



Intercultural guide for the moderation of cross-border meetings

**Collective work done under the direction of
Evelyne Will-Muller and Jacques Demorgon**

**Euro-Institut
Institute for cross-border cooperation**

Rehfusplatz 11
D- 77694 Kehl

Tel: + 49 (0)7851/7407-0
Fax: +49 (0)7851/7407-33

E-Mail:
euroinstitut@euroinstitut.org
Internet:
www.euroinstitut.org

© All rights reserved

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

Contents

1. PART I : FRENCH AND GERMAN AUTHORITIES MEETING IN THE EURO-INSTITUTE

- 1.1. SECTION ONE: THE EURO-INSTITUTE AND ITS BINATIONAL MISSIONS
- 1.2. SECTION TWO: THE ADMINISTRATIVE COOPERATION AND ITS RELATION TO EDUCATION
- 1.3. SECTION THREE: THE EURO-INSTITUTE IN CONSTANT IMPROVEMENT OF COOPERATION BETWEEN PUBLIC ADMINISTRATION SERVICES

2. PART II : THE ANIMATION/MODERATION OF CROSS-BORDER MEETINGS

- 2.1. CHARACTERISTICS OF CROSS-BORDER MEETINGS
- 2.2. THE TYPE OF MEETING
- 2.3. THE ROLE OF THE FACILITATOR
- 2.4. THE TYPE OF ANIMATION
- 2.5. TECHNICAL ASPECTS OF THE MEETING
- 2.6. APPENDIX: RECALL OF SOME PRINCIPLES FOR THE ANIMATION OF (CROSS-BORDER) MEETINGS

3. PART III : THE EXPERIENCE OF INTERCULTURAL SITUATIONS

- 3.1. THE DELICATE IMPLEMENTATION OF PROJECTS
 - 3.1.1.1. CASE STUDY 1: The implementation of a proposed binational interreg III project. Difficulties of a steering cross-border committee.
 - 3.1.1.2. CASE STUDY 2: The project of a french-german symposium sponsored by the union. Discrepancies in its preparation and its pooling.
- 3.2. TRADE PROBLEMS: COMMUNICATION MANAGEMENT
 - 3.2.1.1. CASE STUDY 3: Organized or spontaneous communications during the meeting.
 - 3.2.1.2. CASE STUDY 4: Communication during a meeting : keynote speaker and participants.
 - 3.2.1.3. CASE STUDY 5: An announced meeting without real agenda.
- 3.3. ADJUSTMENT OF SHARED ACTIVITIES DURING THE EXCHANGE
 - 3.3.1.1. CASE STUDY 6: Respect or overrun of the schedule in a twinning's meeting.
 - 3.3.1.2. CASE STUDY 7: Sequence of activities or simultaneous conduct of activities during the day at the example of a french-german lunch-meeting ?
- 3.4. THE DISCREPANCIES BETWEEN ADMINISTRATIVE ORGANIZATIONS
 - 3.4.1.1. CASE STUDY 8: Occupational medicine and its different organization.
 - 3.4.1.2. CASE STUDY 9: Levels of responsibility shifted between german and french counterpart. A concrete situation of cross-border cooperation between services in the set-up of a project.

- 3.4.1.3. CASE STUDY 10: Reality or virtuality of a new french presidency in a bi-national organization.

4. PART IV : UNDERSTANDING AND PRACTICE OF INTERCULTURAL EXCHANGE

- 4.1. SECTION 1 : THE INTERCULTURAL SPEAKER, HIS THREE AWARENESSES AND PRACTICES
4.2. SECTION 2 : NATIONAL CULTURES AND HUMAN ADAPTATIONS WITHIN TEN INTERCULTURAL SITUATIONS
4.3. SECTION 3 : GENERALITY OF "INTERCULTURAL WORK"

5. PART V : FURTHER INFORMATION: ADAPTATION, HISTORY AND COMPLEXITY OF GERMAN AND FRENCH CULTURE

- 5.1. SECTION 1 : VARIOUS ADAPTATIONS, HISTORIES AND CULTURES OF COMMUNICATION
5.2. SECTION 2 : FRANCO-GERMAN INTERCULTURAL COMPLEXITY THROUGH SOME THEMES
5.3. CONCLUSION

6. BIBLIOGRAPHY

- 6.1. GENERAL WORKS ON INTERCULTURAL
6.2. FRANCO-GERMAN RELATIONS
6.3. INTERCULTURAL COMMUNICATION
6.4. INTERCULTURAL TRAINING
6.5. INTERCULTURAL MANAGEMENT
6.6. MEETINGS MANAGEMENT
6.7. WEBOGRAPHY

Direction and coordination of the publication : Evelyne Will-Muller

Scientific advice :

Jacques Demorgon, Marie-Nelly Carpentier

Introduction : Evelyne Will-Muller and Prof. Dr. Ewald Eisenberg

Part 1 : Redaction :Evelyne Will-Muller

Part 2 : Redaction: Anne Dussap-Köhler and Evelyne Will-Muller

Part 3 : Formatting – overall logic and interpretation of inter-cultural situations :

Jacques Demorgon, Marie-Nelly Carpentier, Anne Dussap-Köhler

For these parts 2 and 3 have also contributed to the proposals, research, writing situations, an ad hoc or more followed way :

Anne Bilger, Bénédicte Chêne, Prof. Dr. Ewald Eisenberg, Monika Henningsen, Jacques Hering, Anne – Marie Jarry, Florence Kanngiesser, Norbert Roth, Franz Thedieck, Pia Kipp, Régis Palucci, Roland Stein, Gaby Rolland, Evelyne Will-Muller

Parts 4 and 5 : Conception and redaction : Jacques Demorgon, Marie-Nelly Carpentier

Editorial coordination : Anne Dussap-Köhler

Formatting :

Patricia Fénelon, Christine Schwarz, Martin Villinger,

Translation from French into German : Birte Wassenberg (parts 1, 2, 4 et 5), Prof. Dr Ewald Eisenberg (part 3)

Our thanks to everyone who sent us information and helped make this book, particularly through their interest in the subject and encouragement.

The editor's preface

The collection "Europa Forum" is a joint initiative of the founding Europa Forum and St. Paul's editions in Luxembourg. It is dedicated to the Greater Region SarLorLux / Rhineland-Palatinate / Wallonia, cross-border cooperation, in general, as well as issues of European reach.

To date, two books were published, firstly, the proceedings of the conference "Demographic changes and their impact on different parts of the Greater Region" and, secondly, the results of an extensive research project on cross-border practices of people living in border areas inside of the Greater Region.

The existing guide about animation of cross-border meetings, developed by the Euro-Institut of Kehl in collaboration with Jacques Demorgon, is the third in a collection that can already boast a growing success.

This publication is highly symbolic for us in that it responds to a request of an institution operating outside of the space SarLorLux, but in a field close to ours. If we chose, together with St. Paul Editions, to publish this book in Luxembourg, knowing that the issue being studied is primarily (but not exclusively) addressing a French-German public, is that this project demonstrates our desire to "build bridges", not only within the Greater Region, but also between other European border regions.

This guide is the result of long and fruitful collaborations initiated, accompanied, coordinated by the teams of the Euro-Institute. It shows the great complexity - legal and technical, of course, but also social and cultural – of a problem that is particularly dear to us, namely cross-border cooperation. It is clear that in this area, nothing is simple, nothing goes alone, nothing is guaranteed once and for all. On the other hand, a climate of goodwill, a pleasant atmosphere, a working environment characterized by openness, transparency, professionalism can accelerate things considerably. We hope that this publication contributes to the convenience of those who do not hesitate to cross their borders, political as well as mental, for dialogue and cooperation with their neighbors, whether of nationality, culture or speech French or German.

Claude GENGLER
Director-general
Forum EUROPA

Introduction

It is in this context of Franco - German cooperation within government practiced in the Euro-Institute that the idea of producing a guide for conducting cross-border meetings upraised. The purpose of this project is to have a tool that is both pragmatic enough to serve as support for facilitators, trainers and casual sufficiently substantiated to allow deeper scientific borders of any actor ever experienced.

This manual is the product made of an interactive approach initiated several years ago under the direction of the Euro-Institute.

Following training in intercultural communication led by Jacques Demorgon and performed at the Euro-Institute, a group of French and German practitioners, primarily administrative, involved in cross-border cooperation has been meeting regularly, led by the Euro-Institute and benefiting from the advice of Jacques Demorgon.

The group's objective was first to produce a "KIT", an evolving tool, focused on facilitating cross-border meetings. The group has evolved in this work during the sessions, by setting its method of working in an exigent development. The current result is a step that is not the last. We are indeed aware of the incompleteness of such intercultural work against the requirements that we set. Yet after several years of work, we decided to bring elements of response to a step in progress, current response at time T, in a constantly changing work.

The group has oscillated between two constraints he has attempted to harmonize:

- Training in intercultural communication without falling into error or simplifications in reducing thoughts.
- Produce a useful tool for practitioners by providing assistance face the difficulties encountered or observed in the conduct of meetings, without falling in the search for easy solutions.

The reader will find in this manual four major axes:

- An illustration of intercultural work applied to the field of French and German governments in meeting at the Euro-Institut.
- A section on methodological and practical advice on facilitating cross-border meetings formulated from the experience of members of the Working Group.
- Typical inter-cultural situations that are the subject of a theoretical analysis.
- A theoretical deeper from the current state of scientific research, parts written by Jacques Demorgon and Marie-Nelly Carpentier.

What are the objectives of this guide?

To stimulate interest and encourage the questioning for understanding the cultural dimensions at work in the Franco-German cross-border cooperation.

This is a solicitation to become aware of the various components of his own culture, whether historical, societal, educational, religious. It is also to encourage developing an attitude of questioning and seeking information to address the culture of others, with a more open and informed look.

Solicitation to enter in a process of intercultural training

We left both experiences of practitioners in a situation of leaders of cross-border meetings but also of scientific work on the genesis of German and French cultures and their actual meaning. Our belief is that a thorough job on the intercultural is required. We would encourage the reader to deepen his knowledge in this area, to strengthen its know - how and know - be the inevitable cognitive and emotional impact of people in situation of meeting and cooperation.

Being a practical help for occasional animators in the conduct of meetings

The cross-border meetings are often decisive steps in project management. They highlight the asymmetries of powers between the various administrative services and issues related to the practice of different languages.

They are place of emergence of a new form of communication often multilingual.

Methodologies at work in the preparation, facilitation and writing minutes of meetings has played in the cross-border context a much larger role than in a purely national context.

The facilitator was entrusted with a key-function based on multiple skills that he constantly must learn to manage simultaneously the complexity of systems in confrontation, group dynamics and get an outcome that is validated by the participants.

This "guide" should provide effective assistance in this work of "man band" often difficult and exciting.

A manual with pedagogical purpose

Beyond a personal consultation, this guide can be a support manual for use during training for meetings facilitation and management of cross-border projects. It may be used judiciously as part of networking in working groups or seminars that the Euro-Institute organizes, but it will also be useful to any cross-border player of in questioning.

This "guide" is not a treaty that would claim to be exhaustive. He starts with observations, experiences of practitioners in the field, typical of intercultural situations. It offers possible interpretations for the reader or instructor to initiate a process of reflection and deepening to a more effective communication and cooperation. It's not a code to follow, but this guide should invite the reader to questioning the background.

Acknowledgments

We first sent our warmest thanks to Jacques Demorgon and Marie-Nelly Carpentier who were very helpful and encouraged. Without them, this book would never have emerged. Trainings that Jacques Demorgon taught us, and the thorough reading of his works, and finally and above all his intellectual stimulation, constructive criticism, the confidence he has given us have made this guide to see the day in our requirement between applied dimension and scientific reference.

We are especially grateful to him for to be committed and consistent with requirements in this work and that he himself had written with Marie-Nelly Carpentier whole sections of this guide.

The working group has evolved over the years. Some members have formed a "marrow" and participated more actively in the work, others have joined us, that all, regardless of the importance of their work, here are gratefully acknowledged for their contribution to the preparation of this work.

Evelyne Will-Muller

Prof. Dr. Ewald Eisenberg

1. Part I : French and German authorities meeting

in the Euro-Institute

1.1. Section one: The Euro-Institute and its binational missions

1.1.1. A shared management of cross-border inter-administrative projects and time of meetings

The Euro-Institute, a Franco-German organization for training and consultancy in cross-border cooperation is in the context of a being built Europe with its real progress but also its unsolved problems.

Established in 1993, first as a "European Economic Interest Grouping" (EEIG) and then transformed into "Local Grouping of Cross-Border Cooperation" (LGCC), pursuant to the Karlsruhe Agreement, the Euro-Institute has strengthened its vocation and mission: to foster cooperation between French and German governments on the basis of training and consulting. The Karlsruhe agreement signed in 1996 between the French Republic, Federal Republic of Germany, the Grand Duchy of Luxembourg and the Helvetic Confederation, allows with the creation of specific legal instruments to structure cross-border cooperation.

The structure of the Euro-Institute, binational voluntary, aims to promote both a more efficient work and a deep understanding between services that respond to neighboring missions but who know an organization, a division of powers, at work logics, decision processes, working methods, often very different. Actors engaged in cross-border work have sometimes just a limited consciousness on the importance of these aspects.

The Euro-Institute has developed during its thirteen years history, a real engineering training for departments located throughout the Upper Rhine Region. Technical and cultural differences between German and French services only are beginning to be increasingly well known. However, the actors being trained themselves constantly changing, functional or geographical, advocacy and training work must be constantly reconsidered and renewed.

The Euro-Institute itself has a particularity, an originality in legal terms. Indeed, it has been the first Local Group of Cross-border Cooperation with headquarters in Baden-Wuerttemberg (which required a decree in Conseil d'Etat), he had to develop tools, innovative budgeting and accounting instruments, with also new procedures.

The Euro Institute is an unique key player : it is the only training organization located at a border, fully binational and specialized in cross-border cooperation. Therefore, it has acquired an entirely new experience in training designed as an accompaniment of institutional relationships between governments or semi-public administrations. It also develops training in intercultural management of cross-border projects.

The training programs are related to the implementation of public policies at work in the border areas, such as police and judicial cooperation, safety, public health, etc.. He also developed a comparative approach to cultures up to their in-depth knowledge and to their regulation in concrete work situations.

It is understood that in such a context the preparation, conduct and facilitation of cross-border inter-departmental meetings, bi- or trinationals are fundamental and are subject to a thorough job. Indeed, in the Upper Rhine cross-border context, we, again, have taken into account and include important issues, sometimes opposing, during the organization, facilitation and monitoring of cross-border meetings involving very different actors.

The Euro-Institute has indeed the ambition to be at the intersection of professional practice and more scientific work. This takes into account the most recent works including those of an expert on franco-german intercultural, the sociologist Jacques Demorgon.

It is from this fact that a Franco-German working-group was established, under the direction of the Euro-Institute, with scientific adjusted support.

This is the uniqueness of the Euro-Institute which enabled over the years to be a specific place for meetings and mediation between governments with asymmetrical skills, whether state, local, public or semi-public services for the recognition specificities of each structure, mutual listening, understanding "the system intelligence of the other." This in-depth understanding necessarily involves taking into account the asymmetry of powers between the services.

1.1.2. The binational and inter-service groups meeting in the Euro-Institute and their specificities

1.1.2.1. *The main features*

Among the specificity of the Euro-Institute which is expressed in training design that he achieves, note the formation and facilitation of working groups comprising binational or trinational experts and decision makers from varied governments or semi-public administrations. This cooperation between french, german or swiss services has identical characteristics: shared goals, a willingness to cooperate better across borders, a willingness to share professional practice, a desire to know and understand the impact of the transposition Community directives or texts for the cooperation into national law, the interest of promoting the transfer of know-how and exchange on "best practices".

1.1.2.2. *The language issue*

It is commonplace to assert that ignorance of the language of the other is real. While the competencies in oral and written language of the neighbor exist in a number of speakers, they do not mostly a deep understanding and an expression sufficiently accurate in LSP. It is not used a professional translation so systematic as a matter of cost. Very often, the use of a translation done by an artisan group members or by the facilitator himself, can lead to misunderstandings. It is not enough to understand and speak the language of the other to be able to translate accurately. To this linguistic misunderstanding is the difficulty with the fact that many terms, concepts, functions have no equivalent in the language of the other. This is the case with the examining magistrate, typically French design, or the notion of "Vermögensabschöpfung", sometimes incorrectly translated as "money laundering" and must be, without an exact equivalent, approached by a circumlocution such as "recovery of proceeds of crime."

It is therefore useful if not essential to go through a function of "traductore" of a "runner", a role that Euro-Institute plays in working groups it establishes for the preparation of seminars with the goal to transcribe the concepts, specific reference in the field of the other. This work goes well beyond translation, it is well to explain the concepts taking into account the referents of the receiver. This first appearance of a deep understanding of the specific culture of the other should not be minimized.

1.1.2.3. Differences in administrative organizations; differences in the distributions of skills and concepts of business

These questions have become commonplace for actors of cross-border cooperation but once you enter the reality of public services, we measure the complexity. This asymmetry is found indeed even within a large public policy. Take as example the theme of public health:

We must in all cases to ensure good and differentiate what are the relevant fields. On the French side, it's about issues of data transmission in case of infectious diseases, the State services, Regional Directorate of Health and Social Affairs (DRASS), are directly involved but also the social directions of Departments. On the German side, it is important to analyze the role of the Ministry of Health, Social Affairs in the government of the Länder, Regierungspräsidien and Kreise.

The watchdog function is always activated, because, whether the French side with decentralization measures or the German side with the administrative reform in Baden-Württemberg in force since 1.1.2005, the changes are frequent.

The classic opposition in intercultural communication between specialists and generalists is illustrated in occupational medicine. French Occupational medicine specialists have rather general functions, while the German occupational medicine specialists are organized by specialty and professional sectors. The intercultural situation No. 8 in Part 3 illustrates this aspect.

1.1.2.4. The issue of time management

Administrative services are often subject to the urgency of the intervention or the priorities set by the guidelines whether local, regional or national. In contrast, the time of the cooperation for the long term is long, while the intervention in services is one-off, often brief, under the seal of the emergency. Adding to the difficulty here is the mobility of policy makers, especially the French side. Cooperation is built on a relationship of trust placed in time. We found that each change of a state representative (Director of decentralized service for example) is a destabilizing factor, may be limited in time for cross-border group. That's why several working groups have slowed or even stopped their activity for such reason. Knowledge of the environment by the newcomer is uneven and it takes a lot of conviction and humility to accept this situation. The group must find a new dynamic and, again, the role of the facilitator is crucial.

As an illustration, we present in the second section, two representative examples of cooperation between very different administrations to which the training is located in the accompanying institutional relations.

1.2. Section 2 : The administrative cooperation and its relation to education

1.2.1. The training cycle between police and judicial authorities

The cycle is significant for the work conducted by the Euro-Institute under the engineering method of cross-border training he developed and which is described below:

1.2.1.1 Awareness of common ground and differences

The general characteristics have been previously described but in this case there are in addition specific aspects: improving the fight against organized crime in areas such as drug trafficking, pimping and prostitution as well as understanding the brakes in the establishment of cooperation, eg in the context of mutual legal assistance requests.

Existing cooperation, with high quality, should not ignore the differences between the police and judicial services in both countries:

- organizations and missions of the police and judiciary services are different (a police and a National Gendarmerie in France, a Landespolizei in Germany),
- competencies are differently distributed among prosecutorial authorities and police authorities,
- law concepts and criminal procedure codes are not identical,
- languages and words covering other realities are often the source of misunderstandings
- history generated sensitivities, different perceptions on certain issues following the actors. The concept of itinerant delinquency, for example, should not the German side refers to groups of not settled people with risk of being suspected side of the German partners to stigmatize ethnic minorities

1.2.1.2 Principles for action

Topics as diverse as the purposes of sections 39, 40 and 41 of the implementing Convention of Schengen, shifting delinquency, the fight against financial crime are subject to bi-national and inter-service internships designed as a coaching institutional and political relationship. These actions are complementary formations realized by the structures of each country (eg Akademie der Polizei in Freiburg, training and police recruitment centers in Metz, etc..).

