. At the moment of performance the actors have to suspend at least temporarily a part of their identities and any doubts concerning their limited, presumed knowledge of the infinitely growing complexity of the situation. (The reader may not agree with Pierre that suffering necessarily leads to the awareness of our limits of knowledge but my assumption remains that this awareness is a central aspect of performance.)

In the chapter on organizational culture and identity (center) I introduced Edgar Schein’s three levels of organizational culture: artefacts, espoused values and tacit assumptions. Artefacts are easy to recognize but difficult to interpret. Espoused values are easy to record but also difficult to interpret because they are only on the conscious level and can easily be influenced by power relations. Accessing the third level of tacit assumptions is the most difficult because of their tacit, unconscious qualities. Making the tacit assumptions conscious, especially among top management, is necessary for any significant change in an organization.

The example of the manager called Jane, with the help of a map of inside/outside expanding environments of an organization, was meant to show how the tensions between the company's and Jane's open values, in this case in support of Equal Opportunity, and the tacit assumptions about reality of hiring toward better representation of the "big six", do not always match in reality, in this case leading to dilemmas and double binds. This example was also meant to make the point again that DM has to be integrated into the total organizational strategy and organizational identity and culture.

The use of tools such as the Third Culture Model, Culture Shock and large group interventions can be considered part of performance/competence. A person can not perform without the help of tools.

The Third Culture model has shown much potential as a general map with many practical hitches. From biology is the hitch to perception in the Perceived Cultural Differences (PCD). Culture and difference are also considered fundamental concepts for IC. The model also tries to transcend a narrow cultural identity (Person from Culture A) and expand it to a broader one (culture, social relationship and personality), suggestive of the path to infinite complexity (including biography, history, etc.). Anxiety and uncertainty as a generally assumed response to the PCD are hitches to the emotional and cognitive states of consciousness in connection with the fight/flight bodily reactions. In Dodd's version of the Third Culture model a choice is given between the willingness to adapt to and being curious about the other, on the one hand, and the "dysfunctional" direction of dismissiveness, hostility, etc, on the other. I add here is an excellent opportunity to insert an input on the so-called "dark" side of our nature (withdrawal, denial, prejudice, discrimination, stigmatization, scapegoating, mobbing, condescension, dogmatism, and all the "...isms" like sexism, racism, xenophobia, etc.) This dark side of our nature can be connected up to the fight/flight model, again a hitch with the body, biology, psychology and performance.

In the Culture Shock model Janet Bennett used the fight/flight model from biology, another hitch to the body, which was considered a strength in her handling of the subject. She then tried to transcend the narrow view of culture shock as just an experience of crossing national borders, which was also considered her strength, and encompass it as part of a broader category of more "normal" transition experiences as people pass through their life stages. She added filter and flex to the fight/flight model thereby intending to move into the area of performance and competence where some of her discourse was critically viewed as too imprecise.

The third heuristic was large group interventions, a cluster of tools which are necessary to get large groups of stakeholders in an organization and its environment involved in circular informative feedback coupled with empowerment. The systemic assumptions of managers of such feedback oriented organizations have to shift their skill focus to those of the dialogue process, being receptive, in an active way (paradox intentional).

The long lists of competencies and the tendency to focus too much on their assessment create barriers to performance. I suggested the path toward Okkam's razor, the principle of optimal reduction of complexity, in order to decide and act. This path consisting of the competencies which were originally meant to support the recognition of patterns of complexity are derived from the dialogue process, co-originating in the early 1990s at MIT (Senge and Isaacs) and in California (Ellinor and Gerard). In my reduction process I chose a short list of eight competencies from this tradition. I had hoped that these eight competencies can account for or generate many others which have been discussed in the intercultural communication tradition. My discussion of the competencies mentioned both by Janet Bennett and by Milton Bennett was meant as a stimulus for further search for clarification of these competencies, which are sometimes disguised in language (ex. the lack of the distinction between understanding as sympathy and understanding as empathy). This critical discussion should serve as an invitation for all teachers, trainers and other practitioners to search for Okkam's razor together. Without this practicing (performance/competency) and self-correction (steering and learning) in real life or simulated situations⁵², all the tracks and the central hub of organizational culture and identity will be limited, confusing and fragmented.

