Intuition as Meta Skill in Intercultural Management – on the Self-conception of Intercultural Managers

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Nowadays management in organisations and companies has become first and foremost a "management[i] of intercultural complexity" (Mahadevan 2008a). Intercultural management competence subsequently moves in and between the five dimensions of having experience, sensitivity, skill, knowledge and meta skill intuition in intercultural action contexts and therefore presents itself as strategic competence in international organisational settings.

Keywords: Intercultural Management; Intercultural Communication; Intuition; Sensitivity; Virtual Cooperation

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1. Introduction

Nowadays management in organisations and companies has become first and foremost a "management of intercultural complexity" (Mahadevan, 2008a). The degree of involvement, and thus the effect, of intercultural management depends on the respective organisational or corporate culture[ii], whose attempts at definition are varied and often contradictory (see Rathje, 2004, p. 60ff). Thus, the different meanings, which are inherent in organisational and corporate culture, can be divided into two main perspectives. So one assumes that organisations are cultures "whose habits could be described in exactly the same way as tribes, nations or other groups" (Smircich, 1983, p. 347, translated from Rathje, 2009a, p. 2), while one also

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assumes "organisations have a certain culture, which can be changed or designed" (Smircich, 1983, p. 339, translated from Rathje, 2009a, p. 2). Corporate culture is thus,

> always intercultural corporate culture too. In the context of inter*national* or in-ter-*ethnic* connections, in which one of the overarching organisation 'pan-collective links' (Hansen 2009) of the employees, e.g. in the framework of a common language, religious affiliation or nationality, is missing, the linguistic usage of *intercultural* personnel and organisational development or also *inter-cultural corporate culture has become established*. (translated from Rathje, 2009a, p. 3)

One can argue that, today, the profession of intercultural management as an important design tool of corporate culture, human resources and organisational development is as in vogue and as heterogeneous as the directly related subject of "intercultural competence" (Bolten 2007:21). Similarly, as with the discussions on intercultural competence[iii] (see Benseler et al 2003, Bolten 2006, Deardorff 2006, Rathje 2006, 2010), the professional discourse here is characterised by heterogeneity, *multi*-disciplinarity and confrontation (Bolten 2011, Koch

2010, Rothlauf 2009, Scherm / Süß 2001, Fuchs / Apfelthaler 2008, Mahadevan 2008), so there is no single concept of intercultural management. This fuzziness and inconsistency in professional discourse is visible in the "lack of clear concepts" (Koch 2008: 3) on the one hand, and, on the other, in the various ways of applying models, theories, methods and concepts of intercultural management in practice. Of course, it cannot be denied that recognition of the professional field of intercultural management varies greatly between companies and organisations, and that its establishment and effectiveness in the context of personnel and organisational development itself is thus extremely diverse. Which models, mechanisms and strategies are ultimately used to describe, identify, correct and *use* interculturally-related influences and aspects in different contexts are, in turn, directly connected to the question of basic understanding of the concepts of culture and interculture. However, the intercultural management debate, as well as its relation to the discussion on the understanding of concepts of culture, will only be discussed in this paper to some extent. Starting from an everyday world concept of culture, it can also be noted here that,

> "in addition to their affiliation to the organisation, all organisation members are also simultaneously part of other groups or collectives, from which cultures feed (e.g. academics, people from Cologne, women, Bavaria, football fans, French people, amateur musicians), and they *always* ensure that different cultures are brought into corporate reality. This multicollectivism (Hansen 2000:196f.) of individuals then also *always* simultaneously makes intercultures out of corporate structures, as pre-collective' (Hansen 2009), meaning the upstream organisational-related, cultural experiences influence collaboration" (translated from Rathje 2009b:3).

Intercultural management competence thus relates to the fields of experience, sensitisation, proficiency, knowledge and meta skill in intercultural settings. The concept of a *contextualised form of intercultural management* thus deals with the implementation of intercultural

thinking and practices into the everyday routine of companies.[iv] Consequently, this is based on a type of interlude of difference and coherence on the one hand, and, on the other hand, on a principle based on similarity and cohesion. This principle of similarity, of (different) similarity and of self-similarity, which is used for this in <u>philosophy</u> and in the <u>social</u> and <u>natural</u> <u>sciences</u>, in order to fundamentally describe recurring, internally nested structures, can make quite an important conceptual contribution to the area of intercultural management. Wittgenstein speaks, for example, in his *Philosophical Investigations* (1953) of family resemblance, referring to characteristics of concepts, which cannot be adequately recorded with a categorising <u>classification</u> in a particular system, since concepts can have fuzzy boundaries. Wittgenstein names as examples the concept of the <u>language</u>, of the <u>game</u> and of the <u>language</u> <u>game</u>. According to him, there are no general characteristics that apply to all languages, games or language games; although there were some games with common features (board games, card games, ball games, etc.) which had nothing in common with others, but they were interrelated through family resemblances, thus forming a family in this sense. In Philosophical Investigations, Wittgenstein spoke vividly of the fact that with some concepts, specific cases are intertwined like the fibres of a thread (see Wittgenstein 2001). Nietzsche describes family resemblance in another way.

In his view, the strange family resemblance of all Indian, Greek and German philosophising is explained easily enough. Where there is affinity of languages, it cannot fail, owing to the common philosophy of grammar, meaning, owing to the unconscious domination and guidance by similar grammatical functions, that everything is prepared at the outset for a similar development and sequence of philosophical systems, just as the way seems barred against certain other possibilities of world-interpretation." (Nietzsche 1886:28f).[1]

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1 "Die wunderliche Familien-Ähnlichkeit alles indischen, griechischen, deutschen Philosophirens erklärt sich einfach genug. Gerade, wo Sprach-Verwandtschaft vorliegt, ist es gar nicht zu vermeiden, dass, Dank der gemeinsamen Philosophie der Grammatik – ich meine Dank der unbewussten Herrschaft und Führung durch gleiche grammatische Funktionen – von vornherein Alles für eine gleichartige Entwicklung und Reihenfolge der philosophischen Systeme vorbereitet liegt: ebenso wie zu

Until now, the idea of similarity has been rarely used to describe one of the culture models based on intercultural management, and is only marginally considered, as the principle of cohesion, in contrast, is more common. This refers to a culture model, which takes into account the requirement for orientation towards both difference and cohesion. The cohesion-oriented model from Hansen, for example, assumes that cultures generally exist within human collectives. Numerous levels of culture, which may overlap and contradict each other, are allowed here. All complex collectives entail "not only plurality, but also diversity, heterogeneity, divergences and contradictions" (translated from Hansen 2000:182). The contribution of this model lies in a plausible explanation of the cohesion of cultures, resulting not from consistency, but rather from recognition of differences. At the level of the business enterprise, it is known that the cohesion of corporate cultures is not necessarily linked to homogeneity, but rather to the creation of normality through the recognition of differences. Rathje builds on Hansen's differentiation and develops matrix models for the understanding of cultural terms. At the organisational level, the creation of a "pan-collective parenthesis" (Hansen 2009) would certainly be one of the basic tasks of an intercultural manager.
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2. Intercultural Management Competence

The complexity, which is inherent to the field of intercultural management, puts great challenges on the practitioners. Accordingly, the concept fields and principles described in the introduction outline a field of work which is extremely heterogeneous and diverse, and thus refers to special competences, which can be assigned according to the overall system of different dimensions. The complexity of intercultural management competence can, therefore, be described in more detail using the following five dimensions of *having I. experience, II. sensitivity, III. proficiency, IV. knowledge, and V. meta skill* in intercultural settings. The following main focus of discussion is on point *V. meta skill intuition.*

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gewissen andern Möglichkeiten der Welt-Ausdeutung der Weg wie abgesperrt erscheint."
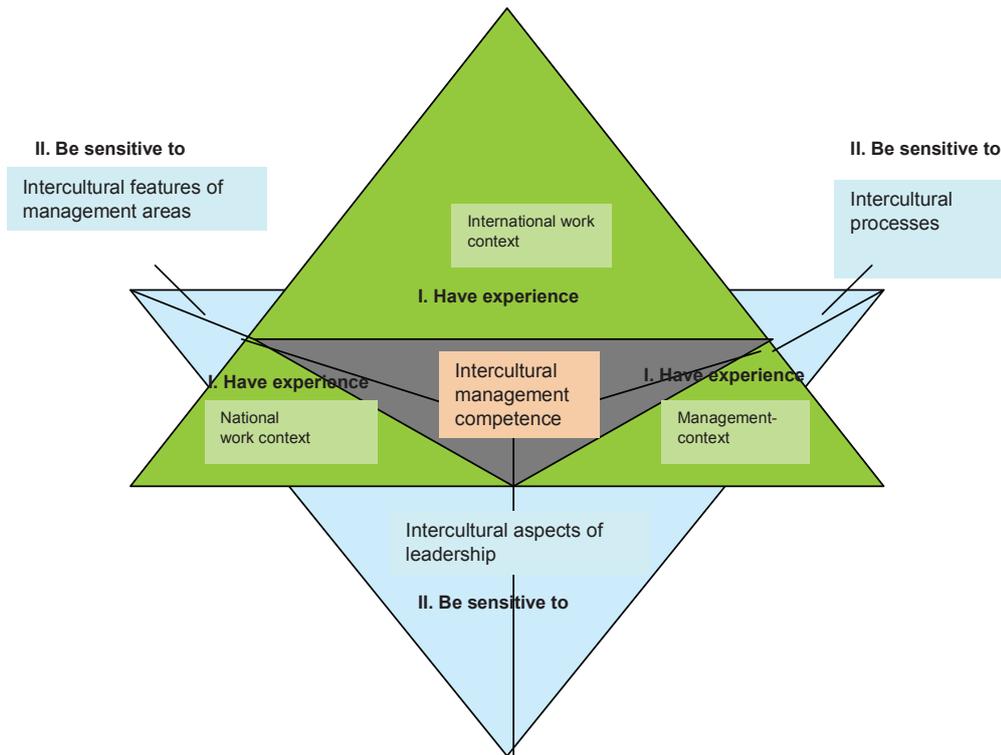
Figure 1 Dimensions I and II – Experience and sensitivity

