

American “openness” ... German “objectivity”

By Patrick Schmidt

Talk first given at the Goethe Institute in Chicago, September 2003

(Introductory slide)*

I'd like to begin by mentioning an article that appeared in *Der Spiegel* about two years ago— you may have seen it... It was about Minister President Roland Koch of Hessen, who was on an official visit to Washington. He was in Vice President Dick Cheney's office when George W. Bush suddenly “dropped in” to say hello.

Now, this **openness** is a bit unusual to say the least, something completely “beyond protocol”. But Bush hadn't come to exchange niceties with Koch. He wanted to know why Chancellor Schroeder and a majority of German people didn't support America's intervention in Iraq. After all, the U.S. had eliminated a brutal dictator with minimal casualties among civilians and soldiers alike.

The President was, of course, seeking moral support.... And he probably thought that since Mr. Koch was not a political ally of Bundeskanzler. Schroeder, he might get an admission...Something along the lines of, “Of course, Mr. President, *many* of us are with you but it's not always wise to say so...The political climate, you know, the media...”

Instead, Koch was passionate. And he was quite straightforward. For the next ten minutes, he explained why the vast majority of Germans felt that war was serious business. He concluded by reminding the American president that the consequences of World War II were still deeply embedded in the German mindset.

A historical explanation. Which, as history has a tendency to do, translates into a cultural reality. And that creates a problem in intercultural communications. The vast majority of people, like Mr. Bush, don't question their “take” on everyday reality. Bush's assumption—or projection, really—is simple: Given the proper explanation, everybody with any sense will agree with the American view of things...

But as the American President found out in his encounter with Minister President Koch, that's not how good intercultural communications works. What you must do when meeting with people from another country or culture is you need to be acutely aware that you don't have the same historical and cultural conditioning as they do...

My goal here is something along those lines, although a bit less dramatic. It is to demonstrate that you will always see people who are not of your country, your region, your hometown...that you will always see them “in your own light”. This is the source of intercultural misunderstanding — the ageless human tendency of projecting your values on to the other and being perplexed when the other person doesn't under you. To overcome this, you need to not only understand the other person's historical and cultural background, but yours as well. This principle is the basis for all intercultural training.

So with that in mind, I will attempt to show that American *openness* and German *objectivity* are due to distinct historical/cultural experiences. In the first part I will talk about the historical and cultural factors that have led to American openness and then do the same for German objectivity. At the end, I will compare and demonstrate how these two mental outlooks affect the communication process.

(First slide)

Let's begin with this typical exchange between a German and an American, the kind of thing many of you have probably experienced: At an office in Düsseldorf—

Scott: Where do you want to go for lunch?

Gerhardt: How about the *Frankenheimer*?

Scott: That sounds good. Let's ask Karl to join us?

Gerhardt: I don't know him. Who is he?

Scott: You know...He's the guy who started in Wolfgang's department yesterday.

Gerhardt: But you don't invite a stranger just like that.

Scott: Why not? It's a chance to meet somebody new!

*) Slides found at the end of this paper

American casualness clashing with German formality. What could be more normal? For many foreign observers, Scott is too open to be real. And they conclude that he is superficial and shallow. But not from Scott's point of view. Americans are happy-go-lucky. Act happy, be lucky. Be friendly, make a friend. Scott thinks "Karl's probably a good guy, let's find out!"

What foreigners often fail to understand is that Americans are guided by the values of egalitarianism. Ever since the founding fathers wrote the Declaration of Independence in 1776, Americans firmly believe that all women and men are equal. No person is inherently better than the other. And this is reflected in American communication style by a willingness to converse freely across a wide range of social classes and circumstances.

So, when a new employee shows up in an American office, the first thing co-workers do is invite that person out for a few drinks. "Innocent until proven guilty"...With the added dimension that few are found guilty, few are rejected. Basically, you're "in" unless you do things that force the group to push you out. American friendliness starts off with big handshakes, lots of smiles, first names, jokes, drinks, ...Hard *not* to get along under those conditions!

On the other hand, Germans are comfortable keeping distant. Americans can't understand this. It feels intuitively wrong to them.

Gerhardt would be more inclined to go to lunch with Karl to discuss business. If Karl has something to offer in the way of conversation or ideas, it might become a habit (mostly because the two work in the same building). Americans look at what Germans consider a comfortable social setting and see a lot of people acting like they're uncomfortable...It's the difference between an office "reception" and a party. Most Americans are convinced that Germans would have more fun if they could just loosen or open up. In any case, after nearly four centuries, the New World is still at odds with the Old.