⁵² Rightfully so, the reader may recognize immediately the question of so-called irrevocable decisions and actions, those crucial decisions related to life and death and once they are made, they cannot be corrected. There is no room for mistakes and correction here; therefore, the word "simulations" must be added. Through simulated practice, teamwork and consultation with other specialists, one can reach a level of perfection where irrevocable decisions can be made. Professions where this situation is often relevant are surgeons, anaesthesiologists, fire-fighters, police, military, pilots, etc. See Weick and Sutcliffe (2003) in the Case Studies part of the Bibliography as a good beginning for this more complicated aspect of learning and steering. Their analysis of the Bristol Babies issue in Great Britain is quite appropriate as an assignment in a future module on organizational culture, learning and performance. The students or trainees can also learn how a good analysis is largely dependent on the quality and the quantity of information gathered before the analysis took place; in this case, I mean the quality of the government report, which I am sure was recognized by Weick and Sutcliffe.

Annotated Bibliography

Intercultural Communication

Adler, Peter S. (1998), "Beyond Cultural Identity: Reflections on Multiculturalism", *Basic Concepts of Intercultural Communication: Selected Readings*, (ed.) Milton Bennett, Yarmouth, Maine: Intercultural Press, pp. 225-245.

Bellah, Robert N., et.al. (1985), *Habits of the Heart: Individualism and Commitment in American Life*, Berkeley, Los Angeles & London: U. of California Press

A few pages on the difference between utilitarian and expressive individualism are a useful reading assignment to show the students or workshop participants how a category as a universal dimension (e.g. Hofstede) remains abstract. Individualism has to be moved closer to historical reality, in this case, American history and reality. The expressiveness of the American individualism is manifested in the arts and therefore can be used as a tool e.g. when analysing the case of Pixar. You can move the students down the ladder of abstractions to the more concrete contexts and situations. Performance is experienced only in the present by the body and the mind together. There is a wealth of examples of performance in the arts and music which can illustrate mastering the moment in communication and management. There is also an obvious connection to aesthetics, the body and organization.

Bennett, Janet (1998), "Transition Shock: Putting Culture Shock in Perspective", *Basic Concepts of Intercultural Communication: Selected Readings*, (ed) Milton Bennett, Yarmouth, Maine: Intercultural Press, pp. 215-223.

Bennett, Milton (1998), "Intercultural Communication: A Current Perspective", *Basic Concepts of Intercultural Communication : Selected Readings*, (ed) Milton Bennett, Yarmouth, Maine: Intercultural Press, pp. 1-34.

Bennett, Milton (1998), "Overcoming the Golden Rule: Sympathy and Empathy", *Basic Concepts of Intercultural Communication: Selected Readings*, (ed) Milton Bennett, Yarmouth, Maine: Intercultural Press, pp. 191-214.

More depth on sympathy/empathy

Bennett, Milton (1993), "Towards Ethnorelativism: A Developmental Model of Intercultural Sensitivity," *Education for the Intercultural Experience* (2nd ed), (ed) R. Michael Page, Yarmouth, Maine: Intercultural Press, pp. 21-71

Empathy/sympathy pp. 53-54

Casmir, Fred L. (1999), "Foundations for the Study of Intercultural Communication based on a Third-Culture Building Model," *International Journal of Intercultural Relations*, Vol. 23, No. 1, pp. 91-116.

This article represents a major attempt to apply Geertz' critique of what he considers the widely and falsely held assumption of culture as an end state and to develop an alternative approach, what he calls chaos and postmodern theory.

Chen, Guo-Ming and Starosta, William J. (2005), *Foundations of Intercultural Communication*, Lanham, Maryland, et.al.: University Press of America

Perception, listening

This is the only IC textbook that I know of which gives a major focus on the receptive aspect of communication by contributing a whole chapter on intercultural listening. A shift to the receptive skills is a consequence of the systemic constructivist approach because if this approach is correct, recognition of patterns of culture and context become the first step of performance, followed by analysis, decision and action. One needs the receptive skills (e.g. listening, observation, curiosity, inquiry, smelling, tasting, touching and proprioception) to recognize patterns. (My use of the word "receptive" is misleading and is another example of the limits of language. If I accept the philosophy of John Dewey—which I do on this point--, then perception, like any other cognitive process, is always active. Especially for preparing for the aesthetic experience, perception becomes intense action.)

Dodd, Carley H. (1998), *Dynamics of Intercultural Communication* (5th ed), Boston, Massachusetts, et.al.: McGraw-Hill

One of the major textbooks for intercultural communication. His use of the Third Culture Model is a good starting heuristic for mapping competence/performance.

Geertz, Clifford (1973), *The Interpretation of Cultures*, NA: Basic Books/Perseus.