I. Experience

Based on Koch's division (see Koch 2008:12) into various work contexts, the experience field in *national, international and professional group-specific work contexts (career field management)* should be investigated. This contextual differentiation is crucial insofar as an intercultural manager operates in these interdependent contexts of the experience field of intercultural management, and should thus be able to behave appropriately to the context.

II. Sensitivity

The second major area of intercultural management competence concerns the possession of sensitivity to *intercultural features of management fields, features of intercultural processes*

and intercultural aspects of leadership. The management areas mentioned include quality management, social management, time management and human resource management, for example. Next, some potentially occurring intercultural features in the fields of quality management and time management will be described as examples. Quality management deals with the quality in a project, meaning its implementation and the quality of the resulting product[vi]. Organisations and institutions which lay claim to intercultural training mainly deal with the recognition of cultural differences and anchoring of the significance of intercultural features. *Intercultural quality management* understood in this way is often used as a basis for the development of intercultural quality standards. The components of quality management include, inter alia, the drafting of guiding principles for each institution, the development of targets, the development of evaluation procedures or also the creation of an organisation management manual. It is also about the improvement of team cooperation, by means of intercultural standards of teamwork or management activity, for example.

Time management deals with the art of optimal use of time; another component of project management, which is of crucial importance. On this basis, all problems related to temporal sequences can be optimally solved according to the situation. The most important starting point is optimal scheduling, prioritisation and elimination of time-consuming tasks which have less relevance. Problems and obstacles can often be detected early through the effective completion of tasks and efficient planning. Therefore, in international project management, working with milestones would be emphasised as a suitable method that supports intercultural cooperation. For example, a highly monochronic and linear work culture, with mostly long planning and short implementation phases (as is often the case in Germany) to detailed schedules, i.e. to highly structured schedules and processes; a procedure which does not match consensual and decentralised decision-making cultures (as can be the case in Japanese business environments) or polychronic-oriented work cultures with mostly short planning and long implementation phases (as is often the case in Indian business environments).

In project management, an unbalanced setting leads to misunderstandings and conflicts, as one side complains about non-compliance with schedules, while the other side feels attacked through being *pushed*. At this point, adaptation of the leadership style counts as another central method of project management in the intercultural context. A leader must be aware of the working culture of the employees in a particular case, and adapt the leadership style accordingly. Time management can thus be affected differently, through a more paternal-authoritarian or a more participative-egalitarian leadership style, for example. In many cases, correlations exist between leadership and communication styles.

According to Bolten, since such systems or styles of communication accompany and characterise interaction with the world in general, there are equivalents in leadership style, negotiation style, learning style and in features of overall social organisation and in political and economic structures (…). The following applies: the smaller the interaction groups or life settings qua cultures, the greater the matches between the different styles. (...). In this sense, communication styles can also be identified as cultural styles in the sense of communication discussed above. (Bolten 2007:78f)[2]

2.2   Dimensions III – Competence

III. Competence

To illustrate the last term in more detail, intercultural competence here[vii] emphasises the difference between general (intra-cultural) and intercultural capacity (Bolten 2006:1). This is expressed with particular clarity in integrative process models (Fig. 1).

2"Da derartige Kommunikationssysteme oder -stile lebensweltliche Interaktion insgesamt begleiten und prägen, findet man Entsprechungen im Führungsstil, Verhandlungsstil, Lernstil sowie in Merkmalen gesamtgesellschaftlicher Organisation wie etwas in politischen oder wirtschaftlichen Strukturen […]. Hierbei gilt: Je kleiner die Interaktionsgruppen oder Lebenswelten qua Kulturen sind, desto größer werden die Fits zwischen den Stilbereichen sein. (...) In diesem Sinne sind kommunikative Stile in dem bereits diskutierten Sinn von Kommunikation gleichzeitig auch als kulturelle Stile identifizierbar."

Figure 2

Area of com-petence	General capacity	Intercultural capacity _as above, plus the ability to transfer to target/intercultural contexts_
Individual	Resilience, willingness to learn, self-awareness, capacity for self-regulation, role distance, flexibility, tolerance of ambiguity	Ability to regulate oneself in linguistically and contextually different environments ("able to create normality")
Social	Teamwork, conflict resolution skills, meta-communication skills, tolerance, ability to handle criticism, empathy, etc.	Ability to demonstrate conflict resolution skills, where the usual conflict management strategies are different to those in the familiar context.
Specialist	Specialist knowledge in the field of activity, knowledge of the specialist / professional infrastructure, ability to impart specialist knowledge, professional experience, etc.	Ability to impart specialist knowledge, taking into account different cultural traditions of educational socialisation
Strategic	Including organisational and problem-solving skills, decision-making ability, knowledge management, etc.	Ability to identify and achieve synergy potential in different cultural forms of time planning

Figure 2 Difference between general and intercultural capacity

Source: Bolten 2006:1

Successful intercultural action is thus based "on the successful *holistic interplay of individual, social, technical and strategic action in intercultural contexts*" (translated from Bolten 2006:3). Here, Bolten has attempted to arrange the affective, cognitive and conative dimensions of the described structural model into the four competence areas (personal, social, technical, methodical) of the process model (Bolten 2007:24ff.).[viii] According to him, the preconditions for successfully managing interculturally overlapping situations are referred to as intercultural competence. In this sense, the competence to act can be seen as an interplay of various sub-competences, which would be *individual, social, technical and strategic action.* Intercultural competence can thus not be considered as a separate field beside the four sub-competences just mentioned, but must, in the context of a slide, be seen as a reference dimension, which is subject to the four other sub-competences of professional behaviour. According to Bolten, intercultural competence includes competence in one's own and in different cultures. While competence in different cultures enables understanding of the particularities of the respective 'other' strategic approach, *intercultural* competence is about being able to 'negotiate' and achieve practical synergies between one's own cultural demands and habits and those of the different culture. Thus, 'intercultural competence' is also not about a separate, fifth competence area *beside* those four named.[3] (Bolten 2006:1) Intercultural competence is thus defined as the "ability to appropriately achieve individual, social, technical and strategic competences in different cultural action contexts" (translated from Bolten 2001:214). To tie in the cohesive cultural understanding, which was described earlier, intercultural competence can then be described as "the ability to establish the initially lacking normality in intercultural interaction, and to create cohesion" (translated from Rathje

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3 "Interkulturelle Kompetenz schließt eigen- und fremdkulturelle Kompetenz ein. Während fremdkulturelle Kompetenz das Verstehen der Besonderheiten des jeweiligen ‚anderen' strategischen Vorgehens ermöglicht, besteht interkulturelle Kompetenz darin, handlungsfähige Synergien zwischen eigen- und fremdkulturellen Ansprüchen bzw. Gewohnheiten ‚aushandeln' und realisieren zu können. Folglich handelt es sich bei ‚interkultureller Kompetenz' auch nicht um einen eigenständigen, fünften Kompetenzbereich neben den vier genannte."