The reasons behind American openness—also known as "friendliness"—are found in the historical development of the country. The "revolutionary democracy" known as the United States of America was founded by northern European settlers, mostly from Great Britain, who were fleeing religious persecution. Forced to begin again elsewhere, they had little use for the traditions of the societies that had rejected them. What they *did* have was enthusiasm for new ideas...

(Second slide)

One in particular was from the 18th century French philosopher Jean-Jacques Rousseau and his belief in the goodness of nature. The Americans found Rousseau's ideas corresponding exactly to their outlook in life. That it was in man's nature to be good meant that a man could *better himself* as well; he could improve his condition in life. There was an economic benefit to this. By believing in the good of others—and making a point of establishing goals "for the good of all"—society becomes more efficient, dynamic.

(Third slide)

More importantly mutual trust helps eliminate friction, the time consuming process of doubting and judging. When building a nation, decisions have to be made quickly. "Yes or no" and "time is money" become the norm. It's an over simplistic notion of life, which ignores the complexities and nuances that existence continually presents. But it was exactly what America needed to develop itself.

The simplistic *can-do* approach turned out to be incredibly successful for both immigrants and their American offspring. All in all, the American Experience quickly revealed a multitude of reasons for rejecting the rigors of European behavioral codes.

Inevitably, trust in humanity, blended with rich natural resources gave way to a unique behavioral trait found no where else in the world: the "pursuit of happiness". **(Fourth slide)** It was a race open to anyone with energy and determination, so much the better if they had vision, new ideas of their own. Opportunities were overflowing, to be taken up and all were invited to move up the social ladder.

Upward mobility relies heavily on positive reinforcement, i.e. compliments, smiles and praise. Back in 1831, the French aristocrat Alexis de Tocqueville noted this behavior in his brilliant classic "Democracy in America":

"In dealing with strangers, Americans seem to be impatient with the slightest criticism and insatiable for praise."

De Tocqueville went on to say that Americans tended to view strangers as potential friends and also as potential allies on the road to success.

The increasing presence of immigrants — beginning massively with the Irish during the Great Famine of 1845-1849 — meant new “strangers”, waves of them. They needed help getting started in America and quickly learned strategies to reach out to people they didn’t know.

In any case, early Americans didn’t worry much about privacy, especially as they moved toward the Pacific coast in the latter half of the 1800s. **(Fifth slide)** Their real problem was how to find companionship in the wide-open spaces. Friends *and* allies were necessary to conquer nature and build the country. Once again, being open and inclusive was the logical answer.

Upon his retirement in 1796, George Washington used to send a servant to wait at the crossroads near his Virginia estate. As he said, “to invite any casual passerby to enliven the dinner table with news of the outside world”.

This same impulse is present in America today: at bus-stops, at the supermarket, and in lunchrooms everywhere. Whether or not they know you, people are liable to ask, “How’s it going?” or venture, “Sure is hot out!” They’re hoping for a little conversation. There is a directness there, an openness which is refreshing. But it can also become annoying when you have your mind on other things...

Non-Americans—even those who speak English well and have spent time in the U.S.—are always faced with a dichotomy. Friendliness is good, certainly better than spontaneous distrust, but isn’t it also a bit naïve?

Take the ease and speed with which Americans invite people they barely know into their homes. *Charming or alarming?* When you visit, they insist on showing you everything, including bedrooms and bathrooms...Even the architecture reflects this openness—large windows for everyone to look into. While visiting the United States in 1924, the Swiss psychologist Carl Jung was prompted to write:

“The most amazing feature of American life is its boundless publicity. Everybody has to meet everybody, and they even seem to enjoy this enormously. To a Central European such as I am, this American publicity of life, the lack of distance between people, the absence of hedges or fences round the gardens is completely foreign....One can look from the street right through the sitting-room and the adjoining bedroom into the backyard...This is more than disgusting; it is positively terrifying.” (Sixth slide)

Terrifying because, in densely-populated Europe, privacy was harder to come by. Even more importantly, centuries of tribal warfare, pestilence and general insecurity meant that strangers were viewed with distrust. Europe has been marked by massive losses of life that has so affected its collective unconscious. Europeans give more thought to the threat of potential enemies than the possibility of making new friends... This hasn’t been the case of the U.S., which, apart from the American Civil War, has had a relatively positive historical experience.