They always find their origin in a needs analysis performed at the level of operational services. Their main originality lies in their interservice and binational specificity. The Euro Institute is currently still the only place with these qualities.

1.2.1.2.1 The creation of a steering committee

To design its training in respect of different actors, a steering committee was established in 1999 consisting of members selected by their services.

Are represented:

- Ministries of Interior and Justice of Baden-Wuerttemberg (under the competence of the Länder in policing and justice),

- the regional department for recruitment and training of police in Metz, the inter regional department of Judicial Police and the Departmental head quarter for public Security in Bas Rhin.
- Gendarmerie Legion in Alsace,
- the prosecutor in Strasbourg and the French magistrate in charge of continuing education at the Court of Appeal of Colmar
- Centre of police and border service cooperation in Kehl which provides recognized expertise by his knowledge of the specific context of cross-border situations and operational issues.

Members of the steering group provide a consistent interface between their services and the Euro-Institute as well on the training design, on the dissemination of information and participants research in their services.

1.2.1.2.2 An engineering method of specific training set up by the Euro-Institute

The Euro-Institute has developed a working method recognized by all partners:

- ➔ The Euro-Institute presides over the entire device and ensures the accountability of the organization's overall training and its general animation.
- ➔ The themes are decided by common agreement by the members from the be-care records in operational services.
- ➔ The objectives, content, selection of speakers, teaching methods used (case studies, lectures, debates ...), the length of training, the type of relevant public, financial management are being a joint effort by all group members. Documents are produced in both languages and are validated by the steering committee.
- ➔ The objectives are complementary to the training facilities and professional exchanges that exist within the different authorities and are expressed as follows:
 - train personnel in mutual practical and thematic knowledge French and German criminal proceedings
 - facilitate the bilateral and inter-service operation both side of the border,
 - promote professional exchanges and direct meetings between the French and German at a neutral site.

At the pedagogical level, the emphasis is constantly placed on the alternation between comparative presentations of legislative procedures in place and working in subgroups based on real case studies (questions and research of operational solutions).

1.2.1.3 The dynamics of formation, its main results

The following positive factors - whatever the topic of the seminar - are highlighted by scores of:

- French and German participants were unanimous in the awareness of differences between the two countries, legal frameworks, regulations, texts interpretation, concepts, procedures and working methods etc.
- each actor recognizes the need to get out of its own national reference fields, to recognize and accept the differences between the services of both countries, what allow a more effective cooperation and faster interventions, for example through international or cross-border mutual assistance.

The teaching approach adopted for each seminar is appreciated: it alternates the procedures presentation and legislative frameworks on a given theme and work in small groups. These sub-bi-national groups are dedicated to the analysis of one or several concrete case studies related to the theme discussed. Each time, the emphasis, the analysis of encountered difficulties and the common search for solutions must be treated by the participants.

All the participants stressed the importance of joint training for police, gendarmerie and the justice of both sides of the Rhine, the frank exchange but also direct contacts which follow the courses. This training both interservices and French-German is still single.

1.2.1.4 The importance of professional entertainment provided by third

These meetings between different administrations are only possible because the Euro-Institute professionally provides this function of applied intercultural mediation. Magistrates and Police present within the same country cultural differences: we can hypothesize that a magistrate does not necessarily follow a training course organized by the police. But the fact that training is proposed and moderated by an external and neutral service encourages exceed the compartmentalization of administrative services.

In these formations that can appear technical for the uninitiated, the facilitator - not content specialist - must be able to decode real-time current dynamics, oppositions between unity and diversity, closing and opening, territorial designs, different communication patterns, to anticipate shocks and misunderstandings can be generated (see section 4).

This catalyst, interface, monitoring role must be exercised within the constraints of each other, in listening, analysis and synthesis skills with a constant search for consensus in a dynamic progression.

1.2.2 "Health and safety across the border", facilitated cooperation

This example of cooperation is also significant for the work of the Euro-Institute. These exchanges take place over time as they have existed since 1994, the engineering methodology of training used is comparable to that previously described in the example of cooperation between the police, justice and gendarmerie services. In this case, the steering group has also appointed a more technical sub-group depending on the different topics covered and depending on the specialties, charged with participating in the design on the background of the addressed topics.

The following development will complement the previous presentation by focusing on two new areas:

1.2.2.1 Binational administrative specificities : the difficult identification of the actors with the search for counterpart

This step is fundamental to any cross-border approach. It presents the first-tee difficulties encountered at the beginning of any cooperation.

If we take the example of body control with labor inspection in France, they are the Regional Departement of Labour, Employment and Vocational Training, decentralized service of the State, represented at regional and departmental level. In Baden-Württemberg, until 31.12.2004, they were organized in Gewerbeaufsichtsämter, relatively autonomous entities. With the reform of the state, control functions are attached at the community level, city or Kreis, in a much larger set. The departments in charge of prevention are also very different: Caisse Régionale d'Assurance Maladie in France and Berufsgenossenschaften in Germany, professional organizations by branches with larger structures than the Land.

We understand through these examples we can not answer in a simplified way to the recurring question in cross-border cooperation "which is my counterpart? ". In most cooperation conducted by the Euro-Institute, the answer to the question of the counterpart can vary by several persons concerned to the topic with the lack of comparable partner.

The participants will be important to realize that cooperation is possible and rewarding even without "counterpart".

1.2.2.2 The type of training

The answers offered by the Euro-Institute for all these characteristics are expressed through various forms of action:

a. Courses, conferences type "information"

They focus on a descriptive presentation of the various administrative organizations such as labor inspection systems in France and Germany, occupational medicine in France and Baden-Wuerttemberg, missions, organization, regulatory framework etc.

b. Bi-national thematic seminars

The emphasis here is on a comparative thematic approach, to topics such as regulation on construction sites with the transposition of European directives in each country, labor law and social law, industrial accidents, contact with cancer-causing chemicals or explosives, temporary work and occupational medicine.

c. Working groups focusing on the development of a genuine specific cross-border methodology

This is the most sophisticated form of cooperation and the development of a real training / action. The group's work has indeed experienced a change, passing to a new level of cooperation. After phases of mutual information and cross-training, the group has engaged in substantive work on a comparative analysis of risk assessment in companies in France and Germany.

The objective that has set the group was to develop a comparative approach of methods in analysis and risk management in such enterprises in France and Baden-Wuerttemberg. Selected companies will concern the ba-fund (carpentry) and metallurgy.

The binational groups are made up of both prevention engineers and inspectors in charge of controlling who developed a method of intervention in risk analysis involving business leaders from both countries.

A comparison of national regulations with regard to European directives, tools used, issues of staff participation, the formalization of the results, the sustainability of action plans in place within the company, are all of which lie at the heart of the work done by both French and German occupations. The entire process and its results will be a symposium with the participation of both the services listed (inspection services and occupational health, safety organizations, social partners) that the company representatives.

Is reached in the example described above an elaborate form of intercultural and inter institutional work.

Needless to say, to achieve these results, numerous meetings were necessary. The preparation, coordination and monitoring of these meetings have been instrumental in the passage from idea to complete the project.

We deliberately limited to the presentation of these two cases because they are significant and sufficiently advanced, but many other examples of cooperation that both developed here - the police and judicial cooperation, safety and occupational medicine in rural border - could be presented to illustrate the work of the Euro-Institute. For lack of space, we will only appoint other fields without elaboration:

- cooperation in public health with topics directly accessible to the public such as the transmission of information on infectious diseases, tuberculosis and sexually transmitted diseases or risk of an influenza pandemic of avian origin.
- comparison of approaches to development work in France, Germany and Switzerland. In these examples, the search for the counterpart, the asymmetry of skills, different understandings of "concepts" are at the heart of work.

All these experiments, formalized and enriched over the years have developed a real cross-border engineering training specific to the Euro-Institute, that other regions envy.

1.3 Section III : Euro-Institute, in the constant improvement of cooperation between public utilities

The history of Euro-Institute, this is primarily the story of a series of significant advances in the franco-german administrative cooperation, of Research of solutions, successes. Makers involved in these initiatives, experts or stakeholders and participants to seminars, workshops and symposia, recognize and appreciate the results, which have a positive impact on their actions. It is important for the author to highlight these successes but also the complexity of realizing it because it is innovative approaches and fundamental changes that affect individuals involved in this cooperation.

Professionalism in cross-border cooperation in the public sector, which was built during these last twelve years, identified intercultural skills necessary for cooperation in the Upper Rhine and defined training strategies tailored to the needs of actors. The appropriation of intercultural competences now appears, indeed, as one of the cornerstones of European integration and cross-border culture in public services can only be done by a deep understanding of the cultures involved.

The intercultural dimension takes an important place in any transnational cooperation and should be treated and dealt with explicitly parallel to the central object of joint work. The knowledge, skills and attitudes needed to be working together, identified by the Euro-Institute as being characteristic of cross-border cooperation constitute transverse intercultural skills, which are necessary for the functioning of cross-border cooperation. That's why, this guide devotes them a special place.

Typical cross-cultural situations, as we noted in Part 3 of this guide, illustrate that.

We have voluntarily noticed and commented critical situations in order to bring the reader to reflection and highlight so applied theoretical elements, which are not always easy to integrate. Some readers may be bothered by a feeling of difficulty or aspects of them appear cartoonish. We took the option of retaining situations with a variety of problems. The reader will certainly recognize familiar elements in similar situations, but we also wanted to show possible solutions.

The results presented were made possible by the convergence of two-lated inseparable aspects:

- the requirement of professionalism in conducting meetings and the second part of the guide will describe the elements,
- a thorough work on the intercultural dimension applied to governments.

It is only under this condition that we will move from political intention declarations to genuine cooperation of administrations with significant advances.

This work is not completed. We are in a process of continuous improvement that needs to continue in the coming years.

2. Part II: The animation/moderation of cross-border meetings

Introduction

This is the operational part of this guide. It is the result of work done by different actors of cross-border cooperation in the Upper Rhine region who participated for several years in workshops led by the Euro-Institute.

The starting point is clear: in all our organizations, meetings have a special place and importance. In the cross-border context, it is also true. The meetings are frequent, participants have high expectations and it is clear that these meetings are not always as effective as might be desired participants and facilitators. This part of the manual will interest both the facilitator and meeting participants who can by their constructive attitude facilitate the advance and operation of meetings.

It is obvious that the facilitator of cross-border meetings must master the general techniques of conducting meetings, but must also be capable of decoding specific items to intercultural context. All the work we produced based between these tensions. We had to make choices especially for space considerations.

So we voluntarily took the option to focus on operational inputs. Some sections contain recommendations to conducting meetings in general. They can appear as evident or incomplete to some readers, but they may also constitute an effective help for the reader whose the animation of meetings is not familiar.

Moreover, the reader accustomed to conduct meetings in a purely national framework will find an interest in reading the specificities of cross-border meetings that he will deepen reading the following sections. In the presentation, we wanted to reflect the complexity of the problem.

The difficulty of editors is indeed located between two extremes: a general approach to the conduct of meetings expected by any new player to the situation of running meetings and the need to take account of intercultural communication.

The cross-border meetings have culturally specificities, which we are talking in different parts of this manual (skills, systems, asymmetries, different logic at work ...), but they also respond to general rules specific to all meetings.

So we constantly oscillated between these two extremes.

We were unable to treat or improve all aspects to consider in conducting meetings, but we have been anxious to give an overview of issues that arise in a concrete and refer the required reader to the existing extensive literature in fields of management and intercultural.

The more theoretical dimension of interculturality applied to concrete situations in the context of Franco-German cross-border cooperation is developed in Parts 3, 4 and 5 of this guide. Indeed, only an analysis of cultural singularities to reconcile (see Parts 4 and 5), provides the keys to a deep understanding of the intercultural situation to lead to better meeting and partnership. Without providing a recipe, this part offers a number of useful tips. Part 4 (First Section) will present the intercultural speaker in the binational group.

You will also find in this part, throughout the text, sidebars "reminder" which include the tips compiled by practitioners as well as Annex, a reminder of some principles of meetings animation.

2.1 Specific aspects of cross-border meetings

2.1.1 The language issue

1, 2 or 3 languages

The first difficulty of the cross-border meeting is working in two languages (or more) ; of this exercise follows the communication or lack of communication between partners, the perceptive comprehension (or not), the specificities of others and, finally, the smooth running of the project. But language is often only the visible part of deeper shifts between different realities, between administrative services, between allocations of tasks and different responsibilities, between different styles of decision making, communication styles, etc. The systematic use of the translation is not always a quick fix, it will often look beyond the deep meaning of the terms used and explain the reality they cover.

Working in two languages, for those who do not speak both languages, requires much patience and trust in yourself and the other ; for those who have a good knowledge of the other language, a skill close to bilingualism is necessary to be able to think in two languages. Finally, we note that sometimes the language is becoming a strategic issue innocently used to maintain the exchange in a communicational more comfortable way or used as a weapon to destabilize the other.

One of the main features of the cross-border meeting is the need to better organize the communication between players in different languages. It is the facilitator to ensure that misunderstandings do not become an obstacle to the smooth running of the meeting. The role of the facilitator can be expressed through these few principles :

- Addressing the beginning of the session the question of linguistic communication. What are the skills of the participants? Active or passive understanding? Ability of expression? Ensure that these skills are sufficient as soon as one uses a more technical language. Clearly indicate how the communication is organized. Ensure that the keywords are spelled out and get a common understanding of terms.
- Ensure that participants remain in an explicit mode of communication without common references (avoid acronyms, abbreviations, insinuation, etc.).

This seems so obvious that he may appear unnecessary to recall ; yet in practice, these principles are difficult to implement because they require the ability of the facilitator distancing in relation to content of exchange.

Do not underestimate the time needed for good communication in a multilingual context (process of clarifying the terminology used, need reformulation by adapting the translation to the specific context of the other culture, etc.). Beyond the necessary linguistic understanding, this time allows to develop communication strategies by identifying the shared referents and the necessary explicit, the possible use of other forms of communication such as drawings.

2.1.2 Participants: their function and the issue of delegation

1-2-3 participants or more ?

In many meetings, the organizers and participants are amazed by both the number of participants from the other country and by the heterogeneity of their origins. "Who is my counterpart?" Everyone

inevitably asks. The presence of 1, 2 or 3 people may necessary appear to represent similiary missions and fields.

This heterogeneity often hides an asymmetry in the organization of administrative french and german services (part 1, to overcome difficulties, part 3, case study 8), which itself can hamper cooperation if the functions, roles and responsibilities of each other are not known. Often the speaker assimilates the knowledge of its social or professional bachground to that of the other countries partner (Part 1.2.2.1 of the quest counterpart). The first incomprehension or misunderstandings sometimes arise at this stage.

But most differences are much more tenuous, as shown in cross-cultural situations in Part 3, and are often taken as a difference of views, even as a strategy to weaken the partner. Where, in monocultural context, the dispute is mitigated through the use of common references, in an intercultural context, it is fueled by reactions of withdrawal on own cultural practices that exacerbate the divergence of prospects (eg. Part 3 case study 7).

Another question must be in mind of the facilitator and participants. It concerns the delegation that the participant have and his decision-making authority. Sometimes we have noted an astonishment among some German participants face the reaction of their French counterparts in a meeting, who can not proceed further without first consulting their superiors or must wait for the decision or vote of the local authority they represent.

The cross-border meeting brings together different structures in their hierarchical and decision-making organization ; the goal is not to reduce these differences in the name of cooperation - which would be useless - but it is important that the participants or the facilitator be aware of that. All must be able to explain the peculiarities of each, whether structural or cultural, to find, in each case, suitable solutions for promoting mutual understanding and tolerance: this attitude will allow players to find possible bridges between services to move from idea to action.

2.1.3 The asymmetry of skills: Implications for the representation in meeting

It is a commonplace to recall that the political-administrative organization of France and the Federal Republic are very different. The meeting will clearly highlight that. As we mentioned above and in the section devoted to the presentation of the special nature of the Euro-Institute, the exclusive or shared competence between state and local authorities will have immediate incidences on the number of participants, on the skills represented in the meeting and their decision-making power. We should draw the attention of the newcomer in cooperation to these key points.

2.1.4 The issue of preparation for the meeting :

In ideal conditions, the general framework of the meeting (agenda, time frame, participants, communication methods, content and objectives) is decided jointly by the two leaders of the parties involved. The facilitator, as a cultural mediator, may have to help makers of the meeting to formulate goals that are consistent with the needs of the different parties involved and therefore the cross-border dimension.

2.1.4.1 The agenda

The agenda is a very important document and for which the function and the expectation of users are not the same. Who was even not frightened by the number of points contained therein? This is to be linked with the role at the meeting (see below). If the meeting is designed as a place of decisions that have been prepared upstream, the presence of a large number of points is not a problem for participants. If on the other hand, the meeting must be an open forum, care must be taken not to include too many.

Comply or not the planned agenda?

A meeting agenda is generally regarded by the Germans as to be respected. It was thought previously, provided to all, and therefore constitutes a form of contract with the group. The French seem to have in this respect less scruples and do not hesitate to add in early trading one point that "the news imposes" or modify the general arrangement because of "certain circumstances". This difference in perception creates misunderstandings or strong reactions because what some call the order will be perceived as stiffness and what others call "flexibility", "adaptability" is experienced as a lack rigor, too much improvisation, a disturbing lack of seriousness.

2.1.4.2 The choice of location

This issue can sometimes be purely practical (availability of a room) but can also take a symbolic value. One possibility is to convene the meeting in place of the invitation and ask for the following meetings an alternation. Some often prefer a neutral place unloaded of symbolic representation. Again here there is no standard answer, it will be important to adapt to different factors that vary over time and in different situations.

2.1.4.3 Preparatory documents

This is to link with the different role accorded to the written and oral.

On this point, habits or cultures vary whether the design of the paper document and its use. Some like to come in meeting having prepared: for them the meeting should lead to a effective breakthrough of the teamwork ("ergebnisorientiert"). The preparatory document, or "Arbeitspapier," is there as a support, as a "document martyr" in order to be corrected, amended, supplemented. This approach, if accepted, is very effective.

However, it requires a word of explanation for participants who are not familiar with this way of working. We were able to repeatedly observe the astonishment even a negative reaction of participants who are not accustomed to these methods. They may feel that the decision is made prior to the meeting and that their interlocutors want to impose their project.

Conversely participants who come just with their ideas may confuse participants who are not aware of these differences.

Important !

- Prefer etabling documents in both languages.
- Send the documents well in advance.

2.1.4.4 The eventual choice of participants

The choice of participants is critical to the success of the meeting because they are major players in the cross-border project. All they must be potentially capable of working in a multicultural environment and be partners more or less "counterparts", able to adapt to a system different from theirs. The choice of participants is generally not (only in) the remit of the facilitator. However, in his capacity as mediator, he can provide advice on determining the list of people to invite.

2.2 Types of meetings

It should be noted here that the term "meeting" is a generic term that can cover very different situations with variables constraints and missions that, in the case of cross-border meetings, have an impact on the actual possibilities of mediation between cultures. We distinguish institutional meetings subject to strict rules of representation performing a politic function, business meetings or project tracking, where the framework can be adapted for the needs of the cooperation. These parameters are obviously affect the preparation, conduct and monitoring of the meeting.

2.2.1 Les réunions institutionnelles

The meeting often brings together institutional leaders or hierarchical representatives of concerned authorities. They are elected, serve in law or are mandated and officially represent their local authorities, their organizations, their institution. This type of meeting has its own rules, often depending on the relevant legal forms. Protocol issues may take a prominent place and the facilitator will sometimes have to find ways to combine different protocol rules.

2.2.2 The working meetings

Working meetings are mostly at an operational level. They have different objectives. They often prepare institutional meetings. Their framework is sometimes more informal.