His critique of culture as an end state has made a major impact on alternative views of culture and intercultural communication.

Gibson, Robert (2000), *Intercultural Business Communication*, Oxford: Oxford U. Press

Good source of heuristics when choosing exercises or learning the jargon. There are at least two other strengths: 1) he includes the cultures of corporate, professional, gender, age, religion, regional and class—which means he does not draw a substantial difference between culture and diversity; 2) he gives substantial focus on perception and the nonverbal.

Gudykunst, William B. (1998), *Bridging Differences: Effective Intergroup Communication*, (3rd ed), Thousand Oaks, California, et.al.: Sage

Alternative to my list of skills: Refers to M. Bennett's distinction between sympathy and empathy ch. 7, especially pp. 226f

Gudykunst, William B. and Kim, Young Yun, (1997), *Communicating with Strangers: An Approach to Intercultural Communication*. (3rd ed), New York, et.al.: McGraw-Hill

Perception processes pp. 168f refers to Bateson *Mind and Nature* p. 33f also image formation in our brains.

Gudykunst, William B.; Ting-Toomey, Stella; Sudweeks, Sandra; and Stewart, Lea P. (1995), *Building Bridges: Interpersonal Skills for a Changing World*, Boston, et.al.: Houghton Mifflin.

Ch. 7 Perception (but nothing on the senses, only unconscious categorization)

Ch. 8 listening (Is this active listening? See E. Schein's article where he compares active with generative listening.)

Hall, Edward T. (1976), *Beyond Culture*, Garden City, N.Y.: Anchor Press/Doubleday

Hall, Edward T. (1983), *The Dance of Life: The Other Dimension of Time*, Garden City, N.Y.: Anchor Press/Doubleday

Hall, Edward T. (1966), *The Hidden Dimension*, Garden City, N.Y.: Anchor/Doubleday

Hall, Edward T. (1998), "The Power of Hidden Differences", *Basic Concepts of Intercultural Communication: Selected Readings*. (ed) Milton Bennett, Yarmouth, Maine: Intercultural Press, pp.53-67.

Hall, Edward T. (1959), *The Silent Language*, Greenwich, Connecticut: Fawcett

Hofstede, Geert, (1997), *Cultures and Organizations: Software of the Mind*, New York, et.al.: McGraw-Hill

Hofstede is very controversial and does not seem to fit into systems and constructivism but he has a strong following in business. His work is a good example of the search for objective essence and universal dimensions.

Jandt, Fred E. (2010), *An Introduction to Intercultural Communication: Identities in a Global Community*. (6th ed), Los Angeles, et.al.: Sage

Martin, Judith N. and Nakayama, Thomas K. (2000), *Intercultural Communication Contexts* (2nd ed), Mountain View, California, et.al.: Mayfield

Singer, Marshall R. (1987), *Intercultural Communication: A Perceptual Approach*, Englewood, Cliffs, N.J.: Prentice-Hall

Classic on perception approach

Spencer-Oatey, Helen and Franklin, Peter (2009), *Intercultural Interaction: A Multidisciplinary Approach to Intercultural Communication*. Houndmills, Basingstoke, Hampshire: Palgrave MacMillan

Even though their work does not mention perception, their presentation of competence is very thorough, indicating that I should continue to explore the sources which they cover. The use of the term "interaction" is positive because it serves as easier access to embodied cognition and therefore the works of the John Dewey, William James and G.H. Mead. The authors have an excellent coverage of the competence called mindfulness, which is easy to connect up to embodied culture or cognition. Unfortunately, I received a copy of this book in my hand just as I was finishing this guide and have not had the time to integrate it.

Stewart, Edward C. and Bennett, Milton J. (1991), *American Cultural Patterns: A Cross-Cultural Perspective*, (Revised Edition), Yarmouth, Maine: Intercultural Press

Sympathy/empathy pp. 151-152

Diversity Management

Ely, Robin J. and Thomas, David A. (2001), "Cultural Diversity at Work: The Effects of Diversity Perspectives on Work Group Processes and Outcomes," *Administrative Science Quarterly*, 46, pp. 229-273

Significant research supporting the so-called "integration-and-learning perspective provided the rationale and guidance needed to achieve sustained benefits from diversity." (229)

Kochan, Thomas; Bezrukova, Katerina; Ely, Robin; Jackson, Susan; Joshi, Aparna; Jehn, Karen; Leonard, Jonathan; Levine, David and Thomas, David (2003), "The Effects of Diversity on Business Performance: Report on the Diversity Research Network," *Human Resource Management*, Spring, Vol. 42, No. 1, pp. 3-21