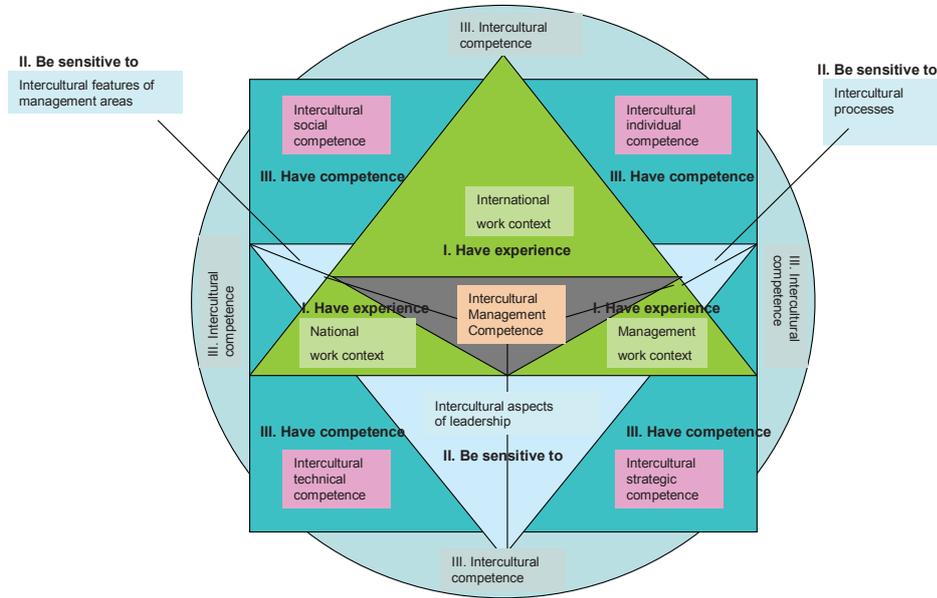2006:14). According to this concept, intercultural competence results in unknown differences becoming known.

Figure 3 Dimension III – Competence

2.3   *Dimensions IV and V – Knowledge and Meta Skill*

IV. Knowledge: imagination reflexivity (see Vogler 2010)

With imaginative capacity, people are, however, equipped even less with knowledge of their nature, influences and impacts. An awareness that this imaginative power is always at work, and thus accompanies our daily actions, thoughts and opinions (including those of an *inter-cultural* nature), thus requires particular attention in the context of the debate on intercultural competence. It is, therefore, not sufficient to speak of imaginative skills, and to limit the

complexity of the discourse to the advancement of individual sub-skills, such as the development of creative problem resolutions skills or synergetic potential.[ix] Koehn and Rosenau (2002) define imaginative competence as a "skill developed through transnational experience[x], which enables individuals to participate effectively in activities, which cross over two or more national borders" (translated from Koehn / Rosenau 2002:114).[xi] At this point, the question is raised again whether transnational experience can ever be responsible for the imaginative competence such as that described here, or whether this is not rather due to a reflexive and open mind.

In this respect, engagement with one's own imagination in intercultural situations is just as crucial as the critical examination and reflection of one's own behaviour in the imagination processes which take place here. This reflexivity competence of imagination behaviour in intercultural action contexts is a reference component of intercultural competence, and thus accompanies all actions of the dimensions named in Bolton's process model. Imagination reflexivity is an integral part of intercultural competence and, thus, also a reference level for the four sub-competence fields of professional action. "Successful intercultural action is thus based "on the successful *holistic interplay of individual, social, technical and strategic action in intercultural contexts*" (translated from Bolten 2006:3), on the one hand, and, on special consideration for imagination reflexive processes on the other hand. For the discussion, it seems relevant to more closely determine the ratio of imagination, imagination reflexivity and intercultural competence (see Vogler 2010).[xii]

V. Meta skill - intuition

To translate Koßler, Duns Scotus agrees with Thomas that people cannot see without abstraction in the present condition, but he does not agree that the human intellect is not able to do so. Although visibility of the object is limited, in terms of its material state, to the abstracted general nature, it also goes beyond this, in certain respects, in relation to the existence of the detected object. In short: although people can only abstractly identify what something is, the

fact that something is there can also be intuitively recognised. In real distinction from abstractive cognition, intuition doesn't detect anything itself, but instead this something is detected, through wisdom, as a by-product (Koßler 1998:555 f.).[4]

Intuition (the term comes from the Latin intueri and means to look inside or to contemplate), as a meta skill of intercultural competence is given special attention in this paper. Intuition is often described as the ability capacity for "spiritual vision" and "transcendental function" (by the philosophers Fichte, Spinoza, Husserl and others). Philosophy knows the difficulty of defining the "relevant mode of nexus between purely mental intuition and purely physical reality" (translated from Thaliath 2011:2). According to Thaliath, contemplation refers to access to a perception, in which the subject is directly turned to objects or their sensory presence, in order to perceive them without discursive thought (Thaliath 2011:2). Accordingly, intuitive knowledge is a process of "direct non-discursive contemplation", which is indeed not built on any abstract function of reason, but rather solely on the sensuousness which directly enters the phenomenal objects (translated from Thaliath 2011:2). Husserl's core concept of primal insight deals with, inter alia, access to the intrinsic structure of an object. Perception, derivation and intuition are often referred to as instruments of knowledge, and there is often talk of soul intuition[xiii], which is seen as a key capability for personality development (Nireshwalia 2003). "Discriminatory reasoning compares the known, which is felt by perception. These three methods (perception, inference, intuition) are inherent in religious methods. Intuition comes from within, whereas thoughts originate from the external world" (translated from Nireshwalia 2003:4).

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4 "Darin, daß der Mensch im gegenwärtigen Zustand nicht ohne Abstraktion erkennen kann, stimmt Duns Scotus mit Thomas überein, nicht jedoch darin, daß der menschliche Intellekt überhaupt die Fähigkeit dazu nicht hat. Obgleich daher die Erkennbarkeit des Gegenstandes hinsichtlich der Zuständlichkeit auf die abstrahierte Allgemeinnatur eingeschränkt ist, geht sie doch in gewisser Hinsicht, nämlich in Beziehung auf die Existenz des erkannten Gegenstandes, auch darüber hinaus. Kurz gesagt: Was etwas ist, kann der Mensch zwar nur abstraktiv erkennen, aber daß es ist, ist auch in diesem Leben intuitiv erkennbar. Für sich und in realer Abgrenzung gegen das abstraktive Erkennen erfaßt die Intuition nichts, sondern es wird lediglich anläßlich eines als etwas Erkannten auch die aus dieser Washeit herausfallende Existenz miterkannt."

In 2010, the importance of intuition in complex situations with special challenges was discussed in the fields of intercultural and virtual collaboration as part of a specially conducted study. The goal-oriented question was: *which role does intuition play in strategic decision-making in the field of GSD (global software development) management?*[xiv] Today, GSD Global Software Development is referred to, among other things, as a "quickly growing phenomenon" and as "a way of life" (translated from Herbstleb 2007:207).

> "A significant finding of the study is that the use of 'gut-feeling' in strategic decision making in the computer industry was much greater than banking and utilities. Indeed, the acceptance by senior managers of the fact that they use 'gut-feelings' in strategic decision making itself is an important finding" (Khatri / Alvin 2000:79).

Global software development in teams naturally occurs in a number of different locations, so working at the virtual level is the normality here. GSD teams are thus mostly international, multicultural and virtual. The focus of the work of a virtual team is thus the achievement of a common organisational task, using technological media, on the one hand, and is across geographical, cultural and time borders, on the other hand (see Jarvenpaa / Knoll / Leidner 1999, Townsend / DeMarie / Hendrickson 1998). Over the past ten years, many benefits of GSD have already been discussed (see Ó Conchúir / Holmström / Ågerfalk / Fitzgerald 2006).[xv] Many studies refer to the necessity of intercultural competence in GSD projects (see Karahanna 2005). It was discovered that the cultural background can influence the way in which developers interpret and react to situations (see Ågerfalk et al. 2005). Cultural factors can have a large influence on the management and success of distributed projects (see Tanner 2009, Paasivaara / Lassenius 2003, Carmel 1999). The high importance of building and maintaining trust in virtual teams is also emphasised here (see Hernández-López / Colomo-Palacios / García-Crespo / Soto-Acosta 2010, Casey 2010, Jarvenpaa / Leidner 1999). "The fundamental problem of GSD is that many of the mechanisms that function to coordinate the

work in a co-located setting are absent or disrupted in a distributed project" (Herbsleb 2007:208).

There are, of course, additional challenges and difficulties, which GSD projects face[xvi]. It was observed in the study that the interviewed GSD managers seemed to have an irrefutable own individual certainty of the correctness of their own intuitive decision. In discussion with the individual persons, it seemed that they did not doubt the correctness of this. However, this changed as soon as the number of participants was increased and others were asked to assess the evaluation. Here, the questions were: "Would your team accept a decision, which you made on the basis of your intuition?" or "Would your organisation accept a decision, which you made on the basis of your intuition?". Here, the majority of the respondents tended towards the opposite direction and considered rather that these statements would not be accepted or recognised, and thus either not raised at all or would need to be supported by other means, such as facts and figures. Thus, one could say that, at this moment, the unique position of the statement *recognition mechanisms* was placed in the background. Only at the time of needing to justify one's own certainty, is there a reformulation and adaptation to *recognised structures of decision-making*. Here, one could also speak of contextual layering strategies. Important here, however, is that there is an awareness of the fact that these strategies are used, and that this is also reflected upon. This was the case in all interviews. Contrary to many scientific concepts and constructs of the intuition-rationality dichotomy, one had the impression that the respondents had a sense of congruence of their own decisions as intuitively designated decisions, and of their importance and lasting correctness and consistency.