Caution, thus, is an Old World reflex, especially when dealing with people you don’t know. Germans, in particular, are sensitive about keeping a respectful distance. As a U.S. journalist noted:

“Americans are accustomed to meeting strangers and being welcomed openly by them...They often equate formality with unfriendliness and lack of ease. Germans, on the other hand, have been raised to view reserve and formality as the proper signs of respect for people they don’t know well.”

(Seventh slide)

Parallel to talking to everyone they meet, Americans have a restless “need to achieve”. In a country founded on democratic principles—a culture which claims to be without class distinctions Americans define their self mainly through individual material acquisitions.

The need to achieve—expressed so well by the American term “being pro-active”—goes hand in hand with the pursuit of happiness. It goes something like this: If a person puts their mind to achieving something and works hard to get it, they will be successful. It’s embedded in the U.S. mindset. Americans believe that great opportunities lie just over the horizon, to be had with the next job. As a result, they’re willing to pick up and try something else—or try the same thing elsewhere—at the drop of a hat.

De Tocqueville was struck by this phenomenon and wrote again in 1831:

“An American will build a house in which to pass his old age and sell it before the roof is on; he will plant a garden and rent it just as the trees are coming into bearing; he will clear a field and leave

others to reap the harvest; he will take up a profession and leave it; settle in one place and soon go off."

Americans are happiest when success is visible and can be specifically measured via scoreboards like sales figures, bestseller lists, TV ratings, I.Q.s and, of course, salaries. Professional success in the U.S. —whether in business, science, medicine, law, sports or the arts— is what counts. Not family name, education, or social class. "Winning" and getting ahead is everything and material rewards are seen as the proof of victory.

Another thing worth reflecting about: Americans almost never think of themselves as *poor*. Perhaps uniquely in the world, people from the lower and the middle class almost always think of themselves as "pre-rich"...
(Eighth slide)

The formula has been up to now self-fulfilling and it is the essence of immigration. A century and a half after the Irish, newly arrived foreigners continue to believe in the opportunities their children will have — *upward mobility*: Our children will be educated. They will work hard. "The sky is the limit"...for them. They will succeed where we, their parents, never had a chance... In this context, it is interesting to note that American school children are continuously told that "anyone can become President of the United States. It's only a question of the will".

So, guided by a strong 'need to achieve' outlook, they're continually on the move—**(Ninth slide)** geographically, socially, economically. All in all, Americans feel they don't have the time to form "real" relationships. Driven by the value "time is money", they're quick to change their way of thinking, quick to try something new, always ready to "make a deal"... **(Tenth slide)** The end result is that they've developed strategies to interact quickly and openly or as some say "superficially".

Contrast this with German austerity, discretion, objectivity...**(Eleventh slide)** Or—as many non- Germans say—an "overly-serious nature". Let me relate to you the experiences of two foreigners based in Germany:

1) A Spanish technician working in Stuttgart goes to Spain for holiday and brings back Spanish wine to offer to his German colleagues. In the office, he says: "This is a Spanish wine which you can try out. It's a small present." The Germans are completely surprised "This is for me. Why?" It's almost embarrassing for them to accept the wine and struggle to find a few words to thank him. Going home, the Spaniard has the feeling that he has caused more embarrassment than joy.

2) Or think about the case of an American engineer in Munich. He's a department head. Because of an urgent order, he asks the staff to come in on Saturday and they agree. Of course, they are aware they'll be paid overtime, it's automatic. Which is why it's not expected—or seen as "normal"—that a manager thank his workers for putting in extra time. Nevertheless, the following Monday, the American goes around shaking hands with his "team" and congratulating everybody on a job well done. His "team" can't help looking at each other and raising their eyebrows...

(Twelfth slide)

Both examples make clear that Germans at work communicate basically on the objective level; social and personal factors, although nice, are considered secondary and not necessary. To fully understand the two situations I have just told you, we have to look at the rudiments of communication. When people interact, they meet on one of two levels. Although the two overlap, communication is principally *objective* (in which case it's about "content") or *personal* (meaning "relationship-based").

Obviously, feelings can easily be hurt when the Spaniard and American attempt to offer what they hope is a potential "relationship", but it takes place in the context of an "objective" culture.

(Thirteenth slide)

Going deeper into this, let me share the research work done in the late 80s by German and American linguists, who systematically analyzed how their respective cultures communicated. The research shows that the basic goal of German communication is to get at the truth (*Wahrheitssuche*). This explains why Germans, when conversing, generally places strong emphasis on content and the personal is kept separate, downplayed. This is especially true among university educated Germans. Their unconscious desire is to appear credible, especially in the work environment.