The meeting should enable the meeting of several services from different cultures around one or more common goals. The facilitator must ensure that the objectives of the meeting are clearly expressed and reflected in the agenda. Recall that the meeting should also help build a foundation of shared references for joint work (mutual knowledge of systems, definitions of goals and modes of action and support).

At the risk of repeating ourselves, given the number of parameters that differ from one partner to another in relation to a given problem (language and communication, administrative and political systems, organization of skills, levels of responsibility, work cultures and management structures, decision processes, etc..), the meeting must devote sufficient time to explore and clarify differences from one country to another, creating an area of knowledge and mutual trust. The success of the meeting or the project is based on the real spirit of cooperation based on reciprocity, on openness and adaptability (see also Section 4).

2.2.3 The meetings of project monitoring

They are often close to the previous type but are more operational: they must allow to set the terms of the joint action. They are a tool in the management of the concerned project, they must allow the progress and the coordination of the project.

These meetings are where different principles must be articulated, especially adjusted when difficulties in implementation of the general guidelines established for the project appear. They must create the necessary space for the exchange between partners to readjust the approach and develop joint solutions.

2.2.4 The meetings held as trading place

If the term "meeting" covers variable situations and functions, the representation of what is and what should be a meeting, is strongly culturally marked.

We notice that tendentially for French people, the meeting is first seen as a place for discussion. It is situated in a context of exchange (see Section 4.2.1): she gets to better know the partners, to understand their perspective and to reach a shared understanding of the situation. The various viewpoints must be expressed to prepare the future decision-making. Also the minutes have sometimes to reflect all exchanges. In other situations, it must be very concise. We again see that adaptation must be at work.

2.2.5 The meetings focused on the result, "ergebnisorientiert"

For Germans, a meeting must be effective and lead to concrete results ("ergebnisorientiert"). The meeting is in an operational perspective, it is often a process step and should focus on specific issues (see section 4.2.3). In order that the meeting be more "efficient", the meeting can or should be prepared in advance, thereby reducing the divergences that would cause much debate away from the meeting objectives.

2.2.6 The meetings as places of decision making

The cross-border meeting, dating single time, is often as a place of decisions-making. At the intersection of work cultures and different decision-making structures, it is important to adapt national cultures meeting to find a way of making decisions together. It includes ensuring that participants have decision making power and that, for each culture, all stages of consultation prior to decision making are followed.

At the crossroads of different political and administrative systems and cultural backgrounds, the cross-border meeting allows to define a new space and a common framework with an own operational and communicational procedure (and often multilingual).

2.3 The role of the facilitator

Facilitator's Profile

- He is external to the parties. He is neutral and does not take sides.
- He speaks the two languages at the meeting and can detect any misunderstandings or emerging understanding problems.

The meeting facilitator has a key role far beyond the facilitation of discussions: he must join the necessary conditions to meet and exchange, to ensure that everyone can find their place in the evolution of meeting and must contribute to maintain a climate of mutual trust between project stakeholders. He is cultural mediator and should allow the expression and understanding of each culture ; he must lead actors to a mutual learning process ("intercultural work" part 4) ; finally, it is the host and should, as such, regulate multilingual communication while promoting the objectives set for the meeting (see annex).

He must also be aware that his action is at the intersection of different communication styles and therefore different animation cultures and find an appropriate style to the context (see also part 3, allocation of speaking time: situations 3 and 4, agenda, situation 5). He can use different animation techniques facilitating the exchange and understanding between participants (see 2.7.2 using visual as backup material). To strengthen the binational aspect and possibly lighten his task, the facilitator may be assisted by a co-facilitator, if possible of the other culture. Facilitator and co-facilitator should agree in advance on how they co-animate.

Important!

- The facilitator has a regulatory role in meetings and a mediator role between cultures
- Refer to Section 4.1 "intercultural stakeholder"
- He does not provide the secretariat of the meeting and he is not the interpreter of the meeting

2.4 The type of animation

2.4.1 The speaking

In a Franco-German group, it is often a problem: the French in general speak without having asked - even if meetings between the French can be very structured on this point - while the Germans, with a small discreet sign of the hand, ask the facilitator to consider their request. In the latter case, the facilitator, "der Moderator" of the group, notes applications and gives the floor in the order of registration. This general system knows some nuances of application. When a German wishes to intervene in immediate response to an intervention, he asks his speech by saying, for example, 'direkt dazu' or 'Ergänzend dazu' and he expresses as very brief.

The problem is that the French are uncomfortable or frustrating not being able to bounce back on what has been said, they often refrain from speaking when their turn comes because "it's too late." The Germans, if they are subject to spontaneous exchange of the French, do not know how "rush" in the

debate and condemned to silence. So what to do? Groups with Franco - German, it is desirable to alternate modes of circulation of speaking taking care in this case to explain this difference.

2.4.2 The type of communication: direct or indirect ?

This question is not to be underestimated because it may generate misunderstandings.

Why do French so many detours in oratory, formulas where "it should", in addition to the 'maybe', each French participant understanding that it means 'it must'.

Why not say things without constantly packing them '(durch die Blumen reden)? Superficial and hypocritical communication? This is how the Germans feel in general: "You never know what they mean, why do not they say things clearly?" But the French are accustomed to this type of indirect communication and identify it with politeness, to a know how to communicate without rushing the caller.

Meanwhile the French often feel assaulted by the communication mode of the Germans who ask, who say things very/too directly. This clarity that we as German consider as very important, allows to communicate effectively respecting the other by his frankness. But some may not know the mode of communication of others.

2.5 The technical aspects of the meeting

2.5.1 The invitation

The written invitation or summons are documents which should not underestimate. Documents sent prior to the meeting reflect the framework and should allow future participants to prepare for the cross-border dimension of the meeting (list of participants and represented services, schedules framework, etc..) as well as the theme.

For the preparation of these documents, it is especially important to meet the highest standards : for example in Switzerland and Germany, the institutional meeting invitations should be sent at least three weeks in advance, this is the time to be observed for the cross-border meetings. In addition, the invitation should contain information that will enable participants to ensure that they can contribute to the meeting and get together around a common problematic. It is important to indicate the working languages and communication methods. This helps to put the participants at ease and therefore encourage them to respond to the invitation. Ideally, the general framework of the meeting (agenda, schedules setting, participants, communication methods, contents and objectives) is commonly decided by the two leaders of the parties involved. The invitation or notice must also give some indication of the way to prepare for the meeting. The facilitator, as a cultural mediator, may be required to assist persons in charge of the meeting to set goals that are consistent with necessities of the various parties involved and therefore with the cross-border dimension.

Do not forget in the invitation

- Location (map, practical information)
- Date
- Duration
- General context of the meeting
- Agenda
- List of participants

In the case of a first meeting followed by a process, it may be important to indicate the final objective and describe the whole process must be follow, enabling partners to better assess the necessary commitment in duration.

Some pitfalls to avoid !

- Set the meeting date a holiday in the neighboring country
- A too short time between the invitation and the date of the meeting
- Include no explanation in the documents of the meeting of Acronyms type SBB, DGB, FNSEA, ARTT

Joint to the invitation letter, it is possible to attach more detailed information on certain elements.

2.5.2 The use of technical, visual ways

In a transboundary context, the use of visual ways (notes written on chart paper, transparencies, power point presentations, etc.) is particularly important. The use of visual ways is not obvious to all: it is generally common in Germany and Switzerland, but rather an exception in the French presentations. Both methods have their advantages and disadvantages and both views are respectable. However, in a cross-border context, it is recommended to use visuals that are often invaluable to understanding and are important landmarks in the discussions, especially when there are multiple languages:

- To facilitate the understanding of new information: facts and information about the neighboring country (eg. Statistical diagrams or service presentations, etc.).
- To ensure that everyone has the same understanding and the same perception of a point discussed: keywords resulting discussion, conclusions of the work (on a flip chart or transparent);
- To bring all stakeholders to participate in the meeting and to see the different opinions and perceptions of a given issue.

These visuals should be a help and be easy to read for example by using keywords. To the extent possible, these visuals should be included in both languages. The use of a single language (that of the host / co-host) can lead quickly to frustration for those who speak another language. Visual aids prepared in advance must appear in both languages.

Tips for the facilitator :

- Visuals should be easily readable and understandable (keywords)
- In the case of papers prepared in advance, they can be translated
- The method Metaplan allows the expression, viewing points of each, then the organization and structuring of different ideas (for more information, different websites present the method).

NB: it induces an analytic approach at the expense of more holistic or systemic approaches and can therefore not be suitable for what you want to do. Moreover, it is not always accepted by the

2.5.3 The report

Discussions and decisions if appropriate are recorded in the minutes of the meeting. The type of account should be decided during the meeting to clarify, in particular, if it has to faithfully transcribe the contents of each discussions or just limited to decisions adopted by all.

To validate the report: It is important to validate the report by the members of the meeting to ensure that it corresponds to the understanding and perception of each. The report reflects the results of discussions and often has an executive character. Once validated, the report is a reference document jointly prepared and which commits partners.

The facilitator or project manager will ensure that the validated account is sent to all participants at the meeting. He will also take care to monitor the implementation of decisions taken at the meeting.

A good report should remember :

- The purpose of the meeting
- The date, place and time
- The list of participants and their function (indicating participants excused)
- The leader of the meeting
- The results, decisions and suggestions and / or completeness of the discussions
- Questions remain open

And ... be validated by all participants in the meeting.

2.5.4 The need to take account of participants: an explicit framework for meeting

The prospect of a meeting with a partner of different language and culture may scare certain: to the issue of meeting adds a number of difficulties and unknown parameters (language, ignorance and offsets of structures, etc.). Explicit and clear presentation of the meeting contributes to a climate of trust between potential participants. They will be reassured and better able to make an effective contribution in the context of the meeting. We have already said, the general framework of the meeting should be as explicit as possible upon invitation (see annexes to the invitation) and match with the operating rules

For the reasons above, the duration of a cross-border meeting should take into account the extra time necessary to understand (translation devices, questions and reformulation) as well as to the emergence of a culture of shared work (explicit the "working" of each, set shared rules of communication, strategies of conflict control, etc.).

- Respect the announced framework, but if this is not possible, explain why.
- Take regular breaks.
- Limit the length of meeting at 2 or 2:30.

2.5.5 Meeting evaluation?

It can sometimes be useful to feedback, or make an "evaluation" on the spot of the meeting, but this approach can not in any case have a systematic character. It might even seem as awkward in meetings of a political nature. This will depend on both the type of meeting (eg in the context of the progress of a project) and on the trust-level between the participants. This evaluation can focus as much on the objectives set for the meeting as on the working process during the meeting. Working cultures are a priori different, it is important to provide a space for expression of satisfaction and dissatisfaction with the work process as well as in relation to the objectives.

Written by: Anne-Dussap Köhler and Evelyne Muller-Will

2.6 APPENDIX: RECALL OF SOME PRINCIPLES FOR THE ANIMATION OF (CROSS-BORDER) MEETINGS

2.6.1 At the beginning of the meeting: explain the framework

- Welcome and presentation (including the host, eventually the co-facilitator)
- Specify which languages will be used during the meeting and the terms of translation.
- Specify the general meeting framework, including the time frame (including check departure times of participants)
- Identify the "rapporteur" who will write the report (if necessary) also specify the language in which it is written (ideally in both languages) and the type of report (repeating only the conclusions or rendering comprehensive discussions)
- Secure with participants animation rules to avoid any misunderstanding and dysfunction (catch and talk time)
- Do a round table: name, service and administration of origin and possibly areas of expertise. When the group is too large, it is important to limit the talk time for each and / or consider a specific animation method for everyone to introduce themselves. Name tags and a list of participants distributed can be useful to customize exchange
- Make a reminder of the context of the meeting and its goals and objectives (this recall can be done by the initiators of the meeting), although generally the objectives of the meeting have

been sent to participants, for reasons of consensus, recall the context and objectives is important

- Provide an agenda to participants and verify that they are in agreement with it (in German culture, it is important to have a consensus from the agenda)

2.6.2 During the meeting: regulate trade and communication

- Ensure that everyone can follow the progress of discussions (by checking the level of understanding, asking for clarifications to the caller, using media visual, etc.).
- Avoid unspoken or implicit messages too: this form of communication can serve the strategic interests of some participants (by creating a form of non-decision) but it is not in the interest of "cross-border" decision-making. It may generate further conflict between the various participants or parties and to reinforce certain prejudices about the "other" and its unwillingness
- Do not hesitate to rewrite (or ask the author to rewrite) interventions that may not be clear enough, this is even more important when all the participants do not have the same fluency, this is a common situation: The risk of a rough understanding is to promote different interpretations
- Return to whenever necessary to take into account the different systems or administrative and cultural referents
- Ensure equitable distribution of speaking time for each participant (for each language) Encourage all group members to participate in the discussion and prevent those who talk too much monopolize the discussion, focus the discussion on the points in the agenda
- Ask questions that require development, rather than answer "yes" or "no"
- Formulate questions impartially and avoid questions that guide the response
- Ensure that the views of each can be expressed and understood by all without offense or reproach
- Take into account the different interventions but constantly refocus. Be between "open" and "closed".
- Ensure that the differences in views do not fester but moving towards a constructive dialogue
- Ensure that the discussion does not stray too far from the subject and it logically progresses towards its goal
- Summarize the main points regularly during the discussion, especially when decision is taken
- If necessary, explain a point of difference with the participants and see if a consensus is needed on this point (or not) and whether to continue the discussion around this point in another meeting
- When necessary, provide useful techniques that drive the discussion
- Remind the decisions taken during the meeting and ensure that all have the same understanding

2.6.3 End of the meeting

Closure of the debate, concluding

- Summarize the steps of the meeting and recall the decisions taken, the synthesis must be clear and explicit, it may possibly be based on a visual display (eg. Flip chart). In this case, it

is recommended that the facilitator do help by a participant. The synthesis should help build consensus and ensure that all participants have a common understanding of decisions

- Check that the participants agree with the findings mentioned, then let them the opportunity to correct or supplement the findings of the facilitator
- If a formal decision must be taken during the meeting, according to the decision-making culture of the partners involved, the decision must be put to a vote. Then it is advisable to conduct a unanimous vote, which in a cross-border context, ensures that the decision was accepted by all. The legal context and / or the degree of mutual trust explains voting procedures (eg the majority)
- Check the validity of decisions taken at the meeting and in particular if participants can engage on a decision cohesively or whether they should first refer to their hierarchy (institutional representativeness of participants)
- In case of discrepancies, formulate and propose another meeting
- Remind the terms of the account

Create opportunities

- Clarify the actions to be implemented to realize taken decisions
- Define the persons in charge of the actions to implement and deadlines (who does what and when) emphasize the importance of the commitments made during the meeting and define who is responsible for follow-up actions and the possible recall of decisions
- See all together the relevance of another meeting. If applicable, set the date, the place, the host, the type and content of the next meeting (first draft)

Take leave

- Thank participants, speakers, organizers and possibly any other person and institution involved
- Provide incentives for further work

After the session, the facilitator may in some cases "evaluate" the meeting, request a feedback

- Consider the points announced the agenda:
 - Have points been treated?
 - What are the points that have not been addressed?
- Consider the work process:
 - What were the main difficulties?
 - What do you attribute the perceived problems?
- What conclusions can we draw for future sessions?

3. Part III: THE EXPERIENCE OF INTERCULTURAL SITUATIONS

Introduction: Figure 1: The human, culture, personnel in adaptation.

Be found in the third part of the presentation about 10 of franco-german intercultural situations from written testimonies and experiences gathered from stakeholders of cross-border cooperation. Some may seem grotesque and yet they are based on real situations. Other readers may find situations similar to those they experienced. We wish to clarify that the situations presented here have been

reworked to better meet the needs of this teaching guide and were chosen to highlight the major issues that may hinder intercultural cooperation in cross-border region of the Upper Rhine.

They fall into four perspectives:

1. The delicate implementation of projects (cases 1 and 2)
2. The issue of trade and communication management (3, 4, 5)
3. The adjustment of shared activities during the exchange (6 and 7)
4. The gap between administrative organizations (8, 9, 10).

For each situation, we find:

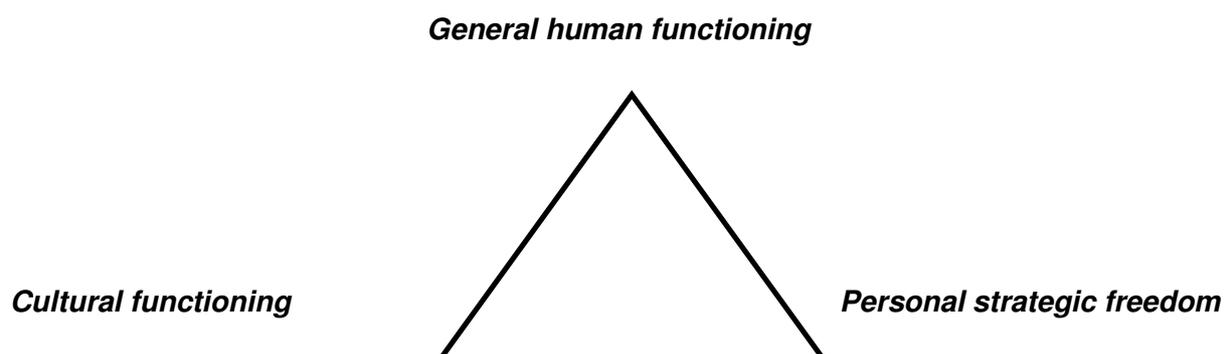
1. the presentation of intercultural problem
2. cognitive and affective issues of participants
3. perspectives of interpretation which must remain open
4. analysis of the pragmatic consequences of these situations on the cross-border cooperation
5. information, mediation, training perspectives useful during or after the process.

First observation:

In terms of risk, which includes any interpretation, we emphasize the need to distinguish at least three dimensions to describe the complexity of interpreting behaviors:

1. Each behavior depends on a general operation of all people e.g.: communicating.
2. It depends on the cultural function: the German communication will be-statistically seen-explicit, the French-statistically-implicit
3. It depends on the personal freedom of strategic i.e. each person has the freedom to change its cultural habits in order to adapt to each situation that she or he faces.

Diagram 1: The cultural, human, staff in adapting



Second observation:

Each studied intercultural situation in this third part go "issues" ahead. It is an adaptation of the general problem of human functioning, which the reader can already see in the intercultural interaction good again. The fourth part will be based on this basis, the study of the relationship between human adaptation and different cultures deepen. This is a less known but crucial moment of the work of "intercultural facilitator".

3.1 The initiation and implementation of a PROJECT: A tricky undertaking

3.1.1 CASE STUDY 1

The implementation of a bi-national Interreg III project
difficulties in a cross-border steering group

Topics Covered and intercultural aspects: ideas versus Facts - Completed concept or future project opportunities - economic viability versus political-social approach - a task or person focus - group membership or individual approach

3.1.1.1 Description of the situation – problem

A steering group, whose members are appointed by the national institutions, meets regularly to discuss various aspects and steps of a cross-border project. Participants are nominated by their respective governments in Germany and France. On the agenda of a meeting we find the following point: each partner should take a stand on a proposal for an Interreg III project, which opens new financing options. A German delegate took the floor and sets out "the position of the State of Baden-Württemberg" He stressed that the available resources are very limited. Each of the participating French representatives present the position of his government and stressed the interest in the existing proposal. On the issue of financing the French representatives explain that a solution would be found in the course, when the project is further developed. The German representatives will not extend beyond the current stage of project development, as long as the issue of funding is unclear. The situation controls indicate a blockage.

3.1.1.2 "What the partners say or think" - The problem in cognitive and affective aspects

- German perspective: the French side is able to coordination a position among themselves and to speak with one voice. In addition, they care too less about the financial side of the project. The French have no sense of the realities: how they want to implement a project if the funding is not clarified? The available funds are the crucial key element to determine the type and extent of the project. Therefore, this question must be addressed in priority.