Serious research on the business case for race and gender diversity. The results were very differentiated. They also recommend the following: "Training programs that improve the skills of managers and team members may be particularly useful, but training alone is not likely to be sufficient. Organizations must also implement management and human resource policies that inculcate cultures of mutual learning and cooperation." (19)

Gardenschwartz, Lee and Rowe, Anita (1998), *Managing Diversity: A Complete Desk Reference and Planning Guide* (Revised Edition). New York, et.al.: McGraw- Hill; Excellent resource book, just like in the subtitle, "a complete desk reference and planning guide". The authors lead workshops in Germany regularly. (Good for the heuristics track)

Gardenschwartz, Lee and Rowe, Anita (1998), *Managing Diversity in Health Care*, San Francisco: Jossey-Bass

The classic for the health care sector.

Gardenschwartz & Rowe, Patricia Digh, Martin Bennet, (2003) *The Global Diversity Desk Reference, Managing an International Workforce*, Pfeiffer ISBN 0-7879-6773-4.

This is helpful in extending the view from domestic diversity to global diversity in organizations and clarifying the diversity issues people in organizations have to deal with. This guide is a must when choosing inputs and exercises—very important for the heuristics track.

Kalev, Alexandra; Dobbin, Frank and Kelly, Erin (2006), "Best Practices or Best Guesses? Assessing the Efficacy of Corporate Affirmative Action and Diversity Policies," *American Sociological Review*, Vol. 71, August, pp. 589-617.

The conclusion of this research of the effectiveness of affirmative action is interesting:

“Efforts to moderate managerial bias through diversity training and diversity evaluations are least effective at increasing the share of white women, black women, and black men in management. Efforts to attack social isolation through mentoring and networking show modest effects. Efforts to establish responsibility for diversity lead to the broadest increases in managerial diversity.” (589) This article is a good beginning for a discussion on the meaning of responsibility and what this means in the implementation of EO. R.R. Thomas’ attempt to go beyond EO and Ely and Thomas’ three paradigms can be drawn on in developing the discussion.

Lambert, Jonamay and Myers, Selma (1994), *50 Activities for Diversity Training*, Amherst, Massachusetts: Human Resource Development Press (again, heuristics track)

Like Gardenschwartz and Rowe (1998) this collection of exercises are a standard source of heuristics, especially interesting for HR departments.

Loden, Marilyn (1996), *Implementing Diversity*, New York, et.al.: McGraw-Hill

Diversity Wheel/Dimensions

Page, Scott E. (2007), *The Difference: How the Power of Diversity Creates Better Groups, Firms, Schools, and Societies*, Princeton and Oxford: Princeton University Press

A source which is uniquely focused more on the scientific and theoretical foundations of diversity’s nonrepresentational forms (such as behavioural or cognitive diversity) rather than on the usual representational or fairness paradigm. I used his understanding of heuristics in formulating the heuristics track.

Rasmussen, Tina (1996), *The ASTD Trainer’s Sourcebook: Diversity*, New York, et.al.: McGraw-Hill

Another source of heuristics published by the American Society for Training and Development. The workshop plans for different length workshops (one hours, half day, full day) are also very useful.

Thomas, David. A. and Ely, Robin J. (1996), “Making Differences Matter: A New Paradigm for Managing Diversity,” *Harvard Business Review*, Sept.-Oct. pp. 3-14

This is a classic article with the so-called three paradigms for managing diversity: “discrimination and fairness”, “access and legitimacy”, “connecting diversity to work perspectives” or “learning and effectiveness”. The third is an organizational perspective and is very similar to R. R. Roosevelt’s views. This article could also be used at the beginning of the dm track or to supplement R. R. Thomas. I chose R.R. Thomas because he was the founder of dm and I could present a more historical perspective of dm. The advantage of Thomas and Ely is that the three paradigms are easy for trainees or students to remember. The empirical research following the publishing of this article has also often been based on these three paradigms. The learning and effectiveness paradigm is clearly influenced by the Learning Organization and Action Research of Argyris and Schön (the founders) and Peter Senge (further applications of the work of Argyris and Schön).

Thomas, R. Roosevelt (1991), *Beyond Race and Gender*, New York: American Management Association

This work clearly shows Roosevelt's frustrations in the 1980s with managing Equal Opportunity and how he uses systems to work with them.