In summary, it can be said that intuition plays an important role in the context of making strategic decisions in GSD management.

"Rational-analytic methods can seldom be used exclusively; by its very nature, prediction deals with the unknown, and we can calculate or measure only what is known […]. At the very least, a forecaster has to use intuition in gathering

and interpreting data and in deciding which unusual future events might influ-
ence the outcome. Hence in virtually every (decision) there is always some in-
tuitive component" (Goldberg 1990:73).

In view of teamwork in the context of GSD, the connection between *intuitive synthesis*[xvii] and
performance in *high velocity environments* should be emphasised. In terms of decision-
making, intuition and speed are directly related.

"It is the smooth automatic performance of learned behaviour sequences and
often can short circuit a step-wise decision-making thus allowing an individual
to know almost instantly what the best course of action is. It compresses years
of experience and learning into split seconds (Isenberg, 1984)."

Many studies indicate that an expert has learned to ignore irrelevant pieces of information,
and to focus on the critical (see Prietula and Simon, 1989; Kirschenbaum, 1992; Harung,
1993). In their study on speed in decision-making processes in different "high-velocity envi-
ronmental contexts" Eisenhardt (1989), and Judge and Miller (1991) provide indirect evi-
dence that intuitive synthesis has a positive effect on performance.

"Intuitive synthesis is an important strategy process factor which managers often ex-
hibit in their strategic decision making"; "intuitive synthesis allows calling a number of re-
lated problems or issues at the same time. One byproduct is that a manager can attain econo-
mies or effort (Isenberg, 1984). An expert learns to ignore the irrelevant patterns or pieces of
information and concentrate on the critical ones (Prietula / Simon 1989, Kirschenbaum 1992,
Harung 1993)" (Khatri / Alvin 2000:78).

There are numerous definitions of intuition, which differ especially in the use of the terms
conscious, unconscious and subconscious, intellect and instinct. In the following explanation,
intuition is described as a subconscious process: "[…] most of it is a subconscious drawing
from innumerable experiences that are stored. We draw from this reserve without conscious
thought" (Agor 1990:158).

"[...] [A]ccessing the internal reservoir of cumulative experience and expertise developed over a period of years, and distilling out of that a response or an urge to do or not to do sth. or choose from some alternatives – again without being able to understand consciously how we get the answers" (Agor 1994:38).

Intuition as a non-conscious process is explained as follows: "[...] we were informed by a growing body of literature in psychology that has shown how a large portion of cognitive thought occurs outside of consciousness (Bargh 1996, Bargh / Chartrand 1999, Jacoby / Lindsay / Toth 1992, Kihlstrom / Barnhardt / Tataryn 1992, Reber 1992)" (Dane / Pratt 2007:50). "Some psychologists have even referred to the 1990s as the 'decade of automaticity' (Pizarro / Bloom 2003)" (Dane / Pratt 2007:50). Many studies contain a type of polarisation of meanings, which are included in the terms *intuition* and *deliberation* (e.g. Betsch 2004, Epstein et al. 1996).

"Intuition is understood as a purely affective mode and not as a heuristic-affective mode as assumed by Epstein (1996), whereas deliberation is understood as a reflective, cognition based mode. Understanding the differences between these styles is important, as the role of affect in decision making has increasingly become a central topic in the literature (Betsch 2004: 179)."

Intuition has also been defined as "affectively charged judgments that arise through rapid, nonconscious, and holistic associations. In doing so, we delineate intuition from other decision-making approaches (e.g. insight, rational)" (Dane / Pratt 2007:33).

Such a dualistic system of thought posits a different kind of decision-making. In some cases, the ability of the two styles for "logical thinking" is disputed (Betsch 2004). It was also observed in the mentioned GSD that saying that this decision was reached intuitively was suppressed out of fear of rejection or deprecation as an illogical and unrealistic thinker. Gigerenzer and Kruglanski offer the following explanation:

"A popular distinction in cognitive and social psychology has been between intuitive and deliberate judgments. This juxtaposition has aligned in dual-process theories of reasoning associative, unconscious, effortless, heuristic[xviii], and suboptimal processes (assumed to foster intuitive judgments) versus rule-based, conscious, effortful, analytic, and rational processes (assumed to characterize deliberate judgements). In contrast, we provide convergent arguments and evidence for a unified theoretical approach to both intuitive and deliberative judgments" (Gigerenzer / Kruglanski 2011:97).

According to the authors, both styles of assessment are "rule-based", and are the opposite of the dual approach of qualitatively different processes. They are convinced of the following ideas:

"It is time to move beyond imprecise dualisms and toward specific models of the judgmental process such as models of heuristic inference rules, their building blocks, and their adaptations to task environments that humans confront" (Gigerenzer / Kruglanski 2011:106).

As already mentioned, this attempt to overcome imprecise dualisms was made in the late Middle Ages by Duns Scotus, one of the most well-known representatives of intuition theory. He distinguished between *cognitio intuitiva* and *cognitio abstractiva* and saw both of these forms of cognition as correlative rather than contrary. The former form of knowledge "occurs in the domain of sensibility before the object to be recognised is given to the abstracting intellect" (translated from Thaliath 2011:4). Thus, the real and intentional presence of the object is accessible to the sensibility alone, and intuitive knowledge is, accordingly, "pre-predicative" (or pre-logical) knowledge of the object, which only refers to its real presence (Thaliath 2011:3). However, as can be illustrated in an example from Newtonian mechanics, there could be a difference between objects that are perceived as "direct-real and objects and

their mechanical structures, which are only imagined or visualised on an a priori basis" (translated from Thaliath 2011:7)[xix].

According to Thaliath, when an astronomer presents the elliptical planetary orbit and the periodic variation of planetary speed in the context of classical Newtonian mechanics, he is not able to sensually perceive the reality of this celestial mechanics phenomenon, but he evidently has his imagination or a priori visualisation of the celestial forms and structures. The presence of the recognised phenomenon here is not directly real, and also not unreal, but it is implied through intuition - and namely through pre-conceptual intuition. Such extra-terrestrial intuition, however, is not different from the sensually, immediately accessible and, as such, *real* earthly intuition in the ontological status of the real and imaginary celestial mechanics phenomena, but only in the epistemological modality of its knowledge. (Thaliath 2011:6 f).[5]

The central point, which Thaliath highlights in his discussion, is the consideration of the question of what happens when cognitive processes deprive one of fact of language and terminology. He debates whether cognition could become pre-predicative, so whether it could be possible to "imagine knowledge without subjective predication". In every linguistic decision, the predicate forms the central fact of knowledge. If we decide that *this* flower is red and smells pleasant, we form the predicated characteristics of the flower, namely the red-colour and the pleasant smell, i.e. the features of the subjective cognition of the object. Without such predication, there can be no cognition of the object" (translated from Thaliath 2011:14). Language is thus a direct part of the cognition process. This means, conversely,

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5 "Wenn ein Astronom im Kontext der klassisch-newtonschen Mechanik die elliptische Planetenbahn und die periodische Variation der Planetengeschwindigkeit vorstellt, vermag er die Realität dieser himmelsmechanischen Phänomene nicht unmittelbar-gegenwärtig und sinnlich wahrzunehmen, er verfügt hierbei offensichtlich über seine Imagination bzw. die apriorische Visualisierung der himmelsmechanischen Formen und Strukturen. Die Präsenz der erkannten Phänomene hier ist nicht unmittelbar real, aber auch nicht irreal, sondern sie wird durch eine Intuition - und zwar durch eine vorbegriffliche Intuition - vorausgesetzt. Eine derartige außer-irdische Intuition unterscheidet sich von der sinnlich unmittelbar zugänglichen und als solche realen irdischen Intuition allerdings nicht in dem ontologischen Status der realen und imaginierten himmelsmechanischen Phänomene, sondern allein in der epistemologischen Modalität ihrer Erkenntnis."

that a cognitive process as such loses its validity at the moment when the sphere of language is removed from it. We see this removal or decoupling of the intuitive cognitive process from language in Kant, who assigns intuitive knowledge to the area of mere pre-verbal, pre-logical conception, a preliminary stage of the cognitive process.

> "(...) Only so much seems to be necessary to introduce or summarise that there are two branches of human knowledge, which perhaps originate from a common, but unknown to us, root, namely sensualness and understanding, the first of which gives us objects, and the second of which is thought (Kant 1966:94f., translated from Thaliath 2011:15).[6]

Thus, it is possible to observe a perception of the objects (in intuition) when looking at the given existence of the objects (in aesthetics). Thaliath refers here to a Scotist analogy of differentiation between intuitive and abstract cognition, and Kantian dichotomy between aesthetics and logic in the transcendental doctrine of elements. The fundamental distinction between the two approaches illustrates, however, why intuition finds itself in a situation of justifying itself, when it comes to recognition of reasoning and decision-making mechanisms.