- French perspective: the Germans appear as a block, which with cannot be discussed enough. The project group should still be a place for discussion and exchange! Germany is seen as an authoritarian country in which the individual is subordinate to the collective and only has insufficient space. What a pity that you cannot hear the opinion of the individual persons. That would make it possible to

discuss the potential of the project and to open a shared vision. The Germans are small-minded and apparently in financial restrictions. The question of money could have been solved if the advantages of the project were elaborated in the first place.

3.1.1.3 Explanation

- A) The deadlock in the first session results from the following contrast:
- On the German side we speak with one voice. There is a strong consensus culture. This leads to the circumstance that the Germans discuss and agree prior to the meeting on a common line. Of the French partners, it is believed that they also manage it in the same way.
 - On the French side there is the culture of dissent, in which it is possible to represent various opinions and discuss, without putting the whole project in danger.
- B) The second major contrast is because French and German have a different view and approach of the project:
- For the French, a project is the realization of an idea by making best use of resources and funds. The phase before starting the project is the generation of ideas. The project arises from the idea of change and improvement of the status quo. In France, during the preparation phase of creativity, a large space is left. Thus, a strategy development is possible without having to be concentrated in this phase through the financing question. This open discussion will allow the partners to find each other and explain their views and delineate. The financing will be excluded at this stage and moved to a later date.
 - The Germans go to the meeting pragmatic. Therefore, the funding issue is a priority. The physical aspects are thus closely linked from the beginning with the definition of the project objectives. This combination of financial and practical issues with the project design appears almost as a guarantee for the success of the project.
- C) A third difficulty is:
- It has been shown at the hearing that the different, observed by both sides of representatives of the governments in the steering group does not have the same degree of competence and its leeway in decision making.

3.1.1.4 Practical consequences for cooperation between the administrations

From the above-described problem has two consequences:

Prior to conducting a meeting with representatives from the two neighboring countries should clarify the question of the responsibilities of the authorities concerned and their representatives on the session management, as well the actual level of decision making and the scope for decision-making. The decision process and the allocation of powers are often from one country to another very different. It is to wonder if the representatives of the other side have been sent to the meeting only to explore cooperation possibilities for other responsible decision-makers or whether the persons present at the meeting has their own choices. In this case it is important, the different decision-making processes to explain before or at the beginning of the meeting to illustrate-chen and the participants.

The participants in a cross-border meeting was prior to the meeting, if possible, accurate information about the current status of the project and the respective pressure present stage of the project, which will be discussed in the meeting. However, sufficient information from the-se, because such information can be interpreted in different cultures in different ways, such as Case Study 2 shows.

3.1.2 **CASE STUDY 2**

The prospect of a Franco-German project for the implementation of an EU-funded colloquium – Differences in the approach to preparation and common organization.

Topics include: task orientation versus people orientation; process orientation versus results orientation; consensus culture versus dissent culture

3.1.2.1 Description of the situation – problem

The German partners have applied (at great expense) to the EU financing of a Franco-German Colloquium and obtain a permit. Then the French partners are contacted and invited to a meeting, to which the Germans show up with a very elaborate program (with the main themes, the name of German speakers, etc.). They expect that the French take the program to the attention of, approve and propose French speakers.

As for the French side but quite different issues are paramount, their representatives make amendments and to the content and the speakers, what the Germans are angry: they left the session completely frustrated, do not feel their preparation work sufficiently appreciated.

3.1.2.2 "What the partners say or think" - The problem in perspective of cognitive and affective aspects

- German perspective: the German representatives are convinced that by intensive preparation is a very good program was developed, but this is not recognized by the French, apparently, they behave destructively through their questioning

- French perspective: the Germans put a finished programme on the table, they are inflexible and are eager to assert their own point of view.

3.1.2.3 Explanation

The Germans want their French partners who receive them for the meeting with him in Germany, show that they are well prepared. On their precise and well-worked draft program they are proud. They are suitable for critical comments and suggestions for changes quite open. However, this should be embedded from the start in the consensus process. German are goal-oriented and mostly criticism without such a goal-oriented approach they perceive as rejection of the entire program proposal. Thus they felt the entire colloquium is being questioned.

French use open questions and are process-oriented. It equally treated by the contributions of the participants, the themes are developed in the course of the process together. In this case, they feel excluded by the German approach from the participation in decision-making. They resist it, used only to subordinate activities, such as the appointment of officers to be. Therefore, they roll up the issue of the topic and the content of all Colloquium from the beginning again and want to negotiate on the issues to be treated again. The possible dissent in regard to the entire program is not alarming, but rather an asset to the program making.

3.1.2.4 Practical consequences for cooperation between the administrations

Both sides are hurting. From the perspective of the French, the Germans have tried the French between partners "impose" their program. From the perspective of the

Germans, the French have made a variety of "destroying" the good program proposal to the German side. Is played out in an end within a single culture, the situation could be interpreted as a pure power strategy. In an intercultural two-sided context, such behavior appears to be an attack on the integrity of the other. Everyone feels called upon to defend its integrity as a person and as a member of a group. This scenario leads to the partners of cultural otherness close tightly against. You feel and put the common concern in question. Beneath the veneer of civility is to build a "warlike" scenario of attack and defense. Instead of leading to a deeper mutual understanding, the partnership goes on in a conflict in which a joint project seems impossible.

- 3.1.2.5 What can be done in advance in order to avoid misunderstandings
Those responsible for the project and the moderators would have to intervene before the meeting and to establish a common understanding of culturally based approaches. Starting from there, they can provide better information on the various stages of the procedure, which would have allowed the constructive cooperation to tackle. They would always be able to point out that cooperation is a matter of both sides.

3.2 THE PROBLEM OF COMMUNICATION AND EXCHANGE

3.2.1 CASE STUDY 3

Organized or spontaneous communication in the session

Topics include: personal or product-oriented focus on the content or the relationship between people. Topics strict respect of contributions or comments related to a variety of issues. Implicit or explicit communication style.

- 3.2.1.1 Description of the situation – problem
In the course of a joint Franco-German meeting, the Chairman issued to participants in the word order of messages. The German participants log on and can be added to the list of those who wish to take the floor, enter. Various French participants will spontaneously react and take the floor. This prevents the next German participants on the list of speakers, to make his remarks. He complains the chairman and requested that the list of speakers is maintained. The French are with this "formalism mechanism" does not agree. They do not understand why they can not directly respond to comments, in particular because the next speaker on the list of speakers may speak on a different topic.
- 3.2.1.2 "What the partners say or think" - The problem in perspective of cognitive and affective aspects.
- German perspective: the French are undisciplined. You cannot hold a speech order. Thus they disrupt the orderly conduct of the meeting. They do not work effectively.
 - French perspective: the Germans are rigid and formalistic. The inflexibility leads to inefficiencies because several aspects need to be addressed again later.
- 3.2.1.3 Explanation
- For the Germans means the observance of speech order an important contribution to achieving the objective of the meeting. German culture is goal-and issue-oriented.

A particular goal is pursued. The French deviations be construed as an attack on the right to speak. Compliance with the order speech guarantees democratic rules of the game and equality.

- The French culture recognizes the spontaneity of a great importance, also with regard to the interaction between people. By this logic, it is possible that different opinions are expressed on a point of order immediately and it's even more important to its position in relation to previous speakers clearly ma-tion in order to be recognized and acknowledged. Speak in French culture is not only a means of communicating to a content. The speech is an aesthetic means of the interaction between people, a playful pleasure of being together.

If you cut off the possibility of a spontaneous response, you take someone the opportunity to put into effect by a reply from the scene. The need to go over a list of speakers, forcing the speaker not to put his person in the foreground, but the message. This communication is the French view sterile and artificially. Report to have to take the word is equated with the situation of French in school and is not in the usual discussion.

3.2.1.4 Practical consequences for cooperation between the administrations

From the logical point of view, this is the practice, subscribe to a list of speakers to read-sen, certainly reasonable. In this way, one can divide the time available for the individual speakers. On the other hand there is the danger that goes with blockage of spontaneous reply in important information. Participants can also be demotivated because they must suppress their spontaneous utterances. Admittedly difficult - - establish balance between parent behavior and spontaneity is one.

3.2.1.5 What can be done in advance in order to avoid misunderstandings

The contrast between spontaneity and orderly behavior is not typical German still typically French, but a general human phenomenon. German culture preferably just a little more the overall approach and the French culture, the spontaneity. Every Frenchman and every German has, of course, the possibility to individual differences tend more towards one or the other. Needs may also subject it to change, such as the growing aversion both in Germany and in France compared to the traditional lecture or lecture courses with little or no interactive displays-tive elements. The contrast between more spontaneous behavior on the one hand and more rigid minor procedure on the other hand will exist between the French and German culture. The reasons lie in the historical development of both "national" cultures.

3.2.2. CASE STUDY 4

Communication during meetings: main speaker and participants

Topics: Ideas and facts. Persons and tasks. Authority of knowledge and liberty of the learner.

Globalization or partitioning of the speech

3.2.2.1. Description of facts – the question asked

In a cross-border meeting, a French speaker has to make a precise presentation related to the tackled issue. During the presentation, many German participants ask questions to the main speaker patently disturb by these interruptions.

3.2.2.2. The cognitive and affective issues of participants

- German point of view: it is because participants are motivated that they want, by their questions, to get involved into the presentation.
- French point of view: Germans act as if the main speaker had no privileges, as if it was not necessary to carefully listen to him first and if needed write down their questions to ask them afterwards.

3.2.2.3. Some explanations

- In the French culture, the speaker has a specific status. He gets the knowledge and enjoys a certain status (the power of knowledge). In the presentation, as in any communication, the form and the rhetoric are at least as important as the content of the presentation. So, the audience has to let the speaker develop his speech to get all the subtleties of his argumentation and keep his questions for the end.
- The German culture gives priority to the facts. The value of the presentation will be judged according to the relevance of the information given and not only according to their formatting. From this point of view, it is totally acceptable to ask questions during the presentation. Moreover, it is really hard to pay attention to a continuing speech in foreign language, whether there is a translation or not. In such a context, to remain receptive and to understand, there should be some training.

3.2.2.4 Pragmatic consequences on cooperation between services

We can see, in situation 3, that French people are the one who would like to break the pre-set speaking order. In situation 4, Germans are the one who want to stop the systematic planning of the French presentation. We could conclude that the spontaneity is French in the first case and she is German in the second one. Reality is more complex.

In each case, the French wish to keep the primacy of all over some. Primacy of the “everything” of the subject of a question to which the ones and the others – registered or not – have to be able to deal with before going on to the next one. In situation 4, it is the primacy of the “everything” from the presentation that has to be listened to first.

From German side, the respect of the composition of the presentation is not possible anymore when this one becomes too long. Therefore, the presentation must be able to be interrupted. On the other side, the pre- ordered speaking must be respected. No doubts it introduces fragments, partitioning but those are existing in the reality, despite the wish of French globalization.

3.2.2.5. Mediation, input of information

To understand the situation, strategy and culture have to be distinguished. Strategically, some French and some Germans gathered, we can understand that the issue of a certain confrontation about the identity is quite often there through speeches. The identity strategy of each group is going to be the affirmation of its existence avoiding letting participants of the other group taking the space, either by too long presentations, or by interfering too many times. In the aim of these identity strategies, Germans and French can behave the same way. Indeed, we are again in an universal adaptation logic: to save the own territory, the own prerogatives; concern about not losing someone's capacity...

Hence the complex role of the mediator, animator of the meeting, who has to pay attention that the speech stays the priority for the exchange and does not become a weapon.

French and Germans, who are capable of spontaneity and/or organisation, in the sharing of the speech timing, can define together the rules of communication which will never be perfect but must be their common reference.

[CASE STUDY 5 - excluded]

3.3. The adaptation to changed circumstances during the cooperation

3.3.1 CASE STUDY 6

Respect or overtaking of the schedule in a partnership meeting

Topics: organisation or spontaneity. Content and relation. Tasks and persons. Explicit and implicit communications

3.3.1.1. Description of facts – The question asked

Within the framework of a gastronomic fair, which take place every year in the twin French town, the twin German town send a delegation of 50 persons who take part in the inauguration.

In course of the outward journey, considering the information of French people, Germans decide of the return time. But, in reality, the schedule is going to move. In this way, the open speech is given with almost an hour and a half of delay on the schedule. Afterwards, a festive lunch also takes time. Whereas there was a visit of the new museum, the city and the fortified castle planned.

After the visit of the castle, a reception is planned at a time after the time to return, fixed by the German delegation. Therefore, the Germans decline the invitation and start their way back.

3.3.1.2. The cognitive and affective issues of participants

- From the German side, the quality of the reception is of course recognized, but some impatience, dissatisfaction signs are shown: "French people are not able to elaborate a precise program and especially stick to the fixed schedule".

- From the French side, deception is big: "German people could not appreciate, to its fair value, our sense of hospitality. We prepared a reception and a program of quality, at the same time from the gastronomic viewpoint and the cultural viewpoint, to honour them. Why, from their side, this haste of leaving?"

3.3.1.3 Some explanations

The management of timing from French people and German people is different. For Germans, the schedule is precise and they want to stick to it, even if it means accepting restricting directives.

From the French point of view, liberty should not be alienated to a too rigid schedule. A warming welcome could not comply with a strict schedule. The hospitality has to take precedence over the technical unfolding.

3.3.1.4 Pragmatic consequences on cooperation between services:

Such a situation arouses frustration in both delegations: one because the schedule was not respected, and the other because the hospitality was not recognized. The frustration, untreated, becomes the cause of the rejection of the Other. Hence the importance of planning the treatment, for both of them.

3.3.1.5. Mediation, input of information

It is important that both delegations become aware of the different conceptions of the time management; frustration may be treated from the satisfaction coming from a mutual training. On that

basis, the two parts may understand that they, both of them, have to make concessions about their usual cultural outlines: the French, not exaggerating on their exceeding time; the Germans, planning to accept certain elasticity from them.

3.3.2. CASE STUDY 7

Succession of activities or simultaneous management of activities during the day, the illustration of a Franco German (work-) lunch?

Topics: Work, relaxation and meal. Explicit and implicit communication. Emulation and seduction.

3.3.2.1. Descriptions of facts – the question asked

A meeting gathering French and German project leaders is organized in Strasbourg. It only starts at 10.30 am, because German partners are coming from Stuttgart. At 12.30, the French host announce that they get a reservation in a restaurant in Strasbourg and invite their German host to go for lunch.

German partners agreed reluctantly: there are still a lot of points at the agenda before going back to Stuttgart and they fear time to be missing.

They show even more their displeasure when they realize that French people go on with the reunion during lunch. The French tackle technical points whereas the necessary files, for a good intervention on these asked issues, are in the conferences room.

French partners are disappointed and upset about what they feel as a German unwillingness in front of their effort to associate meal and work to save time.

3.3.2.2 The cognitive and affective issues of participants

- German point of view: while being courteous, German people are showing themselves reluctant. A meal at a restaurant brings about a waste of precious work time. It prolongs the meeting, putting back the way back time. They would have preferred a sandwich break. Finally, how to think about continuing a serious discussion while eating?

For some, this French behaviour seems to be so irrational that they give sense to it suspecting French people to want to create a diversion in order to better mastering the situation, to reach their own objective.

- French point of view: German people have no good manners. They are invited to a restaurant and do not even do justice to the French gastronomy, only because they want to go home earlier! Moreover, they refused to discuss about the project while eating, as if we could not link work and pleasure! What a lack of flexibility!

3.3.2.3 Some explanations

For the French, this lunch at a restaurant allows to combine business with pleasure and advance into the mutual acquaintance from the one and the other, their projects, interests, mode of commitment, in short, as much important information for the continuation of the cooperation. In the professional frame, it is completely common, indeed normal, to conciliate meal, work and relaxation. Moreover, the frame decided by the meeting is not an absolute frame and the untreated points could always be discussed subsequently.

The Germans, aware of the importance of the meal in the cooperation with French people, accept it but it stays reluctantly. For them, it is a thoughtless waste of time and a digression compared with the object of their coming (costly in time). They feel trapped.

The conditions of conviviality do not allow examining meticulously the problems. The Germans feel engaged in a serious emulation and feel the French like wandering from them through an out of place

seduction. The moment of the meal put them in a situation of dependence, dependent on a system that advantages the French.

The ones and the others keep being polite, but there is no mutual comprehension. French and German people go on with their debates, with an oblique and veiled way.

3.3.2.4. Pragmatic consequences on cooperation between services

In this case, the consequences do not affect dramatically the project progress, but the reciprocal suspicions, eventually justified, and the retained frustrations can damage the mutual confidence, essential for the continuation of a fertile cooperation.

3.3.2.5 Mediation, input of information

Even if they are informed of this cultural peculiarity that represents the French lunch, the German partners can find it hard to recognize fully its sense. They need to consider more the lunch as a time for relations between people. This question of relations between people has for French people as much or even more importance.

From their side, the French partners should better understand that a quicker and lighter meal also gets the advantage of not leading astray the well mobilized during the morning affective and cognitive capacity. Moreover, they should not care about negotiating with German people the allowed time and the meaning given to this lunch.

- The third institutional party, often the animator, informed of the likely choc of the two cultural orientations, should care about inventing a smart compromise, leaving to each cultural group at least a part of the beneficence of its culture. Between sandwiches and meal which lasts, clear limits can be stated, as well as the kind of food or the time devoted and mode of shared work or relaxation.

[CASE STUDY 8 & 9 excluded]

3.4.3 CASE STUDY 10

Real or virtuality of a new French presidency in a bi-national organization

Topics: Strategies and cultures. Symbolic power and effective power. Persons and tasks. Explicit and implicit communications. Strong or weak control of the uncertainty.

3.4.3.1 Descriptions of facts – the question asked

In a binational instance, as a result of the normal transposition, presidency must now become French. A French declare himself agreeing to hold this job, presenting himself as very concerned, very motivated. However, he does not evoke some date for his effective taking office. Well, six months happen without more information and the German partners are surprised, as much as, on a delicate subject, this future tenured of presidency does not thought right expressing himself.

3.4.3.2. Cognitive and affective issues of participants

- German point of view: we are concerned about coming into contact with the new president in order to start with him the necessary negotiations. For lack of making it work, after many months of silence, deception and doubt settle down. The confidence capital is damaged and the incomprehension, the formulation of various hypotheses settle down.

- French point of view: the stake that the presidency of this binational institution represents, is vital for the region where she established is. To not lose this asset, the French one declared himself ready whereas other functions asserted him still for many months. His strategy asserted, time had to be saved without highlighting his delay behind his taking office.

3.4.3.3 Some explanations

- The French are faced with a dilemma: the presidency fall to them; it is not only a political stake but also a question of prestige, the chance to show what we are able to do. It is an opportunity that they obviously do not want to miss. Unfortunately, the sensed person is not available in the time allowed. Then, how to keep the presidency? For French people, it is unthinkable to confess the momentary unavailability of the future president, it would be starting his mandate with a breach of the function. Indeed, from the French side, the function is more prestigious, political and strategic as pragmatic.

- For the German partners, firstly, the French presidency is not questioned, but as she is done to ensure the coordination of the cooperation, she is more conceived as a question of competences than prestige. The statement of intention from the future president had them reassured but his acts do not valid the word said. While looking for understanding what is, for them, an incoherence, they start to cast doubt on the professional efficiency.

3.4.3.4 Mediation, input of information

At this level of power, the political stakes are such that it would be illusory to imagine that the protagonists can confront their respective conceptions of the presidency. A third part, informed about the German and French cultural differences could however introduce information enlightening the context.

From the German side, we could probably have accepted a more pragmatic step, with, for instance, the appointment of a substitute waiting for the entire and full availability of the president.

Nevertheless, from the French side, it is unlikely that the president could have maintained his candidature in such conditions.