Thomas, R. Roosevelt (1999), *Building a House for Diversity*, New York, et.al.: American Management Association

This work is an excellent, easy-to-read introduction to dm. Especially enjoyable for the sports lovers is his chapter on Phil Jackson, the most successful coach in the history of the National Basketball Association, as an example of a good manager of dm.

Thomas, R. Roosevelt (2006), *Building on the Promise of Diversity*, New York, et.al.: American Management Association

Thomas is showing his pragmatic and theoretical maturity in this latest work. Like Thomas and Ely he also shows that he is moving to new paths of understanding of dm. His systemic assumptions here are also clear. He is always concerned with how to intervene in a real company in a systemic, client-centered way and not giving any general, "essential" solutions to their problems. I relied on this book a lot in my introduction to dm in the track "Diversity Management".

Constructivism and Systems

Bateson, Gregory (1979), *Mind and Nature: A Necessary Unity*, Toronto, et.al.: Bantam

Bateson, Gregory (1972), *Steps to an Ecology of Mind*, New York: Ballantine

Gergen, Kenneth J. (1999), *An Invitation to Social Construction*, London, et.al.: Sage

Luhmann, Niklas (2009), *Einführung in die Systemtheorie*, (5th ed), Heidelberg, Germany, Carl-Auer Verlag

Luhmann, Niklas (1995), *Social Systems*, Stanford, California: Stanford U. Press

Maturana, Humberto R. and Varela, Francisco J. (1998), *The Tree of Knowledge: The Biological Roots of Human Understanding*, (Revised Edition), Boston & London: Shambhala

Varela, Francisco J.; Thompson, Evan and Rosch, Eleanor, (1991), *The Embodied Mind: Cognitive Science and Human Experience*, Cambridge, Massachusetts & London: MIT Press

Von Glasersfeld, Ernst, (1995), *Radical Constructivism: A Way of Knowing and Learning*, London: Falmer Press

Watzlawick, Paul; Beavin, Janet H. and Jackson, Don D. (2003), *Menschliche Kommunikation*, (10th ed), Bern, et.al.: Verlag Hans Huber

Wiener, Norbert (1948, 1961), *Cybernetics: Or Control and Communication in the Animal and the Machine*, (2nd ed), Cambridge, Massachusetts: MIT Press

This is the classic written by the founder of the science of cybernetics and which influenced especially Gregory Bateson and later writers. His focus on simulated perception based on Gestalt and on negative feedback were his key contributions to making it possible for a system to become a process which is independent of its beginnings.

Wittgenstein, Ludwig (1978), *Philosophical Investigations*, Oxford: Blackwell

You can start by reading Gergen's views on the ideas of Wittgenstein on pp. 34f in *An Invitation to Social Construction*. (See above.) Wittgenstein's use of the metaphor "game" also helps to encourage the students or trainees to think in terms of switching metaphors and playing with them, as if they were "language games". This is part of the theoretical foundation of Gareth Morgan's work on organization.

Organizational Culture and Identity

Argyris, Chris and Schön, Donald A. (1996), *Organizational Learning II: Theory, Method, and Practice*, Reading, Massachusetts, et.al.: Addison-Wesley

These two authors are the originators of Learning Organization (before Senge). The reason I choose this particular work by them rather than the many works written by them individually is that their idea of learning was explicitly expressed from Bateson's deuteron-learning. These authors have also been influenced by Dewey in the terminology of action and inquiry. David Schön's work on inquiry can be connected to Dialogue Process and performance.

Bunker, Barbara Benedict and Alban, Billie T. (1997), *Large Group Interventions: Engaging the Whole System for Rapid Change*, San Francisco: Jossey-Bass

This is the classical work on large group interventions, a major source of heuristics for determining organizational identity and developing strategies for change.

Hampden-Turner, Charles (1990), *Creating Corporate Culture : From Discord to Harmony*, Reading, Massachusetts, et.al.: The Economist Books

Hampden-Turner's use of the ideas of the vicious and virtuous circles is an indication of his use of systems of observed patterns.

Hatch, Mary Jo and Cunliffe, Ann L. (2006) *Organization Theory: Modern, Symbolic and Postmodern Perspectives*, Oxford: Oxford U. Press

A standard reference work for theory. This should always be on your bookshelf.