Thaliath writes that Scotus attributes 'cognitio intuitiva' with an autonomous cognitive character, and differentiates this form of cognition from abstract cognition. 'Perception' in the Kantian system does not acquire such epistemological autonomy; it is considered in the context of transcendental aesthetics as a precursor to conceptual knowledge, which is inherent as a necessary correlative (translated from Thaliath 2011:17).[7]

The Scotist notion of abstraction - in relation to the doctrine of 'cognitio abstraktiva' - is procedurally opposite to the Kantian doctrine of transcendental synthesis or the allocation

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6 "(...) Nur so viel scheint zur Einleitung, oder Vorerinnerung nötig zu sein, daß es zwei Stämme der menschlichen Erkenntnis gebe, die vielleicht aus einer gemeinschaftlichen, aber uns unbekannten Wurzel entspringen, nämlich Sinnlichkeit und Verstand, durch deren ersteren uns Gegenstände gegeben, durch den zweiten aber gedacht werden."

7"Die scotistische Vorstellung von der Abstraktion - in Bezug auf die Lehre vom ‚cognitio abtraktiva' – ist der kantischen Lehre der transzendentalen Synthese bzw. des Hinzfügens des apriorisch bereits vorhandenen Begriffs zu dem Gegenstand – im Rahmen einer transzendentalen Logik – prozessual entgegengesetzt."

of the *a priori* existing concept to the object - in the context of transcendental logic (translated from Thaliath 2011:17).[8]

So, for Kant, cognitio intuitiva is 'vision' and so far only a preliminary stage of conceptual cognition, whereas it has autonomy status with Scotus. It is, therefore, interesting that the majority of respondents had a great level of awareness of the connectedness and inter-contextual qualities of intuitive and deliberative processes. It could thus be said that the study confirms the Scotist assertion. In the discussions, it quickly became clear how much the individuals are directed and influenced by conceptual concepts (such as dualistic nature) and mechanisms (such as recognition, fear, etc.). Very often, it is necessary to bend and adapt to the *use of terminology and language* within an organisation. The wish to break free from *coercive subordination under imprecise dualisms* was expressed often. One can certainly argue that freedom from the use and open application of the term intuition increases with the level of responsibility and influence. In addition, the naturalness, on which the use of the term is based, depends on the social acceptance thereof. The definition of intuition varies and depends on the context of the respective history, culture, philosophy, etc. For this reason, a constant contextualisation process is needed if one wishes to speak of intuition[xx]. Following this extensive debate on the concept of intuition, as well as its significance for the field of intercultural management competence, the next section will focus again on the individual as the intercultural manager.

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[8] "Die scotistische Vorstellung von der Abstraktion - in Bezug auf die Lehre vom ‚cognitio abtraktiva' – ist der kantischen Lehre der transzendentalen Synthese bzw. des Hinzfügens des apriorisch bereits vorhandenen Begriffs zu dem Gegenstand – im Rahmen einer transzendentalen Logik – prozessual entgegengesetzt"
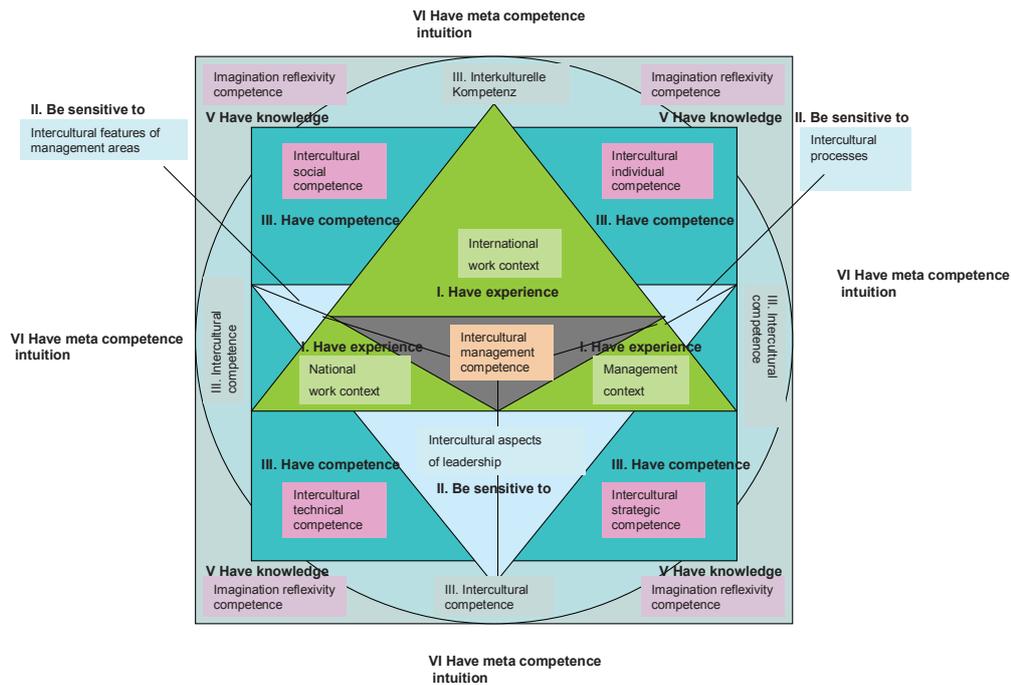
VI Have meta competence
intuition

Imagination reflexivity competence | III. Interkulturelle Kompetenz | Imagination reflexivity competence

II. Be sensitive to
Intercultural features of management areas

V Have knowledge

Intercultural social competence | Intercultural individual competence

V Have knowledge

II. Be sensitive to
Intercultural processes

III. Have competence | **III. Have competence**

International work context

I. Have experience

VI Have meta competence
intuition

III. Intercultural competence

III. Intercultural competence

VI Have meta competence
intuition

I. Have experience
National work context | Intercultural management competence | **I. Have experience**
Management context

Intercultural aspects of leadership

II. Be sensitive to

III. Have competence | **III. Have competence**

Intercultural technical competence | Intercultural strategic competence

V Have knowledge

V Have knowledge

Imagination reflexivity competence | III. Intercultural competence | Imagination reflexivity competence

VI Have meta competence
intuition

Figure 4 Dimensions IV and V – Knowledge and meta skill.

3. The Intercultural Manager

The intercultural manager as a crossover worker in the five dimensions described above, and as someone who initiates change, consequently has a variety of tasks and functions, and personal preferences and attitudes, and forms an interdisciplinary approach which will be discussed below in more detail.

3.1 Tasks and Functions

"Everyone involved (all involved individuals, employees, supervisors, customers, suppliers, policy makers at home and abroad) should [...] implement, accept or contribute to achieving the goal, through their own actions, to the concept of the interculturally acting manager. This requires the interculturally

competent acting individuals to have appropriate knowledge, insight and skills

(translated from Koch 2008:3).[9]

The statement,

"everyone involved (all involved individuals, employees, supervisors, customers, suppliers, policy makers at home and abroad) should [...] implement, accept or contribute to achieving the goal, through their own actions, to the concept of the interculturally acting manager. This requires the interculturally competent acting individuals to have appropriate knowledge, insight and skills"

(translated from Koch 2008:3)

posits the existence of certain skills, which are responsible for the successful operation of the manager. That is, he is first and foremost a visionary and strategic advisor of an organisation, a group, a team, etc. He designs concepts, develops ideas, which aim to improve collaboration at different levels. As such, he combines the roles of intercultural trainer, mediator, coach and consultant in his own person. The fields of intercultural management are intercultural consulting, intercultural training, intercultural coaching and intercultural mediation. Training is particularly oriented towards the development of individual intercultural competence, while coaching also urges the optimisation of intercultural group work. Intercultural mediation liaises between individuals, groups, collectives, etc. Intercultural consulting emerges from all these forms as a separate discipline of intercultural services, as this is where organisational issues are primarily concerned. With regard to intercultural services, a difference can also be made between off-the-job and on-the-job measures. Intercultural mediation and intercultural coaching are subsumed under on-the-job measures, i.e. services used in parallel to work. Mediation is especially used when there are overt or covert conflicts in multi-

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[9]"Alle Beteiligten (alle beteiligten Personen, Mitarbeiter, Vorgesetzte, Kunden, Lieferanten, Partner, politische Entscheidungsträger im In- und Ausland) sollten [...] die Vorstellungen des interkulturell agierenden Managers umsetzen, akzeptieren oder mit ihren eigenen Handlungen zur Zielerreichung beitragen. Hierfür bedarf es entsprechender Kenntnisse, Einsichten und Fähigkeiten der interkulturell kompetent handelnden Personen"

cultural teams. Coaching mostly involves the support and supervision of multicultural teams with the goal of reflecting on culture-specific action and building synergy potential as targets. Off-the-job measures include intercultural training and simulation games, such as intercultural consulting. The training and simulation games include conventional and sensitivity training, as well as job-related simulations, wherein intercultural off-the-job situations are simulated (see Bolten 2005). He thus works directly as a designer in the context of organisational and personnel development.