3.4.3.5. Pragmatic consequences on cooperation between services

Of course the French president saved his place but his prestige, his credibility and the recognition of his function appear to be seriously damaged from the German side.

Analysis : Marie-Nelly Carpentier, Jacques Demorgon, Anne Dussap-Köhler.

Part 4: Understanding and practice of intercultural exchange

To cross the "wall" of the cultural differences and reach the "floor" of humans resemblances.

4.1. First section: the intercultural speaker, his three awareness and practices

The thirds part of this guide allowed us to discover the diversity of intercultural situations in which some Germans and some French met some understanding and cooperating difficulties. The question asked now by this fourth part is the one from knowing how the intercultural speaker can contribute to better understandings and cooperations. Of course he will not refuse the help of general virtues such as attention, listening, willingness, tolerance, the highlight of prejudices. He will not miss to refer to all the knowledge of experience, direct or indirect, of the other culture. All of that is necessary, useful, but must be revised, understand, integrated to found, in depth or in extent, the understandings and the intercultural cooperations.

Three awareness and three practices associated must, then, each of them, precise the others and articulate to manage to implement better competencies by the speaker who is serving the intercultural exchange.

1) The first awareness and the first practise are, obviously, the ones about cultural differences. We have widely dealt with them, in the previous part, during the studies of the ten situations.

2) On the other hand, we have, as far as this, not much highlighted the essential second awareness and practice. They deal with the fact that cultures are produced and used as answer to adaptable problems. We do not use our cultural answers as automaton. We adjust them, adapt them, in order that they suit in every specific situation, more or less new.

Germans and French are often acting differently, for instance in the field of communication. It is more often that the first ones are “explicit”, more often that the second ones are “implicit”. But the ones like the others have to communicate in a more explicit way with foreigners and in a more implicit way with familiar people. The adaptable working of the communication is neither German nor French, it is human.

The attention to people and the attention to tasks do not articulate the same way, but in each national cultural group, experience forces to show both of these attentions.

According to the dominant national culture, the action and the attention can more often be centralized or more often be decentralized but every human being, to adapt, must be able to play both orientations.

If, from a cultural point of view, the distance to the other is a bit bigger in Germany than in France, the necessity of a certain distance is always considered.

These instances are here to make well understand that if Germans and French have variables cultural behaviours, they get them on the basis of similar adaptable issues: every human being have to pay attention to beings and to things, to be centralized or decentralized, to communicate and being understood by various speakers, to organise, to cooperate.

It is on these bases that the speaker, easier maker, contribute to support the intercultural exchange, linking dynamically the different cultures to human fundamental adaptable issues.

The intercultural speaker can not be efficient if he does **not** see the cultural differences, and if he treats Germans and French as similar. But, he can also not be efficient if he **only** sees the cultural opposition. He very quickly falls into their caricature: “Germans are only Germans; the French are only the French; and the ones and the others will always be so”!

Besides, it would not be enough to correct this assertion by another according to which, in Germany, Bavarians, Saxons, Rhinelander may be distinguished; and in France, among others, Parisian, Breton and Corsican may be distinguished.

We can say now that the intercultural speaker reaches this second awareness and this second practice as soon as he knows how to cross the “wall” of all these cultural differences to reach the “floor” of human resemblances. He manages to get to that through a methodical, thoughtful, followed observation of intercultural oppositions. He discovers that they are not only, as we constantly repeat it, oppositions of people and cultures, but they are also adaptable fundamental oppositions, constituent of the “floor” of the human experience.

If we want to achieve intercultural trainings – that are not only coming from “willingness” – we must give them precise contents. It is these contents that we discover through the adaptable problematic. Only them open us the ways allowing round trips between intercultural oppositions and their humans sources.

Every human actor must constantly manage oppositions between different thought or action orientations, on account of much ambivalence in his relation to situations. He must be able to discover, accept, and treat tensions resulting from it.

Table No. 1 shows well-known examples of this dilemma. We will comment briefly.

- **"Continuity – change"**: should I keep my action or change? In cybernetics this is described as the classic contrast between positive and negative feedback.

- **"Differentiation – unification"**: should I unify my action or differentiate? This approach of adaptation of opposites is extremely general: it affects my whole person, but also the organization of a group, an institution or even a country. Through the course of history we know how much, the unity of France and the variety was preferred in Germany.

- **"Informed action – quick action"**: I should inform myself before I act, but therefore I could miss a good opportunity; or should I decide immediately, with the risk of a wrong choice?

- **"Focused attention – distracted attention"**: should I focus my attention on a single, specific point? Or should I disperse my attention; or even link two interconnected aspects?

- **"Explicit communication – implicit communication"**: Should I communicate in an explicit manner – defining precisely what I mean to an unknown person (?); should I make references to people that I know (?) Or should I use a mixture of these approaches in order to suit all the various interlocutors that are in between these two extremes.

Before I can decide anything, I am already in a dilemma: do I keep at my action orientation; do I change it or am I making a mix of continuity and change. Each time, the person has to adapt his/her response; according to the unique situation he/she experiences. People oscillate, so that they can manage to find the correct adjustment, for example to find the right dose between definitions and references in order to communicate good with somebody who isn't a complete stranger, nor a well known person. Each person applies already the adjustment in his own culture. The Intercultural moderator must mobilize this ability to adjust for every member of the group, in order to generate a better understanding and thus a better intercultural cooperation.

Table Nr.1

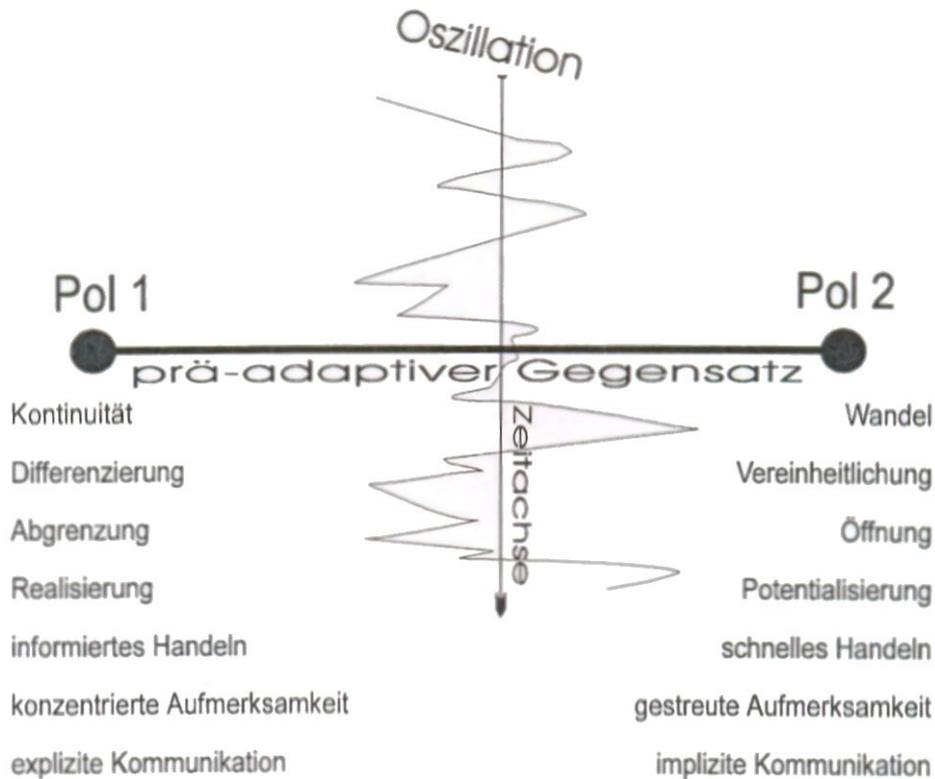


Abb. 1: Ausgewählte prä-adaptive Gegensätze und Oszillation.

Quelle: Psychologie interkulturellen Handelns / hrsg. von Alexander Thomas. - 2., unveränd. Aufl.. Göttingen ; Bern [u.a.] : Hogrefe, Verl. für Psychologie, 2003, S. 54.

This is difficult because the cultures in which we have been socialized, have become accustomed to certain answers, which we draw spontaneously. The cross-cultural shocks are initially unspeakable effeminate, as we can not give the same answers and act differently. Therefore it is the task of each cross-cultural Moderator to lead each group and each person to find/identify the human adaptive opposites again, that they share and from which the cultural differences are resulting. We will use this link between intercultural differences and human adaptation contrasts as discovery and learning objectives in the course of this text (Section 2).

3) Our intercultural moderator is still missing a third level of consciousness and a third practice: the history. How can he get this? Quite simply, by the shock of the adjustment between the universality of human differences and cultural distinctiveness or uniqueness of responses, eg the national results. How can he make this connection? This time he can not reach it, if he remains in the observation of the action in practice, except when he listens to his insecurities, his lack of understanding and his questions.

Only this will lead him to the necessary additional research on the special history of societies. Only this third level of consciousness will allow him to understand, how human actors, e.g. German or French, different cultures could produce: because they were free to do so, but at the same time were limited by their specific, one-unique geographical and historical situation.

The common recourse to human adaptations and the particular history of societies is the intercultural Moderator possible largely profound and durable balance the cross-cultural work. Instead of a particular time refer only to the players and their "cultures" that are contrary to each other, and the bottleneck of this opposition to run in circles, thereby forming incessantly prejudices, he can use the

deepening of both human analysis - analysis of the functional adaptation and de geographically-historical analysis find a way out.

He knows that German and French, by they have adapted differently in the past, their culture have created a geographical and historical context of splits, divisions and wars.

Today, in a new geographical and historical context in which cooperation can now gain the upper hand, German and French have the opportunity to process their own cultural history, but also to open it and in relation to new situations that brought them together experience to change.

Resorting to the human adaptation contrasts on the one hand (the next section) and on the other hand, the story (part 5), the two "open sesame door" to the deep dynamics of intercultural exchange. The Cultural and Human are always present, but not without conflict. Only if you're looking for ways to deal with these conflicts, cross-cultural exchange will be a place and moment of new human creativity.

4.2 Chapter Two: national cultures and human adaptations in the ten cross-cultural situations

We urge the reader now to review the link between cultural adaptation responses and contrasts that structures every human experience to produce. The intercultural facilitator should allow the discovery of this compound and not just theoretical and didactic but also an imaginative and practical way, using an intuitive and interrogative analysis of experienced, complex situations. The adaptation contrasts that provide a common base of both cultures are tensions between the expression of infinite possibilities and the selection of arrangement between them. As exemplified ask ten intercultural situations, where we have taken care to ensure that the beginning of each situation contrasts this adaptation are mentioned as "subjects".

Below we present them in four groups:

- 1) "The communication in the session, content and relationships, job and person, rivalry and seduction."
- 2) "organization and spontaneity, foreclosure and interference, and Monochronie Polychronie".
- 3) "centralization and decentralization, strong or weak hierarchical distance, generalization or specialization."
- 4) "Explicit and implicit communication."

4.2.1 Communication in the session, content and relationship, job and person, rivalry and seduction

Situations « 1 until 5 » have highlighted the difficulties experienced by some German and French participants, gathered to exchange on the basis of project to implement or happening. Many would like to believe that this cooperation does right away have no problems. In contrary, the reality, quite often, gives the impression that cultures are so different that their gap will never be filled.

One of the more repetitive moments is the one from the arriving of German actors with a carefully established program, from the first meeting. The French did not do so much and the misunderstanding breaks immediately out.

The French see a tactic from their German partners to appropriate the project and direct it.

The German find that French people are particularly light on not preparing anything. They are also chocked to see that the all work they have done, bravely and seriously, is now rejected.

When culture specialists try to explain such a phenomenon, they often say that for instance in the German culture, the meeting is first focused on jobs whereas, in the French culture, it is first centred on person.

We are already here, even if she is subtle, with a caricature. We observe the opposition between the actors' behaviours and for every understanding, we think in advance that national opposed characteristics cause it. As a result, we spare on discovering that it is already in the human experience that there are opposed directions in the actions. Then, job and person must often be treated at the same time, as for locating between two opposed dimensions: space and time.

These oppositions structured the development of the human action related to extern and intern environments. The actors invent behaviours, and then, cultures while trying to answer to contradictory contexts. If the German culture disregarded the person and the French culture disregarded the job, both of them would be unintelligent and inhuman.

So, things are more complex. Each culture deal with job and person at the same time. This necessity is so obvious that the School from Paolo Alto, with Bateson, made it the first axiom of any communication: "during a communication, the content (what we exchange) and the relationship (the way we exchange) have to be treated at the same time".

However, there are many methods to treat job and person together. We make it easier by presenting only two and we observe that, in each of them, person and job are well linked.

First, the emulation. In that case, the persons here compete to see who will better achieve the job. They learn to discover each other, to know each other, to estimate the other one through the consideration of jobs.

Then, the seduction. The persons understand themselves and adapt their behaviour to be pleasant to the other one. Acting this way, they think they can be more confident and lead more easily the jobs together. We see that emulation and seduction differently articulate the person and the jobs but do not eliminate either the one or the other.

The classical Dutch functional characterology, from Heymans and Viersma, had since a long time seen this adaptable issue. When the emulative ones meet the seductive ones, the communication is difficult. Sometimes such a situation happened in French-German meetings. The French are more in the seduction part and the German in the emulation part. Where they regularly work together, for instance in the aeronautic industry, managers went to invent the first meeting, said "zero", entirely spontaneous, for which nothing is prepared.

4.2.2 Organisation and spontaneity, foreclosure and interference, and Monochronie Polychronie

In cross-cultural situations, we do not stop about referring to classical prejudices, positive or negative, about the culture of the others. Then, we allocate superior organizational capacities to German people and inferior capacities to French people. This way of thinking is unidimensional, linear and closely quantitative. The reality is in a different way complex. In this case, the adaptable true opposed exist: "organisation and spontaneity". We recognize the objective analysis about the fact that the opposite are neither good nor bad: Both of them are neutral. It is only the way to compose them that would be good or bad, according to the specific demand of each situation.

The situation "from 1 to 7" show us that German and French can, both of them, sometimes declare themselves having organizational values and sometimes having spontaneity values. There is no culture that can only be organization. She would risk stopping any evolution required by reality changes. At the opposite side, there is no culture that could not organize anything, under the pretext of opening and liberty.

There are indeed two action orientations which are opposed and only one composition, constantly readjusted between “more organization” or “more spontaneity”, will allow to build, to destroy and rebuild the best adaptation feasible in each peculiar situation, always in different part.

To base their organizational approach, German actors often referred to “facts”. To base their opening to spontaneity French actors often referred to “ideas”. The first suggested more often an already realized project, taking into account the economic point of view. The second, more often, an upcoming project, putting forward political possibilities.

These oppositions are not only cultural, it is in all human adaptation that we have to combine, according to times and situations, the organization and the spontaneity, the facts and the ideas, the economy and the politic.

Situation 3 and 4 are original and interesting as they show that German and French people favour either organization, or spontaneity, according to circumstances.

Situation 4 deals with the management of the speech during exchanges between German and French people. During a bit long French presentation, German participants would like to stop the speaker to intervene immediately, spontaneously, to get the hoped clarifications or to share their comments with them.

Similar issue in situation 3: the German animation has chronologically organized the speech interventions by the registration order. The Germans respected this rule and registered. Therefore, they answer their turn to speak, the ones following the others. Mostly, the French did not find it necessary to register. They claim for their right to spontaneity to intervene on each question. They explain that they want to react immediately about a content they did not know would happen that way. So, how could they register?

We see the complexity of these phenomenons which are, at the same time, strategic and cultural. In front of the formalisation, of the French presentation, “heavy” for them, the German participants want to intervene spontaneously. In front of the prior registration for the speech interventions, heavy and rigid formalization for them, the French participants want to intervene spontaneously.

The one who thinks that he only has to evocate opposed culture is suddenly trapped. Indeed, the Germans and then the French adopt a similar behaviour in this case. In reality, the ones and the others can associate “organization” and “spontaneity” but do not do it at the same time, the same place, in the same field.

We will see later that another adaptable issue is hiding here, both cultural and human, opposing more “explicit” (German) and more “implicit” (French) communication style.

In any case, these situations properly show that adaptative opposites “organization” and “spontaneity” are first human and not directly French or German.

The prejudice starts as soon as we can trust that one of the cultures monopolize the spontaneity and the other the organization. Certainly, by saying this, we do not deny the fact that cultural biases exist, sometimes even important. However, these cultural biases are not absolute. In some restrictive contextual conditions, the actors are free to change them.

In situation 6, a new difficulty appears. French people organize a party and guess, in advance and without proof that Germans could delay, if necessary, to the pre-established schedule. The Germans are supposed to make this exception to be in tune with the party. The adaptable issue “organization/spontaneity” meets here with another, the “norm/exception” one. French people are totally able to organize but, for them, in such a festive situation, the schedule is done to be overflowed. For German people, a good organization take into account, in advance the party, planning a different schedule.

The adaptative issue “norm/exception” does not work the same way in both culture partners. She could only make it from a prior agreement on, about what is norm, what is exception. And yet, in the present case of the partnership, the French see more the exception when Germans stay at the norm. A prior exchange could have revealed the dilemma.

Finally, if in this situation, a relative uncertainty of behaviours was accepted, a third adaptative issue could still exist. She would concern the question of the gain or the loss of faces of the ones who change their usual cultural behaviour. The French who agree to be less vague, the Germans who agreed to go over the planned schedule, are they going to lose face or reassert the value of it?

Situation 7 allows to precise that the primate of organization associate itself with other dimensions primate. The problem does not only come from the schedule side, precisely planned for activities, but above all from the conception, the definition of these activities. Also due to the fact of knowing if they should stay separated the one from the other or if they can interfere. Then, French people think it has no consequences to mix working time, relaxing time and lunch time, extended for the circumstance. For Germans, it lacks of severity: how could we, while eating, concentrate seriously on the issues? We will not make it and, as we will leave the table, we will have to start everything again.

We are here at the heart of another problematic dimension that Hall's writings made classical – between “German monochrony” and “French polichrony”. German people want to concentrate on one job to better deal with it. French people find more operative to deconcentrate on many jobs and work on them at the same time.

This vision of both cultures is exaggeratingly culturalist. She quickly turns to prejudices: Germans are too “centred”, “narrow minded”; French are too “decentred”, “not serious”.

To limit the constant recourse to such prejudices, better worth it to recognize first that adaptable opposites “centring- decentring of the attention and the action” structure the functioning of every human being. Considering this, they then do not stop orientating and reorientating behaviours and cultures.

4.2.3 Centralisation and decentralization, strong or weak hierarchical distance, generalization or specialization.

Situations “8, 9, 10” and their difficulties happen from different cultures, coming from big societal adaptive issues that developed through the countries' history, like the issue “unification/diversification”. The historical building of France put emphasis on unity that she could only produce from a strong “centralization”. From the German side, the primate granted to diversity is associated to the “decentralization”.

The consequences are many and often present in French-German cooperation. The centralization leads to a stronger hierarchical distance whereas the decentralisation accentuates smaller societal identities and agrees for a weaker hierarchical distance.

If between two countries the culture of one is characterized by a higher number of hierarchic levels, there will be gaps between the position in the administrations and the companies.

In such conditions, to find the counterpart, as for responsibilities and making decisions, would not be easy. And, even if we find him, we can discover that all is not solved insofar. In situation 9, Suzanne, in her German culture, bitterly notice it. In a strong decentralisation, the “local” decisions-maker has to refer to the superior level that must, at his turn, act the same. At the opposite side, in the decentralization culture, the capacity to take decision is more delegated. So, the time necessary for the same operation, administrative above all, will not be the same in both cultures.

In cross-cultural situation, it will be a true difficulty. To overcome it will require a lot of patience and ingenuity. The actors from one of both cultures will be able to praise the biggest rapidity resulting from the delegation and even, the possibility of direct initiatives. The members of the other culture will underline the caution, the coherence resulting from the control.