Closely related to this is a strong emphasis on being objective, which tends to make their conversation fact-oriented and somewhat formal. You can experience this every evening at 8 o'clock when ARD presents the news. The news announcer is the quintessence of German objectivity, speaking in steady monotone voice, appearing to display absolutely no emotion. No matter what may be happening in the world, objectivity remains.

In a German business setting, if someone attempts to introduce a sense of “relationship” beyond the professional one, it can actually be considered intrusive. It makes people uncomfortable. In that sense, it can even be seen as impolite. At best, it’s “misguided” or, perhaps, “immature”. If German business relationships were described by Americans in the manner of newspaper headlines, the reviews would read “Not a lot of laughs...”, “too serious...” and “Way too many facts and figures!”

Americans accentuate both: the content, but more the personal. Unconsciously, they want to be liked, or if you will, socially accepted. This means, they are generally more outer-directed, they are guided less by inner values than by the opinion of others. Additionally, we must consider the value of equality, which is as I said earlier, deeply embedded in the American mindset. This idealized equality is expressed by a willingness to converse freely with anyone, making their communication informal. Foreigners from more formal societies often perceive this as child like, bordering on being naïve. An example of this is when an American manager or director introduces himself to a new department. He’ll probably say: “All right, I am the new manager. Before we get down to business, I want you all to call me by my first name, Bob.”

As you can imagine, concentrating uniquely on work and playing down the interpersonal can sometimes mean that other messages, not directly related to work, aren’t understood. The following that I am about to share with you, is a true story:

The setting is a joint venture meeting between an Italian and a German company. An Italian board member suggests a ski weekend in the Italian Alps as a way for everybody to get to know each other better. German board members acknowledge the suggestion but don’t take any real notice of it. Three months later the Italians let the Germans know that everything’s set for the weekend after next. They’re reserving rooms—“in a beautiful hotel in the Italian Alps”, they add—and need to know how many will be coming.

The German Board Members, who had all but forgotten the proposal, now feel obliged to send a few representatives. They have a memo distributed to all employees and the company’s *Skifahrer* Club signs up. The result is a bus loaded with employees from all different departments. Okay, now. Just so you see the scene.... When the bus pulls into the parking lot of the hotel, the top brass of the Italian company is there to meet it. The CEO with all members of the board, a whole slew of vice-presidents and other management personnel...The only “executive” on the German bus turns out to be the personnel manager. He’s almost paralyzed with shame... The Italians, of course, do their best to remain graceful hosts. The meals are fantastic, the skiing is world-class, there’s even a slalom competition on Sunday morning with medals for the winners.

The Germans never thought that a joint venture might imply something of a personal relationship between managers. This one, in fact, wound up falling apart shortly after the ski weekend.

The question is: Why are Germans so “objective-minded”? A lot of research has been compiled on this very question and the following historical factors provide us with insights that explain this phenomenon:

(Fourteenth slide)

1) The influence of Lutheranism

Martin Luther led a revolt against the Catholic Church and its “abuses” with his famous *95 Theses*. One of which was that reform start by keeping the *emotional* separate from the *sacred*. According to Luther, such feelings weren’t a necessary part of faith. An intellectual, rational connection to God was far more solid.

With time, these values became secularized in Germany. Not only the superiority of objective reasoning but also the idea that you prove your worth to God through the diligent mastery of a craft. Germans refer to this as a calling (*Berufung*) in life. One’s love to God was expressed by performing tasks as well and objectively as one could. The frequently used phrase “*Ich muss meine Pflicht tun*” (I must do my duty) expresses this value. The German sociologist Max Weber later called this the ‘Protestant work ethic’.

(Fifteenth slide)

2) Das Land der Mitte

Much of what we now call « typically German », i.e. perfection, objectivity and need for order, can be attributed in large part to a relatively dreadful past. As any psychiatrists or psychologist will tell you, a child who has been traumatized will often take the route of perfectionism as an adult to avoid feeling worthless. The same could be extrapolated to the nation of German.

American historian Gordon A. Craig, in his book, *The Germans*, points out that the country has suffered more than its share of wartime horror. The German people had the misfortune of being *das Land der Mitte*, the

country in the middle. Beginning with the Thirty Years War (1618-1648, a religious conflict, which was a gigantic duel between Austria and Spain, on the one hand, and France, Sweden, Holland and Denmark on the other. The majority of the battlefields, in which their struggle for mastery was played out, were in Germany.