3.2   *Forms of an Interdisciplinary Approach*

In some way, intercultural management is an interface occupational field. Using the approach of intercultural competence, which is characterised by insight into the culture-dependence of our thinking, feeling, acting and wanting, with the aim of the productive and human power of an organisation through an improvement in intercultural and virtual cooperation, i.e. collaboration, coordination, communication and interaction. Hansen's approach that the individual culture of each person is characterised by affiliation to a number of collectives, so to the extent that it is culturally heterogeneous and "radically individual" (Rathje 2009b:2), can be expanded by the concept of "cultural anchoring" (Henze 2011) and "cultural orientations" (Flechsig 2000), and thus also contrasted and placed in perspective.

The intercultural manager is a meta communicator and embodiment of his approaches. He is a psychologist, meta physician and educator alike. He is a lateral thinker and interface; his foundation is necessarily interdisciplinary, as his own person is nourished by the diversity of access to knowledge. In addition to gaining a deep insight into the complexity of management processes, he adopts an interface function within the organisation and drives active exchange and dialogue. His tasks also include the opening of spaces for intercultural understanding, as does the networking of organisation, knowledge, society, etc.

3.3   Personal Preferences and Attitudes - the 'Self'-understanding in the Field of Intercultural Discourse.

"In an important sense there are no 'subjects' at all" (translated from Nelson 1987:31).

Intercultural managers, as people, have deep insight into the complexity of management processes in the national and international context. They are, basically, people with great imaginative reflection and intuitive abilities; people who are certainly self-confident, who understand themselves and who are guided by a mature *self-understanding*, as it were. The self-understanding, which is based on discussions on identity, culture, cross-culture and intercultural management, opens a broad field of discourse. The term 'self' is manifested in many ways as a result of the complexity of diverse worlds of perspectives and understanding. Therefore, the opening of the field of intercultural business communication to other disciplines, such as theology, philosophy, mysticism, etc. is to be considered just as it is to those already established (psychology, sociology, linguistics, business studies, etc.).

For example, the question of understanding the 'self' is closely linked to the concept of identity. In many 'western' societies, the concept of identity is linked to the concept of development. Here, the development of an 'own' and 'stable' identity is at the end of a series of developmental stages (childhood, adolescence, adulthood); these can be of a quite critical nature. When trying to achieve a *stable identity*, there can be conflicts and crises, which can lead to an *identity crisis* in extreme situations (Camilleri 1990, Erikson 1963, Maslow 1970, Rogers 1961, 1980). Laungani (2007) refers to the differentiation of physical and 'psychological space', which he considers to play an important role in the debate on the definition of identity. This differentiation of the 'psychological self' from other 'psychological selves' constructs limits in imagination, and thus a separation between *I and You*, and between *I and It*, about which Martin Buber speaks in his dialogical principle (see Laungani 2007:61). The idea of this separation, on which the recognition of the person and individuality is based, can

be seen as an achievement on the one hand, and naturally, on the other hand, also as a risk and danger of being caught in social and individual isolation. Buber thus said:

> "It has probably always been suspected that the reciprocal nature of the relationship between two beings means an original chance of existence, and indeed one through which people appeared to exist. And this is also suspected, time and again, that when a person who realises the nature of being, and becomes apparent as a person, only then, and in this way, achieves a valid existence, so that the detachment of the self is the origin of all human dignity." (translated from Grötzinger 1994:20).[10]

Buber's positive attitude of people is clear here; he assumes that in every human, the 'truth' is applied as the basis of dialogue. According to him, the double principle of human existence always includes the ratio of (original) distance and relationship, wherein the phenomena in the field of primarily universal distance acts are those that are mainly personal. Only in the form of realisation, does Buber see the possibility of a new behaviour towards the world, resistance-finding, touching the essence, the opposite, playing a major role. At the heart of Buber's philosophy is the reflection of the dualistic concept of the world and man, which he discusses using the voltage relationship or polarity of the *original two*. The original two, i.e. the one - the other, the real - the possible, life - death, the familiar - the different, describes the state of being polarly connected to each other and yet polarly opposed (see Groetzinger 1994:20ff).

So, we are always moving in an area of vagueness, wherein we need to count on a certain logic of fuzziness[xxi], on which we also rely. The term goes back to ancient Greece. Among other things, Plato already posited that between the notions of *true* and *false* there lies

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10 "Zu allen Zeiten ist wohl geahnt worden, daß die gegenseitige Wesensbeziehung zwischen zwei Wesen eine Urchance des Seins bedeutet, und zwar eine, die dadurch in die Erscheinung trat, daß es den Menschen gibt. Und auch dies ist immer wieder geahnt, daß der Mensch eben damit, daß er in die Wesensbeziehung eingeht, als Mensch offenbar wird, ja daß er erst damit und dadurch zu der ihm vorbehaltenen gültigen Teilnahme am Sein gelangt, daß also das Du-sagen des Ich im Ursprung alles einzelnen Menschwerdens steht"

a third area, and placed here a counterpoint to the testimony of his contemporary, Aristotle, who justified the precision of mathematics in that a statement could only be either *true* or *false*. In this train of thought, every individual, and consequently every company and every organisation, is a *fuzzy system* and thus also a *porous system*, which can penetrate and become penetrated. In <u>physics</u>, or, more precisely, in thermal dynamics, there is a distinction between <u>open</u>, closed and <u>self-contained</u> or isolated systems. A closed system is described as self-contained or isolated when no material or substances can enter or exit. In contrast, energy can still enter and exit the system. Thus, every system itself is basically porous when it comes to energy exchange, and thus in a chiastic relationship with the world;

> "one of the most essential importances of the body thus lies in its ability, on the one hand, to perceive itself as part of the world, and, on the other hand, to react to the world and be perceived by it (see Danzer 2003:143).

> "Visible and mobile, my body is one of those things, it is one of them, it is caught up in the fabric of the world, and its cohesion is one of those things. But as it looks and moves, it keeps the things around it, it forms an annex or extension of itself; they are its crusts and form part of its full definition of how the world is indeed made up of the fabric of the body. These reversals and paradoxes are different ways of saying that seeing happens from the centre of things, there where the visible is ready to be seen, and becomes visible to itself by seeing all things, and the most primitive unit of the sentient creature exists with the perceived as that of water in ice crystal "(translated from Merleau-Ponty 1984:16 f.)[11]

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11 "Sichtbar und beweglich zählt mein Körper zu den Dingen, ist eines von ihnen, er ist dem Gewebe der Welt verhaftet, und sein Zusammenhalt ist der eines Dinges. Da er aber sieht und sich bewegt, hält der die Dinge in seinem Umkreis, sie bilden einen Anhang oder eine Verlängerung seiner selbst, sind seine Kruste und bilden einen Teil seiner vollen Definition, wie auch die Welt aus eben dem Stoff des Körpers gemacht ist. Diese Verkehrungen und Antinomien sind verschiedene Arten, zu

In terms of our bodies, our perception and our vision often assume from this a "distinct and unified self" (Ötsch 2011:1) and thus posit an alleged unity of the *self-system*. The "body can be classified as a (presented) cover" (Ötsch 2011:1). A notional and perhaps even *desirable* concept, such as that of the impermeability of our skin or the limitation of our body from the outside world is based on another *original two*, the dualism of inside-outside, which, in turn, is itself a construct.

According to Merleau-Ponty, the perception of objects directly refers back to the self-perception of the body. The body can also be classified as a (presented) cover. The sensation of the body as an enclosed and unitary self needs the awareness of an "invisible" back, which is almost entirely outside the field of vision. It marks out the >inner area< of the body from the >outer area< of things. Through the cover, the body gets an internal horizon, from which emerges the external horizon of the space. (Both horizons are located in a common field [...]. Humans are also fluid beings. Their skin is made up of pores. Through these, they absorb the world around them. Only that which passes through the human's pores reaches the person's >inner< and can be perceived. The eye consists of fire, light and water, and humid air. The pores of the eyes absorb the incoming external fire or light and are able to "see" lightness and darkness. When smelling something, the subtle emanations of things enter the pores of the nose, which can only occur when we breathe. The pores of the different sensory organs are different. Each sense has its pores, which only allow certain flows to pass. The flow from >outside< always meets something matching on the >inside<. *'For with the earth we see earth, with water and with air [ether], radiant air, but with fire, destructive fire, we see love with love, and disputes with perishable dispute.'* Seeing is a fluid connection. Two people,

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sagen, daß das Sehen mitten aus den Dingen heraus geschieht, da, wo ein Sichtbares sich anschickt zu sehen, zum Sichtbaren für sich selbst durch das Sehen aller Dinge wird und die ursprünglichste Einheit des Empfindenden mit dem Empfundenen besteht wie die des Wassers im Eiskristall"

who look at each other, are connected in the same flow. 'Two moments become one' (Empedocles, translated from Ötsch 2011:1).[12]

The great Indian philosopher, A.K. Chatterjee[xxii] describes the self as closely related to the subject of metaphysics and an expression of self. "And metaphysics being an expression of the self, the way of looking at the activity of doing metaphysics must necessarily involve a certain self-alienation, or even self-disruption resulting in profound spiritual disquiet" (translated from Chatterjee 1969:5). The usage of metaphysics is thus conditional on the detachment of the self, a self-distancing or virtually a self-discord.