It is always the human adaptation which is hold of the experiment contradictions because, either the unity or the diversity have advantages and disadvantages. The actors guided their culture according to their historical backgrounds but they can also go back on their positions: The “two Germany” are not

made of 350 states anymore as in 1648; there are only 16 Länder left. The centralized France looks for success in her successive decentralizations.

Today, between Germans and French, the number of level is not so different, if we forget that the French army count almost twenty-five hierarchical levels. The difficulty rather comes from both regime, one very centralized, and so, more authoritarian, the other very decentralized, so better accepting the delegation of power. In fact, there were, yesterday, more spread out grades between the ex-RFA and the ex-DDR. In 1990, shortly after the fall of the wall, we have met at the ENA, the ex director of the berlin East-German company, *Berlin Chemie*, in which, the organization chart contained eleven hierarchic grades. That was twice or three times more than in West Europe. We can not besides establish extreme numbers as, according to places and periods, the human cultural invention can surpass itself. Thus, the royal hierarchy of the Marady state, in West Africa, had more than 130 grades.

In this idea, situation 10 highlights the extreme behaviours of a French. Anxious to occupy a job, he applies and gets it. But, he can not occupy it, as he has something to do for a few months more. He pours out announces of what he tells organizing and holds over. The crisis is going to burst because in this French-German cooperation, Germans will ask to notice concretely the result of the first actions led especially as they want soon to be associated.

Situation 8 is more complex. She points out a consequence apparently far from directly quoted historical adaptative process. It deals with the occupational medicine where the centralization and the polychrony "à la française", favoured the creation of a "generalist" function. Contrary to this, the decentralization and the polychrony "à l'allemande" gave advantage to the specialisation functions. But the problem, for being cultural, does not deal least with the general human adaptation. Therefore, societies and their cultures oscillate according to the circumstances. An instance: in "La Poste", in France, we got specialized counters depending on the operations. Today, most often, each counter proudly put up "Every operations".

One more time, as we see, each national culture can have its preferential bias – generalization for the French, specialization for the Germans – it does not mean that it lost its capacity to temper its choices, even differently redirecting.

In the case of the two occupational doctors, French and German, it is going to be hard that the German person in charge and the French one match, as they have got different functions and professional insertions. However, the fact that both, German and French, cultural inventions are, one good and the other better, must be understood. They deal with the adaptable opposite "basic and general knowledge, and situated, peculiar knowledge" favouring rather one of the orientation than the other, in that case.

From this understanding associating the same human issue and different cultural choices on, the cross cultural actors will avoid to spend their energy to support prejudices and polemics. They will understand the necessity of mobilizing patience and imagination: there is a cost to make both systems work together but it is not impossible. And one must keep its energy for the research and the invention of bridges and footbridges. That is what happened during some meetings at the Euro-Institut.

4.2.4 Explicit and implicit communication (every situations)

It is not unusual to systematically hear critics about what is binary. We have been able to observe that we gladly agree with the critic each time it deals with a characterization of cultures. The characterization opposes both of them, favouring one and depreciate the other on such or such point of view. We said it, to present Germans as having a strong orientation for order and the French as having a strong orientation for disorder, is caricature. On the other hand, binary opposition that we discuss here are exactly different. It is adaptable oppositions. They define the opposites, not like one is good, the other bad, but like necessary orientations. If it goes like that, it is that the reality can

require either the choice of one, or the choice of the other but most often, require the composition of both, the one and the other, orientations. Due to this idea, the binary adaptable opposition leads to a positions and possible compositions multiplicity. Far from being a simplistic, reductive method, it is a sophisticated, productive, and required by wealth and complexity of situations method.

However, to make understand this, an overall simplification occurred: we treated separately each couple of adaptable opposites and its cultural productivity

When "explicit – implicit" adaptative opposite in communication must be broached, we can notice that they are practically present in the ten cross cultural studied situations. However, we will only evoke situations 3 to 8.

If this adaptative issue is everywhere, it does not mean that she mixes with other adaptative problems. It is maybe time to lead the reader to this complexity that the cross border stakeholder has to deal with.

In this view, situation 3 is singularly interesting. We have seen it, the German organizer seek to the registration for the speech turn. The German register. Most of the French does not do it. It does not prevent them from asking for the possibility to intervene across the order of registrations. The binary cultural caricatures, previously denounced, can easily settle here: "the Germans are organized, explicit and centred on the job", the French are spontaneous, implicit and centred on the persons". It is here a very bad analysis of the real complexity. Germans and French are rather looking for, the one and the other, to bind the job and the person. Germans want to ensure the possibility for everyone who wants to speak and this, in the order it has been asked. So, they try to articulate at the same time the demands of the job, the liberty, the spontaneity of the persons, as for the explicit and the implicit. They sign up because it is implicit for them that, if they do not do it, they might not be able to intervene. From the French side, same structures are made but we are in the implicit idea that it is obvious that one must always be able to freely intervene if one feels concerned by what is said.

Otherwise, what the point of the exchange? On the other hand, French people, in this situation, find the prior registration too formal. They see the organization differently. For them, she has to refer to the structure and the content of what is saying. They reject an artificial prior distribution of speaking times, in favour of a spontaneous and direct intervention, more logical for them as it is more natural. The analysis in depth of this situation shows how rich are the cultural answers of both of them and how poor the caricatures made of it are. The truth that the cross-cultural stakeholder must be able to put forward is that no culture can resolve the all issues. Each makes choices with advantages and disadvantages. But when these choices are faced, it is time to question them if necessary, and not to fall in the easy the enhancement of its own choices and the depreciation of the other one's choices.

Situation 4 is different. Indeed, a French stakeholder has to make a presentation on one of the points of the meeting's program. But, this presentation is structured, organized, formalized; it gets longer without being explicit much. The German participants are getting impatient and want to ask questions. They need more precision to better understand the lacks and the fuzziness of French statements. In that case, the explicit wish on the German side is so strong that it leads even to an aggressive spontaneity about the bad French organization which, according to them, includes a too long and confused presentation.

For the French participants, these interruptions are disturbing. The presentation is an all. One must carefully listen to it entirely, otherwise one risk reacting prematurely on points that will rightly be précised later. French trust their good organization, the value of the conference and are waiting for what it is going to produce. Germans needs to gradually see coming what they are waiting for. The one and the other are on a bad mood. Germans react to an implicit French communication which, for them, seems to wallow in vague. As for French, they will not trust any second that German participants are getting nervous lack of having precisions they need to take part into the exchange. They will only see a rivalry behaviour, obstructing the good continuity of the exchange.

We clearly see that national groups can strategically mobilize for themselves sometimes the organization and sometimes the spontaneity. But everything can not move at the same time: French still want the Germans to be implicit when Germans are waiting for French to be explicit.

Situation 5 is very clear about the explicit and the implicit in French-German cooperation. The French group invites the German group for a meeting and affirm to give clearly the aim of the meeting. It is even formulated in the letter sent that Germans read and read again without trusting their eyes. Aim: "agreeing on continuation of the action". The sentence is obviously a "chef d'œuvre" of French implicit. For Germans, it is not the aim: « what do we aim for? What do we think we can get then together?" This lack of precision meant, for Germans, that French did not know at all what they wanted to do during the meeting. How, in that circumstances asking them to go? So they will answer the letter asking for a true order of the day.

In opposition, French suggested that each of them, knowing the current action, the order of the day could be decide at the beginning of the meeting. For them, Germans are still doing useless difficulties.

In situation 6, the partnership meeting has, of course, a festive character. That does not mean for Germans that the schedule planned for the day can not be respected. French people should have said that they wanted extensions. In their implicit, the French automatically guessed that, as it was an exceptional festive moment, the Germans will not hesitate to overflow the planned schedule. It was not important then to fixe it strictly and respect it. French people are again going to find that "the Germans are not really accommodating, not very flexible, and not very funny". What ism in the French implicit, supposed to be a good surprise becomes in the German explicit: "French people want to have the right to not take into account what they themselves announced. They refuse to recognize their lack of foresight and their bad organization and want, moreover, accuse Germans of not agreeing to their approximation."

Situation 7 is more complex. French people suggest, to save time, to follow the work during lunch. They do not respect, as such, the meal time, for what it is. They extend the time and pretend they can work. Here, next to the issue "explicit/implicit", another one is working: the one which oppose the monochrony- "we only do one job at the same time" and the polychrony- "we can, favourably, carry out many things at the same time". Lack of referring to adaptative human issues caricatures will take place again: "French people mix everything and lack of seriousness" – "the Germans are strict and do not know how the mix business with pleasure".

In situation 8, concerning the occupational medicine, there is an opposition between the two administrative solutions. In the French solution, the general practitioner manages the essential and do not refer to specialist, only eventually. In the German solution, where the explicit communication plays a great role, it is the specialist of each medical question (specific and precise context) who has to be consulted if that question is involved. So, we must directly know what the context is: is it the exposition to dangerous products or such professional sickness linked to such getting stiff or distorting exercise. One more time we see it, the German solution deals with the diverse associated to the explicit and the decentralization. The French solution deals with the unification, the centralization and the implicit. For it, the generalist practitioner, to some point, knows about everything, almost. One more time, each of these solutions has advantages and disadvantages. It is essential to understand how each is made off in its logic and in its geo-historical context. From that point on, instead of despising the one or the other, we will search how to cooperate despite the practical difficulties.

Conclusion:

Through all panoply of instance resulting from ten cross cultural situations, this second section showed that, under the French-German cultural differences, some common adaptable opposites are hold. Yesterday, each national group took them into account and has constituted, from them, historical choices. Such an action was yesterday unconscious. It can today become conscious in the extant that

the current globalization make international and cross cultural meeting differently usual. However, it will only be possible through a cross cultural learning that will not content itself with the sollicitation of the willingness but that will feed it with an indispensable knowledge, first coming from human sciences and then the history. For the first ones, we underline, in the third section following, the generality of their supply. About the history, we will do it in the fifth part.

4.3 Chapter Three: the general "cross-cultural work"

This third section takes the previous detailed case studies on again to show their general validity and its basic use in intercultural work.

The adaptation oppositions must be understood as very ordinary and generally. Furthermore we introduce an additional example which is different from the others: the adaptation opposition of "demarcation and opening" that affects all areas of human experience from the biological to the sociological way.

Then another common element: each is directed to a composition operation between adaptation opposites that he will find in the "cross-cultural work" in order to fit in his own culture. Finally, we can represent these "cross-cultural work" schematically in order to capture them in their complex entirety. In order to achieve this awareness, we will take the example opposites "explicit-implicit" in the communication, the reader will understand that this is only an example and that this schematization could work for each pair of matching opposites can be generalized that structures the human experience.

4.3.1. Die experience structuring matching opposites, such as demarcation-opening

If we can show numerous customization opposites, this is because it is human experience constantly contradictory. It is constituted by a very common binary but also ternary or even quaternary structure of opposites. For these complex examples, you can refer to the study of synchronic cultural approach we intercultural in the book *complexité des cultures et de l'.* Have developed *contre les pensées uniques* (complexity of cultures and intercultural. Unilateral counter ways of thinking). "

Now let us take this new, fundamental and illustrative example of "opening - demarcation": the environment flooded the human actor to me such a flow of information that the player must protect yourself. We also include the basic material much information that it needs to adapt. One sees well the dilemma between these contradictory orientations: distance themselves, to protect themselves, to open, to open, to be informed.

In some situations or moments we choose either the demarcation or the opening, but many times we have to select less than to bring about a settlement between the two opposite orientations.

And these regulatory changes in relation to the self-changing situations.

Such a problem characterizes all human adaptation, especially since it ties into a forward-reaching biological adaptation. Our senses are so constituted that they more or less can be open or closed. You listen to only half an ear. You sleep with one eye open.

This biological field is then processed in a thousand different cultural ways that associate an opening or separation differently. Touching the other or not. Keep to the more or less distant. The house may have the following successive thresholds at which we need to know as a stranger when you can cross it and when not. In groups one must first be accepted and respected then. Societies open and close by using borders and permitted or prohibited overrun possibilities these limits.

4.3.2 Intra-cultural and cross-cultural situations, "one and the same" adaptation

The intercultural situation often leads to a description that ends at the surface of the observations. It is basically represented by the fact that it is structured by the coexistence of two groups of actors whose national cultures confront each other. The selection of each group seems surprising challenged and shocked the players in the other group. These shocks determine a general malaise that forces and paralyzed cooperation. The two groups do (and feel) to ask themselves before or are presented by third parties as such, the habits, attitudes, mentalities have not completed are true to each other and do not fit together. Therefore, their communication and collaboration seem difficult or even impossible. Another description of the cross-cultural situation, which is more compact and profound need to correct the preceding, which only emphasizes the clash of national responses. One other observation and analysis direction shows that it is necessary in every culture, to change the usual cultural response if the situation requires it because of their novelty. Variations, changes and reconstructions of habitual responses need around cautious adaptation trials of varying degree oscillations to the culturally familiar response. Local oscillations, because the cultural response varies even within a nation. Personal oscillations, because the cultural response varies even within the same group.

Basically the whole of human experience by oscillations is adaptable. If this were not the case, the human actor would be condemned to always give the same cultural response. That would be a paradox, because the culture is so provided as a reference, selection, preservation and delivery point for the answers that are considered to be the best, just because they enable better adaptation.

This is because everyone is already responding in its culture and needs, so that he can go on to the others to do the same. The adaptation oscillation enables everyone to invent his own intra-cultural changes. They claimed even more if it is simultaneously a question of working on his own and in a different culture. It is believed generally that the intercultural situation is an exceptional adaptation work, which is true, but you forget that those activities already in an intra-cultural situation is related only to itself. In fact, each to his "axis adjustment" around, a "normal adjustment latitude" in order to better adapt to changing situations. And when these changes are yet far-reaching, it has a potential adaptation discretion within the culture in which he was socialized (table 2). What often prevents the understanding is that you can identify the culturally active as a robot of their own national culture. But the human actors are free to make use of their cultures or changing them. They even in new situations, the possibility of creating new cultural responses.

We only describe the dynamics of adaptation. Of course it can be perverted to two pathological manners. On the one hand, the culture of the actor is so rigid that it can not change them. On the other the actor produces all possible incoherent answers that follow each other, without having to be selected or retained, and thus can never be a part of the culture. These pathologies can not be the last word of the culture. If the cultures caused by adaptation, it would be contradictory if they would then counteract the change in entirely by the human actors would turn definitely in subcultural, inflexible and unstable machines.

Table No. 2
The intra-cultural adaptation
Adjustment axis, ordinary and potential oscillation within the same culture

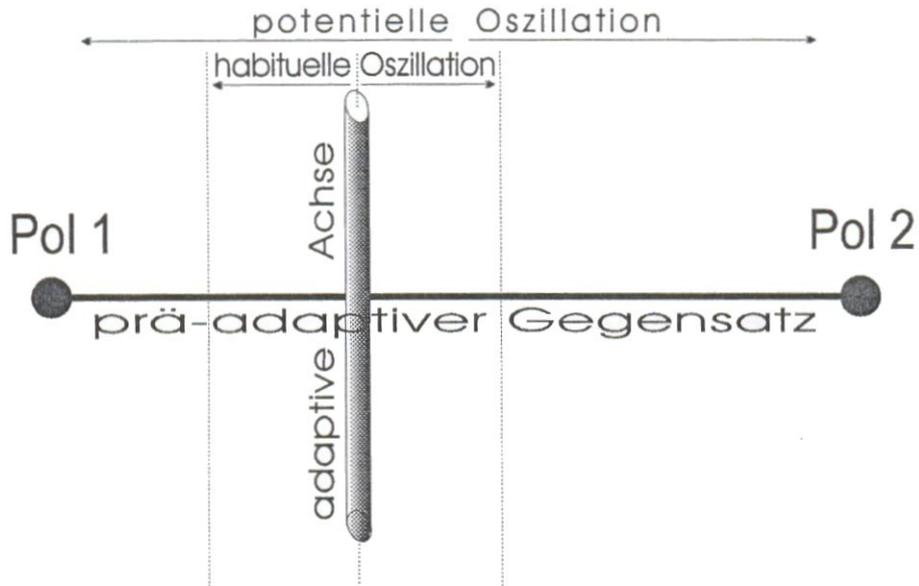


Abb. 2: Adaptive Achse und Oszillationsbereiche.

Quelle: Psychologie interkulturellen Handelns / hrsg. von Alexander Thomas. - 2., unveränd. Aufl.
Göttingen ; Bern [u.a.] : Hogrefe, Verl. für Psychologie, 2003, S. 55.

4.3.3 The cross-cultural work. An example: the explicit and the implicit

The very important adjustment problems of communication will serve us well as a model to understand how runs the general intra-or inter-cultural work.

Take the example of a "German" actor. In general, it is characterized as someone who preferably often has an explicit communication culture. It is therefore still not a robot this explicit communication. If he had it, always and everywhere, he would be there with his friends and his family. But this would be absurd, as he shares with them many common contexts and with allusions to this refers to. If he did not do this, he would not be productive and ridiculous: the one that communicates with friends on explicit manner would be called to order, "Stop, we already know," The issue of communication is very general, it is intra-and inter-cultural: it affects all human actors at every level and in every area.

E.T. Hall has presented it first by having the communication between a party in a "wider context" (friend), and a party in a "narrow context" compared (stranger). Among friends, we have long had a relationship, and we do many activities together. What one knows of, is also known to others. This situation, a customized communication developed an idiom of allusions: accordance with the dictum "you get along with half the words." Together, face certain facts, a light touch on the arm extends from a twinkle in order to understand ourselves. So we are in an implicit way communication.

In contrast, when I am talking to a stranger, we have little in common. To communicate, we must give each other clarifications and definitions about the environment or about ourselves. The communication is labor intensive, slow and takes longer because it piece by piece, the material used to create it, you must first. So we are in an explicit way communication.

Although we are an example of communication define the contrasting extremes of an adjustment problem, we should not believe that they are given by nature. With respect to every problem we have to distinguish between the human, ie general process - and distinguish its products that are culturally so different individually and even gained through individual experiences were the - in this case, the adjustment between the contexts of the interlocutors. Thus, the pole of explicit communication is developed through practice and by human cultural inventions. The technology, the sciences, the translations that have scanning expression formed in an explicit perspective. In contrast, religion, poetry, art, family life and friendships have formed expressions in an implicit perspective.

It is the contrast between these two perspectives with the tensions that exist between them, which constitutes human communication situation. The answers, however, can be combined to one another or invented form, cultures that differ over time and separately from one Nander each be different in themselves.

In every culture the actor oscillates constantly, on the basis of his free will and decision of its own geo-political context in order to fit. Only when all players the same Society oscillate in a similar way for decades or even centuries, they can jointly establish a communication using a preferred cultural orientation.

Studies of such phenomena of cultural development can be carried out by the history of these societies, starting successfully (Part 5).

After we have completed the preceding limitations, we can now return to a more global view of how we adapt the functioning of a human problem applied to at least two national cultures view. Selected here is the problem of communication with their two orientations: explicit and implicit. As for the culture, we have a very explicit communication any culture, as we find them in Switzerland, and selected a rather implicit culture of communication, such as we find in Japan.

We create a global schema that allows us to see at a glance how and under what conditions the "cross-cultural work" work. We distinguish between two sequences.

1. The first sequence provides two different communication cultures in their relationship to each other and relative to the maximum human communication represents
 - a) Each a potential human adaptation problems can always be determined by conventional two

extreme poles. Here, the communication between the terminal 0 (the lowest common context of the most explicit communication) and the pole 10 (the largest common context of the most implicit communication) are classified. Every single communication culture finds its place between these two extreme poles.