The consequences were horrendous. By 1641 the population of Württemberg had been reduced from 400,000 to 48,000 and its northern neighbor, the Palatinate, had lost 80% of its people. Likewise, physical property was ruthlessly destroyed. Swedish troops alone demolished 18,000 villages in the last years of the war, along with 1500 towns and 200 castles.

Despite the fact that northern and eastern Germany — Upper and Lower Saxony, Holstein, Oldenburg, Hamburg and Prussia — were relatively untouched by the war, the country as a whole lost about 35% of its population, falling from 21 million people to about 13.5 million (along with immense destruction of property). The terrible psychological and social toll the Germans suffered — the loss of life in ratio to the population was seven times higher than that the Germans suffered in World War II — could only have a profound impact on the generation to come.

And other tragic conflicts were to follow: the Napoleonic Wars, the Austro-Prussian War, then two World Wars. In the last of these, the Holocaust, brought disgrace and shame upon the German people as a whole.

Not only was there mass destruction and death, but also massive financial losses. Runaway inflation wiped out the middle class in the '20s. The currency reform of 1948 meant the Reichsmark lost 90% of its value in just one day.

Given Germany's tragic and violent past, it's not surprising that wars and their consequences have played a large role in the German *Angst* towards uncertainty, the need for order and being objective.

(Sixteenth slide)

3) The power of Prussia—

The founding of the Second Reich by Prussia in 1871, reinforced the concept of duties and responsibilities for citizens. Prussia was strongly influenced by Calvinism, which taught “God-fearing people” to render service and obedience. The statement, “Each person is to fulfill daily tasks impersonally, objectively and correctly” was amended to include *for the good of the German state*.

Additionally, the ideas of the Enlightenment, with emphasis placed on intellect, rationalism, “logic and learning”, also played heavily in the making of the Prussian mindset. It reorganized its army and created a strong bureaucracy, concentrating on military power. By defeating the French in 1870 and, in fact, uniting Germany, Prussia convinced educated Germans of the effectiveness of a well-organized, rational society.

(Seventeenth slide)

4) The consequences of 1945

The fall of the Nazi regime brought home to *all* Germans the horrors committed in their name—*dem Deutschen Volk*—by their former government. Collective feelings of guilt and self-hatred became the norm. Not surprisingly, this led to the avoidance of all forms of emotional extremes, from false enthusiasm to pathos.

Perfectionist behavior, absolute correctness, colorless objectivity...From 1945 on, these became a kind of Leitmotiv to feelings of worthlessness in an environment of total chaos. In this context, the cultural importance of the *Wirtschaftswunder* is clear. Rebuilding the nation was apolitical. It was an activity to which one could devote oneself wholeheartedly, without any sense of guilt. It was, in point of fact, nothing less than redemption...

(Eighteenth slide)

Now that we have gone through some of the historical and cultural reasons on why Americans and Germans have different communication styles, I'd like to summarize by giving a contrasting and humorous example of the two different styles. However, I am not going to use the styles of Goethe or John Wayne, but of two people that you know quite well from the media.

Let me begin with the statement made by a well-known American about six years ago, which the entire world still remembers up to this day. At a news conference, when asked about his relationship to a White House intern, the President of the United States said the following: “I did not have sexual relations with that woman... Ms. Lewinsky”.

Although somewhat controversial and later was revealed to be not the truth, I have chosen this sentence because I think it well reflects American communication. **(Nineteenth slide)** Clinton's sentence was simple, short, and informal. Now, try to imagine Bundeskanzler Schröder making the same statement in German: "Ich hatte keine sexuelle Beziehungen mit jener Frau... Frau Lewinsky". For those who are German, you'll immediately think to yourself, 'da geht nicht, etwas stimmt nicht'. Gerhard Schröder would have expressed it in a far different manner, something along these lines: "Ihre Frage unterstellt eine komplizierte Beziehung zwischen Frau Lewinsky und mir. Es liegt mir fern und ist nicht meine Art, lange Erklärungen abzugeben. Deshalb möchte ich an dieser Stelle mit aller Deutlichkeit sagen, dass ich ein sachliches und produktives Verhältnis zu Frau Lewinsky gehabt habe." As you see on the slide, Bundeskanzler Schröder's answer tends to be more complicated, formal and analytical.