"Metaphysics is subjective and mythical, and reveals the profoundest truth

about one's own being, the highest truth that there is. As Kierkegaard puts it:

'If the truth happens to be only in a single subject, it exists in him alone'"

(translated from Chatterjee 1971:33).

He thus emphasises the need for an ontology of the self, so a self-being in a way, without which the self would have no place in this world. So far, it is the ontological self, which creates selfhood. The Buddhist doctrine of being, based on the view that all existence and all life is based on the lawful cooperation of fleeting factors, and that nothing in the world can exist independently of others, and have an independent being (svabhâvatâ). A persistent being behind all existence, an eternal substance or essential nature is rejected accordingly. All exis-

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12 "Die Wahrnehmung von Objekten steht nach Merleau-Ponty in direktem Rückbezug auf die Eigenwahrnehmung des Leibes. Auch der Leib kann als (vorgestellte) Hülle klassifiziert werden. Die Empfindung des Leibes als abgegrenztes und einheitliches Selbst bedarf des Gewahrseins einer „unsichtbaren" Rückseite, die fast zur Gänze außerhalb des Gesichtsfeldes liegt. Sie grenzt den >Innen-Raum< des Leibes vom >Außen-Raum< der Dinge ab. Durch die Hülle bekommt der Leib einen Innen-Horizont, aus dem der Außen-Horizont des Raumes entsteht. (Beide Horizonte liegen in einem gemeinsamen Feld [...]. Auch der Mensch ist ein strömendes Wesen. Seine Haut besteht aus Poren. Mit ihnen saugt er die Welt um sich auf. Nur das, was durch die Poren des Menschen passt, gelangt in sein >Inneres< und kann wahrgenommen werden. Das Auge besteht aus Feuer bzw. Licht und Wasser bzw. feuchter Luft. Die Poren der Augen nehmen das von außen einströmende Feuer oder Licht in sich auf und vermögen so Licht und Dunkel zu „sehen". Beim Riechen gelangen die feinen Ausströmungen der Dinge in die Poren der Nase, was nur geschehen kann, wenn wir atmen. Die Poren der einzelnen Sinnesorgane sind verschieden. Jeder Sinn hat seine Poren, die nur bestimmte Ströme passieren lassen. Immer trifft der Strom von >außen< auf etwas Gleiches im >Inneren<. ,Denn mit der Erde sehen wir Erde; mit Wasser und mit Luft [aether] strahlende Luft, aber mit Feuer vernichtendes Feuer; Liebe sehen wir mit Liebe und Streit mit verderblichen Streit.' Sehen ist eine fließende Verbindung. Zwei Menschen, die sich einander ansehen, sind im gleichen Strom verbunden: 'Eins wird beider [Augen]Blick'."

tence is left to the continual succession of growth and decay. Impermanence (*anityatâ*) and insubstantiality (*asvabhâvatâ*) are characteristics of all phenomena according to the mentioned belief system.

> "Without an ontology, the self has, as it were, no anchor in reality, no resting-place in the world. […] Selfhood achieved only by giving an ontological slant to our perspective by constructing an internally balanced structure in which the concepts fall in line with one another" (Chatterjee 1969:3).

In this respect, an intercultural manager also has to take on the responsibility of a meta physician to a certain extent, and be someone who strives to see people and their world views. This *vision*, which is referred to in Indian Sanskrit philosophy as *darsana*, refers to the inherent ability of a human to see oneself in the world and in one's life, and to thus understand oneself and *others*. C.G. Jung dealt with the concept of the self in the context of Zen Buddhism, for example. He writes,

> "However one always wants to define the *self*, it is something different to the ego, and to the extent that a higher understanding of the ego leads to the self, the latter is more extensive, which includes the experience of the ego and thus goes beyond this. Just as the *ego* is a certain experience of my self, the *self* is an experience of my ego, but which is no longer lived in the form of an extended or higher *ego*, but rather in the form of a *non-ego*", Jung in Suzuki 2003:15).

In Zen Buddhism, understanding of the self is also directly related to the ability to achieve Satori[xxiii]. *Insight into the nature of the self* is, in fact, its precondition, as an

> "Emancipation of the consciousness from an illusory conception of the self (preface by Jung, Suzuki 2003: 15)." This understanding of enlightenment (Satori) as a "breakthrough by a consciousness limited to the ego-form, into the non-ego-like self (foreword by Jung,

Suzuki 2003: 16)" can also be found again in the mysticism of the master Eckhart, who describes in his own words a similar experience of detaching the ego from the self.

> "When I flowed forth from God, all things declared: He is a god! Now this cannot make me blessed, for thereby I acknowledge myself as a creature. But in the breakthrough, when I shall stand empty in the will of God, and empty of this God's will, and of all his works, and of God himself - then I am more than all creatures, then I am neither God nor creature: I am what I was and what I shall remain, now and forevermore! Then I receive a thrust which raises me above all angels. In this thrust I become so rich that God cannot suffice me despite all that he is as God, despite all his godly works: for in this breakthrough I perceive that God and I are one. Then I am what I was, I grow neither less nor more, for I am an unmoved Mover that moves all things. Here God can find no place in man, for man through his poverty has won back that which he was eternally and ever more shall remain" (Master Eckhart 1912:176 cited according to Jung in (and translated from) Suzuki 2003:176).[13]

4. Conclusion

Intercultural management competence subsequently moves *in and between* the five dimensions of *having experience, sensitivity, skill, knowledge and meta skill intuition* in intercul-

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13 "Emanzipation des Bewußtseins von einer illusionären Auffassung des Selbst sei (Geleitwort von Jung, Suzuki 2003: 15)." Dieses Verständnis von Erleuchtung (Satori) als ein "Durchbruch eines in der Ichform beschränkten Bewußtseins in die Form des nicht-ich-haften Selbst (Geleitwort von Jung, Suzuki 2003: 16)" findet sich ebenso wieder in der Mystik des Meister Eckhart, welcher mit seinen Worten ein ähnliches Erlebnis der Ablösung des Ich durch das Selbst beschreibt: "<<Als ich aus Gott heraustrat, da sprachen alle Dinge: Es gibt einen Gott! Nun kann mich das nicht selig machen, denn hierbei fasse ich mich als Kreatur. Aber in dem Durchbruch, da ich ledig stehn will im Willen Gottes, und ledig auch von diesem Gotteswillen, und aller seiner Werke, und Gottes selber - da bin ich mehr als alle Kreatur, da bin ich weder Gott noch Kreatur: ich, was ich war und was ich bleiben werde, jetzt und immerdar! Da erhalte ich einen Ruck, daß er mich emporbringt über alle Engel. In dem Ruck werd' ich so reich, daß Gott mir nicht genug sein kann, nach allem, was er als Gott ist, nach allen seinen göttlichen Werken: denn ich empfahl in diesem Durchbruch, was ich und Gott gemeinsam sind. Da bin ich, was ich war, da nehme ich weder ab noch zu, denn ich bin da ein Unbewegliches, welches alle Dinge bewegt. Hier findet Gott keine Stätte mehr im Menschen, denn hier hat der Mensch durch seine Armut wieder errungen, was er ewiglich gewesen ist und immer bleiben wird."

tural action contexts and therefore presents itself as a strategic competence in international organisational settings. The intercultural manager as a crossover worker of strategic corporate and personnel development has a variety of tasks and functions, and personal preferences and attitudes, and forms of an interdisciplinary approach, which, in turn, correspond to the principles of decentralisation, reperspectivation, transcultural features and establishment of dialogue. Decentralisation to the extent that the intercultural manager can be aware of the possibility and risk of the dominance of monocultural approaches, which directly or indirectly influence his work. Recognition of the need for the decentralisation of concepts and terminology is therefore associated with it. A reperspectivation of the position, the content and the use of intercultural management is related to the withdrawing of limiting hermeneutic positions, which are turned against a number of different views and voices in this regard, and provide, in contrast, only a single valid model in the foreground. By searching for a level of discussion beyond culturally conditioned attitudes, a transcultural feature of the debate on intercultural management competence is another way of opening up and creating space for interdiscursive rationality. Finally, establishing dialogue of the discourse provides the opportunity to develop and allow alternative answers. This is achieved through, inter alia, greater involvement of the method of cultural or historical contextualisation (e.g. the questioning of today's cooperation structures in the context of colonial history).