Morgan, Gareth (2006), *Images of Organization*, (updated edition), Thousand Oaks, California, et.al.: Sage

This work is a must read for everyone. The chapter I found most fascinating is called "Learning and Self-Organization: Organizations as Brains". This is an excellent introduction to the questions of how cybernetics and how holographics of the brain have influenced our thinking about organizations. The brain, of course, is one connection to the body and culture (embodied culture)

Ott, J. Steven (1989), *The Organizational Perspective*, Pacific Grove, California: Brooks/Cole

Openly systemic in his approach, worth reading carefully, solid theoretical foundation

Schein, Edgar H. (1992, 1997), *Organizational Culture and Leadership*, (2nd ed), San Francisco: Jossey-Bass

Schein supplied the three tier model of organizational culture: artefacts, espoused values and tacit assumptions. The most difficult part of establishing a learning organization is accessing and recognizing tacit assumptions; otherwise, little deep change can take place.

Schein, Edgar H. (1999), *Corporate Culture Survival Guide*, San Francisco: Jossey-Bass

Senge, Peter M. (1990), *The Fifth Discipline: The Art and Practice of the Learning Organization*, New York, et.al.: Doubleday Currency

This is a systems classic in organizational development, very popular, and is easy to connect up with learning.

Senge, Peter; Kleiner, Art; Roberts, Charlotte; Ross, Richard B.; Smith, Bryan J. (1994), *The Fifth Discipline Fieldbook*, New York, et.al.: Doubleday

This work is a collection of very useful heuristics for preparing workshops, meant to support the theory in *The Fifth Discipline*.

Simon, Fritz B. (2009), *Einführung in die systemische Organisationstheorie (2nd ed)*, Heidelberg: Carl-Auer

Simon represents the best of the German theoretical thoroughness.

Trompenaars, Fons and Hampden-Turner, Charles (2004), *Managing People across Cultures*, Chichester, England: Capstone

These two authors are well-known from their earlier works in IC and organization but this work I find the most practical, concerning corporate culture and the HR department, and shows most clearly their increasing use of systems. In ch. 5 they try to connect up culture with Learning Organization, again, leading to numerous hitches in various directions e.g. to the definition of culture as learning patterns, to Dialogue Process, to large group interventions, and to Gregory Bateson's deuterio-learning.

Competence/Performance

Bakhtin, M. M. (1981), *The Dialogic Imagination: Four Essays*, Austin, Texas: U. of Texas Press

Coming from the study of language Bakhtin transcends language through his view of an utterance as any performance moment of communication. Bakhtin generally is known for his view of performance as prior to competence, which I find helps us get closer to the realities of daily life without having to presuppose an objective representation. See Kenneth Gergen

(1999) for a good introduction to some of the ideas of Bakhtin. Another good introduction is Michael Holquist's introduction to *The Dialogic Imagination*. Bakhtin's historical context having to write under Stalinism in the Soviet Union in the 1920s to the 1950s must be taken into consideration in evaluating his contribution to our understanding of performance.

Bohm, David. (1996). *On Dialogue*. Ed. Lee Nichol. London & New York: Routledge.

This is the work which influenced Peter Senge, Linda Ellinor, Glenna Gerard and William Isaacs leading to a concerted effort to develop forms of dialogue training for organizations.

Bohm, David and Peat, David. (1987). *Science, Order, and Creativity* (2nd Ed). London & New York: Routledge.

Bohm and Peat give a philosophy of science foundation for Bohm's last work above on communication and dialogue. Both authors come from the direction of physics.

Ellinor, Linda and Gerard, Glenna (2001). *Dialogue at Work: Skills at Leveraging Collective Understanding*. Waltham, MA: Pegasus Communications

A short, excellent introduction to the Dialogue Process as a form of training.

Ellinor, Linda and Gerard, Glenna. (1998). *Dialogue: Creating and Sustaining Collaborative Partnership at Work, Rediscovering the Transforming Power of Conversation*. New York: Wiley & Sons.

A longer, excellent introduction to Dialogue Process with lots of good exercises. The exercises can be easily combined with the exercises from Peter Senge, et.al. (1994). Ellinor and Gerard are considered co-founders of this form of training. An introductory workshop in Dialogue Process is highly recommended, e.g. to make the large group interventions more effective. The participants can experience the difference between the discussion/debate and the relationship talk styles of communication, on the one hand, and the dialogue style of communication, on the other. The experience of being able to recognize and switch styles is a major step forward for communication performance and management.