- b) A party can be in a more explicit zone, we assume 1 to 6 are: in Switzerland, eg
- c) Another caller can be in a more implicit zone, we take between 4 and 9 are: in Japan, for example,

2. Second In the second sequence is the "cross-cultural work" visible between the base and its horizon.

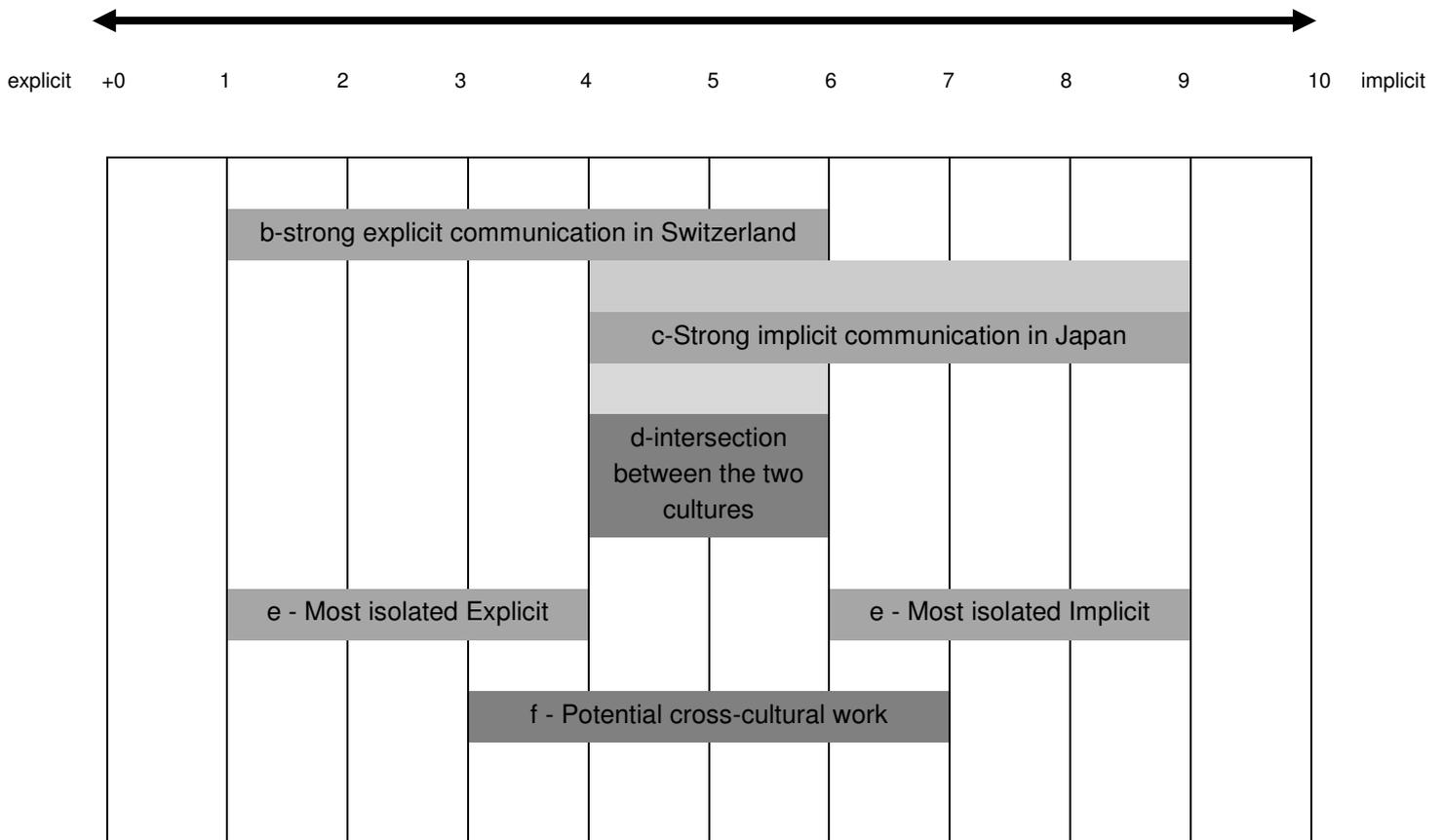
- d) The interlocutors have a common basic human adaptation.
- e) However, each group in the extreme part of its culture of communication is isolated.
- f) The cross-cultural work is based on this common ground, and tried to move into the direction of the two isolated cultural parts to reduce their extent and impact.

Table No. 3 is designed to enable us to understand at a glance, these two sequences of "intercultural work":

- On the one hand, the finding of "cultural differences";
- On the other hand, the determination of the possibility of human adaptation, which created the "inter-cultural work."

Table 3: Communication adjustment: between explicit and implicit, in different cultures, "intercultural work»

a - Potential maximum oscillation of human communication



Legend

1st / cultural differences: sequence "a, b, c":

a / maximum adaptability of human communication:

from 0, the explicit + // to 10, the implied +

. b / of 1 to 6: a strong explicit communication, eg in Switzerland

c / from 4 to 9. greatly implicit communication, eg in Japan

2 / the "intercultural work": Sequence« d, e, f »:

d / - 4 - 6, intersection between the two cultures

e / - 1 - 4, the most isolated part of the explicit culture

e / - 6 - 9, the most isolated part of the implicit culture

f / - 3 - 7, the more or less wide area of "potential intercultural work»

Jacques Demorgon

Marie-Nelly Carpentier

5. Enrichment Activities: adaptation, history and complexity of the German and French cultures

In the previous sections we have always tried to simplify as much as possible in order to address the difficulties of cross-cultural situation. This estimable pedagogical concerns should not protect her from the knowledge of real intercultural Franco-German complexity.

We want to deepen in this fifth part of the show during the first section, as the adjustment adaptation problem at different levels (society, group, individual) and in different areas (politics, family, communication) meet in the history of every country to each other communication and different cultures in Germany, France and elsewhere form. We will determine in more detail how this is done and to spare the reader to draw on the previous parts, we will briefly recall what we mean by adaptation problems of communication. We will find that the companies are generally in a matching problem: accept more diversity or seeking more unity. This problem of structuring society has certain effects on the free communicative action of members of society. The studies, which we imagine will enable us to understand the more explicit or more implicit communication and cultures to explore. Since we lack of space for other cultural, German and French characteristics can not create a comparative historical analysis, we propose that in our second section, an idea of the diversity and complexity of the areas from the French-German Intercultural forward. We will accomplish this through a series of topics that are listed in alphabetical order for simplicity.

5.1 Part One: adaptations, different histories and cultures of communication

5.1.1 Communication Cultures: a statement

Communication difficulties between members of different cultures are commonplace nowadays. At an international conference on business and cultures brought a Danish officer, the Assembly with the following remark to laughter: "I will present my remarks in French. My lecture is - as it is heard in French - divided into three parts. But my Danish culture will nevertheless be present, for I will not speak as fast as the French. Some of you may be bored, but you can also - if you want - to consider poetic justice." German listeners and speakers are generally dissatisfied when Frenchmen hold a

lecture.. For the French side, the German posts are usually too long and educationally, for they are not original, and little rewarding. Similar reactions have been observed at meetings in multinational organizations or companies. The contribution from the German side is clear and structured according to the objectives. In contrast, the observations of the French side are much more informal, spontaneous, and the interaction of people present coined.

Despite these examples of skeptics will remain unsatisfied and rebel, always find German and French communication examples that do not meet these different cultural orientations. For a more objective and reliable intercultural practice range this inevitably limited findings do not! We need to approach the educational processes of the culture in order to demonstrate the origin of these differences. How are these possible and how are they formed?

5.1.2 Adapting to interlocutors

Cultural differences are possible because human behavior is a response to an express or implied contrasting orientations. In the explicit communication I have for a listener who would not understand me otherwise, define the terms used. My presentation is therefore longer in accordance with this definition, it loses its brevity, but gains in precision. In implicit communication my counterpart about the realities that I have described is well informed. If I repeat all the things that he already knows I'm bored him. To prevent this, my message is therefore composed of allusions - as in the formulation is called "understanding each other with half-words" - and often remains a mystery even to those who do not share our common context. But this probably shorter contribution loses precision. An outsider who does not have the same information, does not understand what was said. Which culture we belong to, we must always adapt our statements on the situation, sometimes these are explicit, sometimes implicit nature. This is the "economy of communication" that individuals, groups and societies cope necessarily. They also need the different categories of the listener, adult or child, familiars or strangers, be considered. But if every individual, every group, every society produces infinite variety of communication behavior, how is it that the communication between the Swiss and the Germans usually more explicit and the French is often implicitly?

5.1.3 Communication Cultures: German and French genesis story

The answer is found in the story. In the course of this we discover different strategies adopted in the human actors in their society. Implicit communication occurs more easily in the context of a common social context. Based on shared experiences reference points are understood more quickly in fact. But such a common context arises not always over the history of a country. It is a development that extends over centuries.

For France the. A relatively universal context is created in the course of at least four historical associations: the first is the result of the Roman Empire, the second was the result of Christianity and then the expulsion of Catholicism, while the third was in conjunction with the slow emergence of the nation since Clovis and during the long era of the "ancien regime", the fourth merger was the work of the Republic through the introduction of departments, the suppression of the dialect languages, the introduction of public education and compulsory education, and the separation of church and state. In contrast, on the German side of the state unification led to incessant failures. The Holy Roman Empire of the German Nation (962-1806) did not prevent the maintenance or even gain political Gebietsaufsplitterung by small states. In 1648, at the time of the Peace of Westphalia, which ended the Thirty Years War, there are 350 countries in Germany. This political fragmentation was consolidated further by a subsequent religious fragmentation in Catholicism and Protestantism. The splinter with their different political and religious developments have meant that the Germans had to keep their communications in narrow and strictly defined limits, so that a more explicit way communication outgrew it.

Another historical development is related to the previous one. The German family, in the course of the Middle Ages, based on a unequal inheritance emerged. Only one son inherits. The others have to leave the family farm to somewhere else to find a job, home and wife (Todd, 1990). When wandering through the numerous German micro companies there was no question for these young men to develop a communication consisting of allusions and based on their own subculture. Because they did not know in advance the specific cultural characteristics of different states, which they wandered. So they had to try to take in a simple, concise and clear facts regarding through which they could communicate with the different people they encountered every day. And those were the other reasons for the development of an explicit communication.

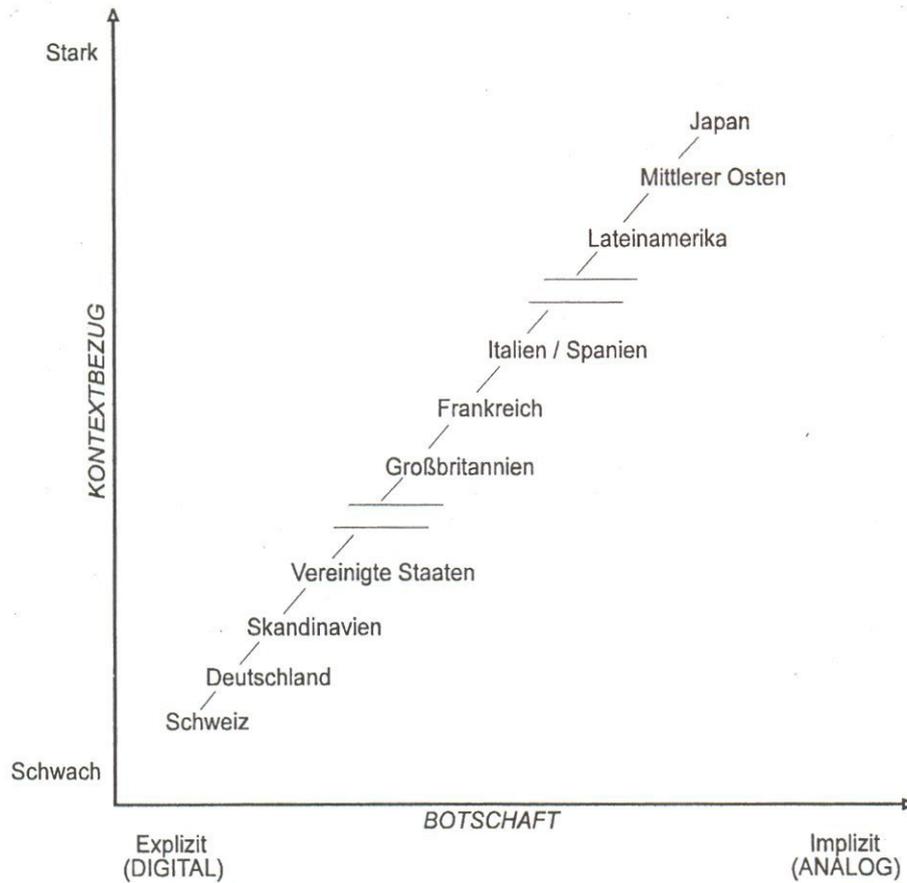
5.1.4 Beyond the German-French

Outside Europe, the Japanese communications as much more implicit than the French. The process described in more amplified form to bear, through the formation of a strong religious, political, economic, environmental and informational integration process as the result of two and a half centuries of continuous closure of borders with other countries.

In contrast, the preferred American way of communication in a country with many states and with different cultural roots of many immigrants explicit communication.

Following Hall are presented in general, such as J. Cl. Usunier, a classification in the 10 countries listed on this issue in any particular order (see table 4).

**Table 4 (after E.T. Hall and J.C. Usunier)
A more implicit or explicit communication depending on the countries concerned**



Das typische Verhältnis von expliziter zu impliziter Kommunikation in verschiedenen Kulturkreisen (nach Usunier, 1988, S. 178; Übersetzung durch den Koautor).

Quelle: Management international / Jean-Claude Usunier. - 3. ed.. - Paris : Presses Univ. de France, 1988, S. 178; Übersetzung aus Psychologie interkulturellen Handelns / hrsg. von Alexander Thomas. - 2., unveränd. Aufl.. Göttingen ; Bern [u.a.] : Hogrefe, Verl. für Psychologie, 2003, S. 56.

When one of the most explicit to implicit goes, one finds, first to Switzerland, then Germany, Scandinavia and the United States.

In a central position are the UK, France, Italy and Spain.

Finally, we find a strong implicit perspective Latin America, the Middle East and Japan.

5.2 Chapter Two: The Franco-German intercultural complexity using some topics

As we have already mentioned in the introduction, our goal is to allow these issues to some twenty actors and presenters to enter several cultural and intercultural dynamics, to see large number of points and intersections.

So the actor and presenter of intercultural have avoided a far-reaching and deep consciousness of the complexity of cultural systems and thereby access a limited, restricted and simplified analysis.

Work and leisure

In Germany, work and leisure seem to be clearly distinct and separated in the annual, monthly, weekly and daily time organization. This is also connected with the cultural dimensions of the German explicit communication and Monochronie that better distinguish between the different activities. In France overlap between work and leisure are more possible, which is in connection with the Polychronie (one done several things at once), and implicit communication (not defined everything).

Moment, duration, continuity

An opposite end of study alternate between the primacy of short-term thinking over the long-term thinking was conducted by Hofstede for 23 countries. Five countries of Northeast Asia were located between 80 and 118 The Anglo-Saxon countries were between 25 and 30, West Germany was 31, despite all this, there are in Germany a certain priority of durability when trying to save a business or a company from going under. This is for example the will of many German companies, which supply with foundations.

Contact, body contact and body distance

Touching the body of the other in some cultures is almost a necessity communications. In others it is the body distance to the right. Between these two extremes, the cultures have developed many rituals. Thus e.g. For the English, the French beat hands quantitatively exaggerated, to say nothing of the numerous hugs with "kisses." In France, this can also occur even among men, which is very rare in Germany.

Generalization / specialization. Tasks and items

Produced here over two preferred ratings. The generalist can in principle cover several areas, however, can not in the specialized field of specialists sein as competent as the water. The trend toward specialization is more pronounced in Germany. For generalization in France

CEO of company

Sociological research shows that CEOs of large companies in Germany have risen from the grassroots upwards.

In France this coming CEO of elite schools (grandes écoles) and have previously worked in the field of state centralization.

Talks

The conversation exchange is very rigorous and structured (Round Table), as is often the case in Germany. He is spontaneous and emotional (with word breaks) at the Fran-Zosen. The latter run the risk of being seen in the eyes of the Germans, Americans and Canadians as a disturbance factors, that lack of respect and democratic behavior. Some would even speak of "chaos".

Hierarchical distance

The organization of work in the company requires a hierarchy of responsibilities, however, contains one crop to a different number of levels. There were 1990 in a chemical industry from the former GDR 11 levels, in West Germany almost a third of them in France and a few more rich. Few people know that there are at least 25 levels of the French Army. In a kingdom in West Africa could even prove 134 hierarchical levels.

Implicit / explicit communication: references and definitions

Each of us communicates in an implicit allusion way with a friend who is about the same context. With someone whose context is different, it must be expressed in an explicit way, by using definitions. Societies largely to itself provides ge-live (Japan) and those who have a religious or political unification (Spain, France), tend to the development of an implicit communication. The countries where the variety predominates - Austria, Germany, Switzerland, USA, tend to develop an implicit communication. The Germans can tackle them several times, "What's the question? ". These are at the communication cultures in different areas to each other, in contrast: administration, marketing, advertising, etc.

Individual / collective

These are two orientations that are preferred vary depending on the culture. Today's German and French cultures are highly individualistic. Depending on the area, however, can these cultures tend in different directions.

A well-known case in Germany is of the collective Mietgebrauchs of flats (Shared WG).

In contrast, often the case of personal or collective Bezahlens of food bills will be discussed. The individual payments, which occurs more frequently in Germany underlines the primacy of individualism, but also the clarity and acceptance of responsibility.

The collective payment, which is the rule in France underlines the common gatherings, but sometimes leaves room for discomfort in terms of inconsistency or even confusion between interests and feelings.

Interior / Exterior, Residential

Living concepts depend largely on the type of cultural organization called the inner and outer region. The interior can start from the kitchen, or only on the threshold of the bedroom, but it can also start at the threshold of the house itself or the outer grille and exterior door. In some countries, there are no bars in the current issue but only slight fences. However, this may soon change with potential dangers from outside.

Consensus / dissent

In German culture, diversity was estimated historical value. This does not stop, that they temporarily switch is dangerous to the extent that if it leads to a split. To compensate for this disadvantage, the German culture has rather preferred the consensus development. One does not expect that it is fundamentally disagree, but that is, some when you work, or can at least find a good compromise. In French culture, one has the national unity and the authoritarian centralization of estimated. The danger, bring them with you is, therefore, to reduce the variety and losing their richness. To compensate for this disadvantage, the French culture has rather developed the art of disagreement. This is not always right in front of authority, but often out in their absence. The Frenchman may thus appear as the other two-faced. On the one hand it can sometimes unconsciously identify internally with centralized unit of his state. On the other hand he may outwardly often criticize.

Monochronie / Polychronie; Concentrated / Airborne attention

The work of Hall, who made this known opposition. In monochronic cultures are devoted to the same moment only a single task. In polychronic cultures, one tries to tackle several tasks simultaneously. This contrast has been devalued as a caricature. In fact situations require their complexity not one or the other position, but rather a mixed ge-dose of one and the other.

The contrast Monochronie / Polychronie must be revealed. He concealed a fundamental adjustment function manner. What is actually found in the Monochronie is a concentrated attention and activity. In Polychronie it is scattered attention and activity. No human being can escape one way or another. Nevertheless, the cultural ten trends are real, there are random effects. In Germany, people are often mono-chronic and there are more Monochrome. In France, the opposite will be the case. But from here it fits in every country in the various situations.

Nature, body

The relationship to the body depends on many geographical and historical factors. Cultures that are influenced by Catholicism and the representative role of clothing in royal societies, nudity are reserved to strongly. This is less the case in cultures that are by Protestantism, and a more direct relationship to nature influenced.

Proximity / distance

The distance to the next depends on the culture. Hall studied them, as he has founded a new empirical discipline, the "study of proximity", which is based on filmed records. It is on average 45 cm in France, in Germany, 60 cm, 90 cm in Japan (in all cases, situations are exempt from crowds, such as in the subway or at peak hours). This may also differ in each country or region, such as in France from the north going south.