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List of figures

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i The management term can be etymologically derived from the Latin manum agere (to lead by hand, steer).

ii The terms corporate culture and organisational culture are to be used interchangeably in this paper.

iii So far, "no model has succeeded in becoming established as unanimously accepted" (Bolten 2006, translated from Rathje 2006:2). As already mentioned, the discussion on the development and current understanding of the term intercultural competence appears to play an important role. The concept of intercultural competence was introduced in 1962 by the social psychologist, Gardner. He propagated the image of a *universal communicator*; individuals with a certain intercultural competence. According to Gardner, characteristics of an interculturally competent person included integrity, stability, extroversion, universally-based socialisation, and telepathic and intuitive knowledge (Gardner 1962:248). A large number of additional research projects, studies and analyses then followed, particularly in the fields of social psychology, anthropology, cultural studies, education, philosophy, linguistics and economics, which attempted to define and describe the field which now had a new name.

iv Against the background of the different diversity approaches (inter alia Triandis/Berry 1980, Hofstede 1980, Trompenaars 1993, Hall 1983, Inglehart 1997, Schwartz/Bilsky 1987, Triandis/Bhawuk 1997, etc.) and similarity approaches (characterised by terms such as third culture, synergistic culture, mental models, hybrid and transcultural culture - mentioned here are Graen/Hui 1996, Graen/Wakabayashi 1994, Adler 1991; Earley/Ang 2003, etc.), which determine the current discussion in the field of intercultural management, it should be mentioned for the understanding of this paper that "in the present context, the cultural orientations of individuals and not the (alleged) characteristics of collectives (national character) form the starting point of the considerations" (Flechsig 2000:1). Firstly, Flechsig represents the idea that the approach of intercultural dialogue refers to the change and development of the cultural orientations of individuals, which, of course, can also affect populations, but does not have to; secondly: "[...] it is still widely believed that the cultural orientations of people can be derived from their belonging to *just one* culturally homogeneous population [...]. At the same time, they can also feel as if they belong to a generation culture, an organisational

culture, a world view, a religious community or a profession [...]. This means, however, in specific situations of international cooperation, that it is not only the interests and mandates of organisations that come together, but also always - or even primarily - people as complex cultural personalities" (Flechsig 2000:1).

ᵛ This would be the QFD, quality function deployment, which concerns customer-oriented product planning (in the production process) on the one hand, and a method for detecting weaknesses (e.g. process capability), on the other hand.

vi When describing intercultural competence, Bolten (2005) distinguishes between so-called list, structure and process models, which have emerged in the past forty years. Highlighted at this point are the structure dimensions of intercultural competence, which can be broken down into affective, cognitive and behavioural: affective dimension - intercultural sensitivity refers to the development of awareness of cultural conditioning of - different and familiar - human behaviour and the sharpening of perception for cultural differences, but also for similarities, from which opportunities for mutual learning and productive cooperation arise. Cognitive dimension - intercultural knowledge: refers to practical and theoretical knowledge, such as knowledge of a country and its people, information sources and references, and to culture and communication knowledge, to attitudes and values, and to know-how that is need for automatic further learning. Behavioural dimension - intercultural ability: describes abilities, behaviour and *skills*. Similar to other competences, intercultural competences can also be broken down into: professional competences (e.g. routine competences or culturally strategic competences), social competences (e.g. ability to work in a team, empathy, communication skills, expressiveness, etc.) and personal competences (e.g. cultural self-reflection and self-regulation in intercultural contexts).

vii Bolton explains in the following example: "Referring to the graph from Müller / Gelbrich, 'openness', 'flexibility' or 'cultural awareness' would be features of self-competence, while 'empathy' and 'communication skills' would need to be assigned to social competence (Bolten 2007:25).

viii "Ability to foresee the synergistic potential of diverse cultural perspectives in problem solving, ability to envision viable mutually acceptable alternatives, ability to tap into diverse cultural sources for inspiration" (Koehn / Rosenau 2002:114).

ix Other named competencies: analytical competence, emotional competence, behaviour-related competence (Koehn / Rosenau 2002:114).

x In the original version: "imaginative competence is acquired through transnational experience that enables individuals to participate effectively in activities that cut across two or more national boundaries" (Koehn / Rosenau 2002:114).

xi The four interdependent principles are relationality, correspondence, complementarity and reciprocity.

xii Guru Paramahansa Yoganandaji refers to intuition as soul quality, which connects the human consciousness to a higher consciousness. He assumes that intuition can be developed through the following processes: 1. practice and application of common sense, 2. introspection and daily analysis, 3. concentration and deep thought, 4. rest, 5. meditation (see Nireshwalia 2003:2).

xiii The survey was conducted between February and August 2010 in India and Germany. The respondents included employees of the companies Siemens, Bosch, Daimler and In-

fineon. A total of 52 people from the middle and senior GSD management were interviewed. The respondents were from the following countries: Brazil, Croatia, Germany, India and Switzerland. The detailed evaluation is currently being carried out in collaboration with the MPI Max Planck Institute for Educational Research in Berlin.

xiv Advantages are technological improvements, reduced development costs (see Carmel / Agarwal 2001, Damian et al. 2003) and time savings through 'followthesun' software development (see Herbsleb / Grinter 1999, Carmel 1999). The particular advantages also include GSD knowledge management (see Dingsøyr / Rolland Jaccheri 2004), time zone effectiveness (see Ebert / de Neve, 2001) and access to a well-trained developer pool (see Damian et al. 2003).

xv As GSD has many stakeholders from different cultures (national, regional, organisational, age-group-specific, etc.), which are located at different locations and in different time zones, they often use different information and communication technologies for their cooperation. These aspects pose a risk to the success of projects, as they bring significant challenges in terms of team communication, coordination and control (see Ågerfalk et al. 2005). Under some circumstances, the use of asynchronous communication media can lead to misunderstandings and misinterpretations (see Ågerfalk et al. 2005). Geographical distance can also lead to a decline in informal communication and thus to a hindrance in the development of personal relationships and team spirit (see Herbsleb / Grinter 1999). There are very different perspectives regarding the significance of proximity and geographical distance for the team. Distance in virtual teams can be experienced very differently, so distance is divided into subjectively and cognitively-affectively perceived distance, and objectively and technically described distance (see Wilson / Boyer O'Leary / Metiu / Jett 2005). Another point to be considered in the context of knowledge sharing processes in virtual teams is the differentiation between explicit and tacit knowledge (see Subramanian / Venkatraman 2001). The requirement that effective GSD cooperation relies on improved collaboration tools and the development of awareness is repeatedly emphasised (see Cataldo et al 2006, Martinez / Carlos Jarillo 1989).

xvi Intuitive synthesis refers to the ability to draw on past experience and to use this knowledge to solve a present problem.

xvii Heuristic (Greek: "Ευρίσκω" heurísko 'find' or 'discover') refers to experience-based techniques for learning, problem-solving and discovery.

xviii According to Thaliath, "this epistemological difference in their recognisability" is, however, purely formal and not substantial" (Thaliath 2011:7).

xix In the Indian philosophical system of Advaita Vedanta, a distinction is made between material knowledge (para vidya) and spiritual knowledge (apara vidya), for example, the former which is attributable to the area of science, and the latter to that of religion. In conclusion, it can be argued that deliberative decision-making is to be assigned to apara vidya, and intuitive decision-making to para vidya.

xx This logic of fuzziness can also refer to the term of cultural *fuzziness*.

xxi Chatterjee is a representative of the monastic philosophy of Yogacara Buddhism, which, as a result of the *tat twam asi* teachings, comes close to the Upanishads. Speaking of the Upanishads, Arthur Schopenhauer said that they "have been the solace of my life" and would "be that of my death" (see Schopenhauer 1977).

xxii Satori describes this in Zen as a path to 'enlightenment'. Jung writes in his preface: "On enlightenment (Satori), Kaiten Nukariya, who himself is a professor at the So-To-Shu Bud-

dhist College in Tokyo (see his book: The Religion of the Samurai 1913:133f.), says: "When we are liberated from the misunderstanding of the self, we need to awaken our innermost, pure and divine wisdom. The Zen masters call this the Buddha-mind or Bodhi (knowledge by which one becomes enlightened) or Prajna (highest wisdom). It is the divine light, the inner heaven, the key to all treasures of the mind, the centre of thought and consciousness, the source of influence and power, the seat of goodness, of justice, of compassion, the measure of all things. If this inner knowledge is fully awake, we are able to understand that each of us is identical in spirit, in essence and in nature with universal life or Buddha, that each of us lives face to face with Buddha, that each of us receives the overflowing grace of the sacred (Buddha), that he raises our moral strengths, that he opens our mind's eye, that he creates our new fortune, that he gives us a mission, and that life is not a sea of birth, sickness, old age and death, and also not a valley of tears, but rather Buddha's holy temple, the <<Pure Land>> (Sukhavati, the Land of Bliss), where we can enjoy the bliss of nirvana. Our mind is then fully transformed. We are no longer disturbed by anger and hatred, no longer wounded by envy and ambition, no longer aggrieved by worries and sorrow and no longer over-whelmed by sadness and despair" (Jung in Suzuki 2003:10 f.).