Hartkemeyer, Martina; Hartkemeyer, Johannes and Dhority, L. Freeman (1998), *Miteinander Denken: Das Geheimnis des Dialogs*, Stuttgart: Klett-Cotta

If you prefer German, this work is a good beginning, also with some good exercises. Introduction to Dialogue workshops are quite common in the German language either in Germany or Austria.

Isaacs, William. (1999). *Dialogue and the Art of Thinking Together: A Pioneering Approach to Communicating in Business and in Life*. New York, et.al.: Currency.

Isaacs from MIT is also one of the founders of Dialogue Process and was in close collaboration with Peter Senge. This work is strong in pragmatic theory and the case of the steel company and their experience with dialogue is worth looking at as a case study.

Maroshek-Klarman, Uki (1993), *Betzavta (Together): Guide to Teaching Democracy Through Games*, Israel: Kinneret Publishing House

Maroshek-Klarman, Uki (1999), *The Educational Process in Adam Institute Workshops*, (Revised Edition), Jerusalem: Adam Institute for Democracy and Peace

These two guides for the practice of democracy and peace can be helpful for developing interesting workshops related to conflict resolution. They have collected a wealth of heuristics which can be tried out in other workshop or classroom contexts. Workshops based on the methods of Betzavta are offered in Europe regularly (ex. Munich).

Schein, Edgar H. (2003), "On Dialogue, Culture and Organizational Learning" *Reflections* Vol. 4, No. 4, pp. 27-38 (Reprinted from *Organizational Dynamics*, 1993)

Schein is normally known for his writings on corporate culture but he was also invited at MIT to participate in developing the dialogue training. He makes an interesting distinction between dialogue and the human dynamics or so-called "sensitivity" training. They are not the same which means that people with experience in human dynamics often mix it up with dialogue. (Here is also a hitch to the M. Bennet's ideas of cultural sensitivity).

Simmons, Annette (1999). *A Safe Place for Dangerous Truths: Using Dialogue to Overcome Fear & Distrust at Work*. New York, et.al.: American Management Association

Simmons is a very experienced trainer/consultant for business and other organizations and is known for her creativity in the area of working on people's defenses against dialoguing. This focus on defenses you can also find in the work of Argyris. Defenses are a good hitch to the fight/flight option in biology as well as to performance (dealing with fear and uncertainty).

The Body and Experience

Damasio, Antonio (1999), *The Feeling of What Happens: Body and Emotion in the Making of Consciousness*, San Diego, New York and London: Harvest Book Harcourt

This work is the second of the four major works Damasio has written. Its focus on body, emotion and consciousness seems to be the most relevant for the purposes of this guide. Mark Johnson also recommended to me starting with this volume. Damasio's research are basic reading for understanding embodied consciousness and cognition.

Dewey, John (1960), *On Experience, Nature and Freedom*, New York: The Library of Liberal Arts

One of Dewey's assumptions is that experience is a natural experience of the body and the nervous system in particular situations. The term "situation" becomes a major category for Dewey. Inquiry becomes the key to understanding and acting in a situation. He also maintains that any thought is by definition temporarily completed in the continuity or flow of experience. At a certain level of intensity of this completion it becomes an indication of an aesthetic experience. The chapters V, VI, VII and XII are relevant to understanding this line of reasoning. Dewey supplies a basis for understanding the nature of aesthetic experience which is becoming increasingly a topic for organizational culture and its environment.

Edelman, Gerald M. (2006), *Second Nature: Brain Science and Human Knowledge*, New Haven & London: Yale University Press

Edelman, also a Nobel Prize recipient like Bohm, represents a serious, revolutionary attempt to connect up neural evolution with the evolution of consciousness. This work is also necessary to overcome the reified dualism of subject and object. Like Johnson below, he cites the American pragmatists' idea of naturalized knowledge and understanding but he brings them up to date with the newest research from neural science. Without understanding the origins of consciousness we cannot understand what it means to practice and learn. Performance gets stuck in its abstractions. One of the most interesting statements I found was that thoughts and words can be felt. The experience of value or judging, whether on the conscious level with thoughts and words or on the tacit level without thoughts and words, acts as a limiting force on feelings, thinking and behavior; they are not things in themselves.

Innis, Robert E. (1994), *Consciousness and the Play of Signs*, Bloomington and Indianapolis: Indiana University Press

After reading chapters 4 and 5 of Mark Johnson (2007), Innis' chapter 4 on Dewey's central concepts of action, meaning and quality is a good next step.

James, William (1983, originally 1890), *The Principles of Psychology*, Cambridge, MA and London: Harvard University Press. Cambridge, MA and London: Harvard U.P.