Environmental awareness

Due to the higher position of nature in German culture was an advanced environmental awareness will be constituted, which manifests itself in numerous ways: on ne industrial levels, eg through the perspective of retreat in the field of nuclear, in our daily lives through a change in the vehicle's behavior, or mostly known as a factor in sorting the waste. All of this is developing in France, but less pronounced and temporally strongly in reunification.

Break

At collective meetings and exchanges, the French often seem caught up in the ongoing dynamics. The Germans, when they are so well seem, however, considered more care to preserve th moments of rest and distancing. They require frequent "breaks".

Meetings

Meetings are often difficult, especially when members of different cultures are present. Some come e.g. from the first time with a completed dossier prepared in the session. The others who do not do it, can feel this as takeover. French, Spanish and Latin-Americans come first meetings rather the intent of human exchanges, one between human understanding, and is said to be in doubt, still later recorded formally. The end of the meeting can therefore - run as is the case in Germany-is rather strict and orderly, or on the contrary - as is the case in France, less determined, flexible and open with respect to the events and transverse elements.

Social control

Humorous way, although this runs the risk of being caricatured, one can say that in countries with Anglo-Saxon culture, everything is forbidden not strict, allowed while "on the continent" whatever is not expressly permitted is prohibited is.

In Germany, this normativity is associated with a strong internalization of authority that the private standard connects closely to the public norm.

In France, the standard "elastic". It depends on the greater or lesser opposition, which allows you privately or publicly. "The Stranger" is derived from it sometimes, that it were a dimension of hypocrisy is allowed in the French culture.

Strong / weak, or control of the uncertainty

A large number of cultures, especially appreciate the English and American, the willingness to take risks. Indem e.g. the Erdatmosphärenenerhitzung is neglected or the production of OGM is being promoted. Or in relation to cloning. When cattle plague of mad cow disease, the British have taken a lot of risk in the beginning, before they are in retreat.

The continental European cultures are far more tied to the control of uncertainty. They still emphasize the "principle of precaution". Want to prevent the unforeseen but is ahead tends to be stronger in the French than in German culture. Between Germany and France, there was a famous incident where a French minister told the German leaders that there would be less chance discovery when the controls would be less frequent. But again, we allow ourselves to accept these cultural characteristics not as automations that they are not, especially since numerous strategic and economic factors have an influence on the culture. Think of the more distant episode of the German intention to control the French beers, or the failure of the French administration in the case of HIV-tainted blood. Cultural trends and economic strategies can even compatible with each other, and again in contrast to each other are.

Roads

Many cultural conventions come in numbering the streets to light. Paris takes a road its beginning to the Seine: the numbering is continued so turned his back to the river. Some "old" German streets are numbered starting from one side and then the other continuously. The opposite numbers correspond not so. Another difficulty we find in Japan, "Kita 11" does not denote the number 11 of the Kita road, but the 11th Parcel of Kita road.

Doors

The different characteristics of doors in Germany and France are not absolute, but not therefore insignificant values. Doors in Germany are often heavier and impermeable-bred. Doors in France are easier and sometimes only approximate close-course, you can watch a number of exceptions. The reasons are numerous: conditionally first from the outside, when one thinks of the different climatic conditions, from the interior of the culture due, when you think of the weight that is attached to the concrete, the finite and the precision in a clearly predefined perspective . Consider also the door to the property, with its emerging character, which is also more pronounced.

Responsibility and participation

The authoritarian management of public and private companies currently stands much more from-dominated in the French culture.

Contacts in Germany with hierarchically subordinates and delegating decision-making powers are more often present.

In the area of social market economy, there was in the past the reality of participation. Employers and unions were negotiating their differences eher before the strike, not after, as in France. Through globalization, but currently there are certain changes.

Trust / control

In work teams, the French habit of dissent lead to strengthen controls to use. This is useful where a mistake was made, but if there is no error, it is a pure waste of time and an attack on the morale of the team. In German culture is often set to self-control, which is executed by each self.

Governments and official bodies

A large number of experts have pointed out that governments and official agencies are frequently criticized in France or considered suspect, while being held in Germany, a priori, to be credible and

trustworthy.

Centralization / decentralization

The culture of a society is very different in terms of its organization. The most sensitive areas are: the comparison of the unit (France) and diversity (Germany). This difference in the tendency to unity and diversity has played in the history of the political cultures in France and Germany in a major role. Consequently, today in France and Germany pronounced centralism is a decentralized state.

5.3 Conclusion: A true knowledge of cultures for a true cross-cultural collaboration

We hope that these analyzes have allowed to understand that there is a different approach, learn about cultures, as only simple empirical, contemporary research, conducted with questionnaires or interviews.

Another option, such as the cultures invoice can be worn, is far operating logically, constructed. It is the historical dimension in its overall duration, the reasons for the depth of the cultures. The cultures are to be resistant in two ways. As products of the historical past, one could believe that they will fade more and more. In the past, however, they were already the answers to great human adaptation problems, which in turn have still current meaning. These problems require definitely still answers. And this is followed by a renewed on the other, from the past to the future, whether to retain, or invented. The question of the development of the cultures is complex and must be related to the various sectors and levels and not on ideological manner are treated globally, eg by assuming from the word go, that they will be unified. Industrial crops can develop relatively quickly on. Other cultures, for example religious, can be changed at the same time and maintained. Only rigorous and specific studies on these various developments can really inform (Demorgon, 2005).

In the meantime, it would be unfortunate if we give the false impression of a reduction of the cultural differences in the context of globalization, would serve as an excuse to refrain from learning about the cultural differences and how to deal with this in the heart of the adventure "man." This is only a long way from again falling into extreme violence, when a better conflict management and better cooperation can be assured.

Jacques Demorgon
Marie-Nelly Carpentier

Bibliography

General literature on intercultural

- ASGARALLY Issa, L'interculturel ou la guerre, Préface de J.M.G LE CLÉZIO, édit. Issa Asgarally, Port Louis, Île Maurice, 2005.
- CAMILLERI C., et VINSONNEAU G., Psychologie et culture : concepts et méthodes, Paris, A. Colin, 1996.
- DEMORGON, Jacques, Complexité des cultures et de l'interculturel. Contre les pensées uniques, Economica, Paris, 3e éd., 2004
- DEMORGON, Jacques, Critique de l'interculturel. L'horizon de la sociologie, Economica, Paris, 2005
- DEMORGON, Jacques, « Dynamique et histoire des cultures », dans Les Cahiers, Management et Mondialisation, la gestion des différences culturelles dans les entreprises, 1998
- DEMORGON, Jacques, Dynamiques interculturelles pour l'Europe, Economica, Paris, 2003
- DEMORGON, Jacques, Les sports dans le devenir des sociétés. Médiations & médias, Harmattan, 2005
- DEMORGON, Jacques, L'histoire interculturelle des sociétés. Pour une information monde, Economica, Paris, 2e éd. 2002
- DEMORGON, Jacques, *L'interculturalisation du monde*, Economica, Paris, 2001
- DEMORGON, Jacques, MOLZ, Markus, „Bedingungen und Auswirkungen der Analyse von Kultur(en) und interkulturellen Interaktionen“ in *Psychologie interkulturellen Handelns*, Hogrefe, Verl. für Psychologie, Göttingen, 1996
- DEMORGON, Jacques, WULF, Christoph, *A propos des échanges bi, tri et multilatéraux en Europe*, Office franco-allemand pour la jeunesse (éd.), Bad Honnef, 2002
- DIBIE, Pascal, WULF, Christoph, *Vom Verstehen des Nichtverstehens : Ethnosoziologie interkultureller Begegnungen*, Campus-Verl., Frankfurt am Main, 1999
- HAHN, Heinz, *Kulturunterschiede : interdisziplinäre Konzepte zu kollektiven Identitäten und Mentalitäten*, IKO - Verl. für Interkulturelle Kommunikation, Frankfurt, 1999
- HALL, Edward T., Guide du comportement dans les affaires internationales, Seuil, 1991
- HALL Edward Twitchell: *Verborgene Signale : Studien zur internationalen Kommunikation ; über den Umgang mit Franzosen / Edward T. Hall ; Mildred Reed Hall.* - Hamburg: Gruner & Jahr, 1984.
- HOFSTEDE, Geert, *Vivre dans un monde multiculturel*, Ed. d'Organisation, 1994.
- LEENHARDT, Jacques, PICHT, Robert, *Au jardin des malentendus*, Arles: Actes Sud, 1997
Pratiques des échanges culturels internationaux : les collectivités territoriales ; bilans recherches perspectives, Association Française d'Action Artistique, AFAA, Paris, 1994
- SCHNAPPER, Dominique, MENDRAS, Henri, *Six manières d'être Européen*, Gallimard, Paris, 1990
- TODD, Emmanuel, *La diversité du monde*, Seuil, 1999.
- TODD, Emmanuel, *L'invention de l'Europe*, Seuil, 1996.
- VERBUNT Gilles, *La société interculturelle. Vivre la diversité humaine*, Seuil, 2001

Franco-German relations

- BAASNER, Frank, NEUMANN, W., France – Allemagne : coopération dans la grande région transfrontalière de Mulhouse à Saarebruck. Un état des lieux, dfi compact, février 2005 n° 4
- DEMORGON, Jacques, « Vivre et penser l'interculturalité franco-allemande », dans *Allemagne d'aujourd'hui*, 140, 1997, p. 60 – 83.
- HARTMANN, Guido, *Sozio-kulturelle Probleme deutsch-französischer Ministerialkooperation : die Zusammenarbeit aus Sicht französischer und deutscher Beamter*, Wiss. Verl. Berlin, Berlin, 1997
- HUNOUT, Patrick, *L'Entreprise et le droit du travail : une comparaison franco-allemande*, CIRAC, Paris, 1993
- LEENHARDT, Jacques, PICHT, Robert, *Esprit - Geist : 100 Schlüsselbegriffe für Deutsche und Franzosen*, Piper, München, 1989
- THOMAS, Alexander, *Interkultureller Austausch : deutsche und französische Forschungen zum interkulturellen Lernen*, Nomos-Verl, Baden-Baden, 1995
- WINGENDER, Emmanuel, *Description, analyse et gestion des conflits dans les groupes de travail franco-allemands*, Université Louis Pasteur, Strasbourg, 2002
- ZIMMERMANN, Marita, *Kultur : zum Verhältnis zwischen Deutschen und Franzosen ; eine Analyse des "gepflegten" Kulturaustausches*, Inst. für Kulturanthropologie und Europ. Ethnologie, Frankfurt am Main, 1995

Intercultural Communication

- ABDALLAH-PRETCEILLE M. et PORCHER L. (dir.), *Les diagonales de la communication interculturelle*, Paris, Anthropos, 1999.
- BAASNER, Frank, *Gérer la diversité culturelle : la communication interculturelle en contexte franco-allemand*, Peter Lang Verlag, Frankfurt am Main 2005
- *Begegnen - Verstehen – Handeln: Handbuch für interkulturelles Kommunikationstraining*, Amt für Multikulturelle Angelegenheiten der Stadt Frankfurt am Main, 3. Aufl., IKO, Verl. für Interkulturelle Kommunikation, Frankfurt am Main, 1998
- *Dialogue interculturel: Bruxelles, 20 et 21 mars 2002*, Commission européenne, Direction générale de l'éducation et de la culture, Off. for Official Publ. of the European Communities, Luxembourg, 2003
- HALL, Edward T, REED HALL, Mildred, *Verborgene Signale : Studien zur internationalen Kommunikation ; über den Umgang mit Franzosen*, Gruner & Jahr, Hamburg, 1984.
- KNAPP-POTTHOFF, Annelie, *Aspekte interkultureller Kommunikationsfähigkeit*, Iudicium-Verl., München, 1997
- LADMIRAL, Jean-René; LIPIANSKY, Edmond Marc, *La Communication interculturelle*, A.Colin, Paris, 1989
- *Langue étrangère - langue du partenaire. La langue et l'apprentissage interculturel en France, en Allemagne et en Europe*, Office franco-allemand pour la jeunesse, Paris, 1995
- SEUL, Otmar, *De la communication interculturelle dans les relations franco-allemandes : institutions - enseignement et formation professionnelle - entreprises*, Peter Lang, Bern ; Berlin ; Frankfurt am Main ; Wien, 2003
- SCHMIDTLIN, Jean-Pierre, *Les mots retrouvés : unser Wortschatz*, Oberlin, Strasbourg, 2000

Intercultural Learning

- ABDALLAH-PRETCEILLE M. et THOMAS Alexander, (dir.) *Relations et apprentissages interculturels*, Paris, A. Colin, 1995
- COLIN, Lucette, *Europäische Nachbarn - vertraut und fremd : Pädagogik interkultureller Begegnungen*, Campus-Verl., Frankfurt, 1998
- COLIN, Lucette, HESS, Rémi, WEIGAND, Gabriele, *La relation pédagogique dans les rencontres interculturelles : La lecture des situations internationales : une réflexion à partir du modèle de l'école*, Office franco-allemand pour la jeunesse, Paris, 1995.
- CONDOMINAS C., *Bonjour en japonais*, Paris, Marcus, 2003
- *Das DFJW und interkulturelle Suchprozesse : Forschung, die neue Perspektiven in Europa eröffnet* in: Arbeitstexte, internationales und interkulturelles Lernen, Deutsch-Französisches Jugendwerk (Hrsg.), Bad Honnef, 1994
- DEMORGON, Jacques, ABDALLAH-PRETCEILLE, Martine, *Guide de l'interculturel en formation*, Retz, Paris, 1999 (vergriffen)
- DEMORGON, Jacques, *Pour le développement d'une compétence interculturelle en Europe. Quelles formations? Quelles sanctions qualifiantes?*, Office franco-allemand pour la jeunesse, Paris, 1996
- DEMORGON, Jacques, *L'Exploration interculturelle : Pour une pédagogie internationale*, A. Colin, Paris, 1989
- DEMORGON, Jacques, LIPIANSKY Edmond-Marc, MÜLLER Burkhard K, NICKLAS Hans, *Europakompetenz lernen ; Interkulturelle Ausbildung und Evaluation*, Campus, 2002
- DEMORGON Jacques, et LIPIANSKY Edmond Marc,(éd.) avec la collaboration de Marie-Nelly Carpentier, *Guide de l'interculturel en formation*, Paris, Retz, 1999.
- MÜLLER, Burkhard, *Evaluation des rencontres internationales. Première mise en perspective du problème des méthodes d'évaluation dans le domaine des apprentissages interculturels*, Office franco-allemand pour la jeunesse, Paris, 1995.
- HESS Remi, *Pédagogues sans frontières – Écrire l'intérité*, Paris, Anthropos, 1999.

Intercultural Management

- BOLTEN, Jürgen, *Cross culture - Interkulturelles Handeln in der Wirtschaft*, Sternenfels Verl. Wissenschaft & Praxis, 1999
- BÜRGI, Th., LEZZI, M., WASSENBERG, B., *Interkulturelle Kompetenz : Wege zum erfolgreichen Projektmanagement*, Sauerländer, Basel, 2002
- CHEVRIER Sylvie, *Le management des équipes interculturelles*, Paris, Puf, 2000
- *Coopération transfrontalière et cultures nationales : Interreg et méthodes d'approches interculturelles; compte-rendu colloque LACE, Linkage Assistance and Cooperation for the European Border Regions, 18 et 19 nov. 1998 à Colmar, Région Alsace, Strasbourg, 1999*
- GAUTHEY, Franck, « Logique d'entreprises et réalité interculturelle », dans *Les Cahiers*, 9, 1998, pp. 13 – 18.
- GAUTHEY, Franck, *Management interculturel : modes et modèles*, Economica, Paris, 1991

- IRIBARNE, Philippe d', *La Logique de l'honneur : Gestion des entreprises et traditions nationales*, Seuil, Paris, 1989
- MERKENS, Hans, DEMORGON, Jacques, *Kulturelle Barrieren im Kopf : Bilanz und Perspektiven des interkulturellen Managements*, Campus, Frankfurt am Main, 2004
- MERKENS, Hans, DEMORGON, Jacques, *Les cultures d'entreprise et le management interculturel*, Office franco-allemand pour la jeunesse, Paris, 1996
- PATEAU, Jacques, *Die seltsame Alchimie in der Zusammenarbeit von Deutschen und Franzosen : aus der Praxis des interkulturellen Managements*, Campus-Verl., Frankfurt, 1999
- SIMONET, Jean, *Pratiques du management en Europe : gérer les différences au quotidien*, Editions d'Organisation, Paris, 1992
- USUNIER, J.C., *Commerce entre cultures*, 2 tomes, PUF, 1992.

Chairpersons

- BELANGER, Jean, *Des réunions de travail plus efficaces*, éditions d'organisation, Paris, 1973
- BRIEGEL, Klaus, *Souverän moderieren : Techniken, Praxisfälle, Checklisten*, Luchterhand, Neuwied, 2002
- COQUERET, André, *Comment diriger une réunion*, Ed. du Centurion, Paris, 1963
- DOYLE, Mickael, Strauss David, *Réunions mode d'emploi*, Albin Michel, Paris, 1992
- EDMÜLLER, Andreas, *Moderation*, Haufe, München, 2005
- HARTMANN, Martin, *Gekonnt moderieren : Teamsitzung, Besprechung und Meeting: zielgerichtet und ergebnisorientiert*, Beltz, Basel, 2005
- HARTMANN, Martin, *Immer diese Meetings! : Besprechungen, Arbeitstreffen, Telefon- und Videokonferenzen souverän leiten*, Beltz, Basel, 2002
- HARTMANN, Martin, *Zielgerichtet moderieren : ein Handbuch für Führungskräfte, Berater und Trainer*, Beltz, Basel, 2003
- HAYNES, Marion E., *Animez des réunions efficaces : guide pratique des méthodes et techniques*, Les Presses du Management, Paris, 1990
- KIEBLING-SONNTAG, Jochem, *Besprechungs-Management : Meetings, Sitzungen und Konferenzen effektiv gestalten*, Cornelsen Berlin, 2005
- KRÄMER, Sabine, *Moderieren - gewusst wie : Gespräche leiten und moderieren*, Lexica-Verl. Würzburg, 2002
- LAINÉ, Sylvie, *Guide pratique d'entraînement à la conduite de réunion*, Démos, Paris, 2003
- LAINÉ, Sylvie, *Management de la différence. Apprivoiser l'interculturel*, Afnor, Paris, 2004
- MARTIN, Jean-Claude, *Le guide de la communication*, éd. Marabout, Paris, 1999
- MOULINIER, René, *Mener une réunion efficace*, éd. d'Organisation, Paris, 2005
- MUCCHIELLI, Roger, *La conduite des réunions*, ESF, Paris, 1994
- MÜLLER, Marion, DACHRODT, Heinz-Günther, *Moderation im Beruf : Besprechungen, Workshops, Sitzungen*, Bund-Verl., Frankfurt am Main, 2001
- PARENT, Michel, *Préparation et conduite de réunions*, Régie des rentes du Québec, Québec, 1990

- POULET, Bertrand, *La conduite de réunion*, éd. Demos, Paris, 1999
- SEIFERT, W. Josef, *Besprechungs-Moderation : mit neuer Technik effektiv leiten, erfolgreich teilnehmen, Zeit sparen*, GABAL, Offenbach, 2002
- SPERLING, Jan Bodo, *Führungsaufgabe Moderation : Besprechungen, Teams und Projekte kompetent managen*, Haufe, Freiburg, 2002
- TIMBAL-DUCLAUX, Louis, *Les réunions avant, pendant, après*, Retz, Paris, 1993
- TOSCH, Michael, *Besprechungen moderieren*, May, Bonn, 2002

Interesting links

- CARPENTIER Marie-Nelly und DEMORGON Jacques 23 Lektionen über Kulturen : <http://e-sonore.u-paris10.fr>
- Arbeitstexte beim Deutsch-Französischen Jugendwerk : <http://www.dfjw.org>