James, William (1916) *Some Problems of Philosophy: A Beginning to an Introduction to Philosophy*, London, Bombay and Calcutta: Longmans, Green and Co. (Forgotten Books, www.forgottenbooks.org)

James three chapters on Percept and Concept are a good beginning for us beginners and are often referred to in later works on psychology and embodiment. The first edition appeared in 1911 (after James' death in 1910), when his famous novelist brother Henry, gathered together William's notes and published this last work, a work which meant as an introduction to philosophy.

Johnson, Mark (2007), *The Meaning of the Body: Aesthetics of Human Understanding*, Chicago & London: U. of Chicago Press

This work is a masterpiece. Relying on Dewey and William James as well as the latest works in neurology he develops the alternative to the traps of subjectivism and objectivism. Recognition becomes primary; analysis becomes one mode of thinking.

Strati, Antonio and Pierre Guillet de Montoux (2002), "Introduction: Organizing aesthetics," *Human Relations*, Vol. 55(7), pp. 755-766.

This article is a good introduction to aesthetics and organizations. On p. 761-762 the reader can find the connection between the aesthetic experience and the body (in one instance, "perceptive-sensory faculties and aesthetic judgement", on the next page, "sensory perception and the sensitive-aesthetic judgement activated by our bodies").

Case Studies (A form of heuristics)

Catmull, Ed (2008), "How Pixar fosters Collective Creativity", *Harvard Business Review*, September, pp. 65-72

Catmull, the CEO of Pixar, explains and describes the keys to the success of Pixar, the very successful animated film maker. This is a good example of managing artists and creativity and discussing its success, how it originated, how it has been maintained and if this success is transferable to other cultures and subcultures. Robert Bellah's idea of "expressive individualism" can be used here as well as the question of the management of the aesthetic experience and its relationship to diversity and creativity. (See comment in Charan.)

Charan, Ram (2006), "Home Depot's Blueprint for Culture and Change," *Harvard Business Review*, April, pp. 61-70.

This case is in the first person, the manager which allowed Home Depot to maintain its success in the midst of its major expansion. The previous manager and the present manager, Charan, can be compared in terms of looking for their basic assumptions. I have also found it useful to ask the students to read a few pages from Robert Bellah's *Habits of the Heart*, which is a classic analysis of American individualism. Bellah makes an important distinction between utilitarian and expressive individualism. The students can discuss whether the two styles of management represented in the before and after situation can be related to these two kinds of individualism. This more serious discussion of individualism is also one of the best recipes against the students' frequent tacit assumption of the correctness of Hofstede's universal definition of individualism.

Ghosn, Carlos (2002), "Saving the Business without Losing the Company", *Harvard Business Review*, January, pp. 37-45.

This article is also in the first person, Ghosn, who was the manager who initiated change in the Renault/Nissan merger starting in 1999. You can recognize the influence of Learning Organization in his attempt to adapt to the new identity in the merger. Of course, it is only in the first person which enables the students to practice their critical capacities.

Hall, Mildred Reed and Hall, Edward T. (1975), *The Fourth Dimension in Architecture: The Impact of Building on Behavior*. Santa Fe, New Mexico: Sunstone Press.

This is a very unique case study of the architecture of the headquarters building of the John Deere company in Moline, Illinois. In his other work Edward Hall makes a distinction between the personal space, semi-permanent space and the permanent space of culture. This research by Mildred and Edward Hall together focuses on the latter, the influence of permanent space on a company culture. They are looking for an answer as to how architecture can support a company culture and therefore support the quality of the workplace. Here is also a chance to introduce the aesthetics of organizational culture and how this can influence the well-being of the workforce and therefore their productivity. Aesthetics is also a hitch to the works of Mark Johnson, John Dewey and Hans-Georg Gadamer.

Weik, Karl E. and Sutcliffe, Kathleen M. (2003), "Hospitals as Cultures of Entrapment: A Re-analysis of the Bristol Royal Infirmary," *California Management Review*, Vol. 45, No. 2, Winter, pp. 73-84.

This work is an attempt at an analysis of the very dysfunctional, scandalous case of the Bristol Babies, a case which shocked the British population in the 1990s and early 2000. Weik and Sutcliffe, relying on a very thorough government report, applied some of the assumptions of organizational culture. Here the question of the negative aspects of fear and uncertainty in an

atmosphere of habitual manipulation of power can stimulate the students to think systemically about organizational culture and leadership.