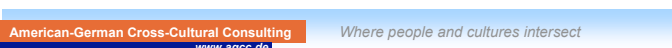
If these different styles are not consciously understood, misperceptions and counterproductive, negative stereotypes are bound to happen. This is why understanding the historical and cultural are so important to good intercultural relations. It will create confidence and reduce the probability of misunderstandings.

What I have done up to now is to have given you the historical and cultural factors that go into the two communication styles. This is the logical, intellectual aspect of the equation. **(Twentieth slide)**. There is, however, another aspect of communicating that is equally important. For that, I'd like to share with you a quotation from Jawaharlal Nehru. **(Twenty first slide)** I kindly ask you to read through it. Just as reminder — Nehru was the first Prime Minister of India and he was also known as a very popular world statesman during the 50s. Through his many encounters with foreigners, he developed a philosophy on understanding others. As you probably now see, he wrote that effective communication and understanding others doesn't consist of only mental reasoning and logic. He goes further — it means also opening your heart and emotions to others.

The message of this story of course is you don't need to fall in love with your foreign counterpart to communicate well. But it makes clear that by opening your heart and emotions to others, you communicate far more effectively. With that in mind, I would like to end my talk by doing something with my heart, American style — I would like to make you a compliment.

You have been a great audience. I thank you for your attention.

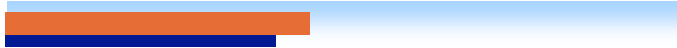
Introductory slide



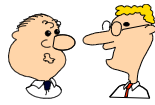
American and German First slide Communication Styles

"Openness" versus "Objectivity"

First slide

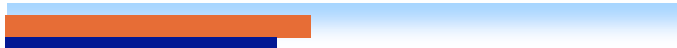


At an office in Düsseldorf



Scott: Where do you want to go for lunch?
Gerhardt: How about the *Frankenheimer*?
Scott: That sound great. Let's have Karl join us.
Gerhardt: I don't know him. Who is he?
Scott: You know. He's the new guy who started yesterday.
Gerhardt: But you can't just invite a stranger just like that.
Scott: Why not? It's our chance to meet somebody new!

Second slide



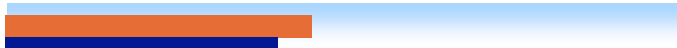
Early American immigrants



Jean-Jacques Rousseau

believed in the good of others

Third slide



Little doubting and judging
Decisions made quickly



Incredibly successful for U.S.

Fourth slide

“Pursuit of happiness”

- take up opportunities
- upward mobility
- view strangers as friends



Fifth slide

Wide-open spaces —
Little companionship



George Washington

“Invite any casual passerby”

Sixth slide

Carl Jung



“This American publicity of life is ... more
than disgusting; it is **positively** terrifying !”

Seventh slide

A restless “need to achieve”



- without class distinctions
- define oneself through material acquisitions
- success — visible and measurable

Eighth slide

Americans don't see themselves as poor



rather as “pre-rich”

Ninth slide

Always on the move

- geographically
- socially
- economically



Tenth slide

The leitmotiv of Americans



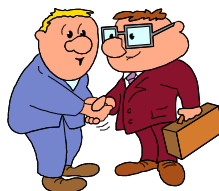
interact quickly and openly

Eleventh slide

Objectivity ...

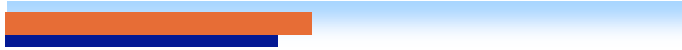
Communication at the German work place

Twelfth slide



- primarily on the factual, objective level
- personal factors are secondary
- not necessary

Thirteenth slide



Communication styles

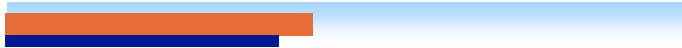


- emphasizing content
- downplay relationships
- appearing credible
- being objective



- accentuating content
- accentuating personal
- being liked
- being socially accepted

Fourteenth slide

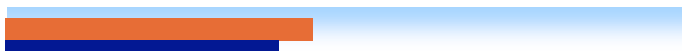


Lutheranism



- intellectual, rational connection to God
- became secularized in Germany

Fifteenth slide



Das Land der Mitte



Sixteenth slide

Power of Prussia



- strongly influenced by Calvinism
- fulfill tasks objectively and correctly

Seventeenth slide

Consequences of 1945



- avoidance of all forms of extremism
- replaced by objectivity

Eighteenth slide

Communication Styles



Nineteenth slide



- simple
- short and concise
- informal
- friendly and easy going
- wants to be liked



- complicated
- over analytical
- formal and detailed
- objective
- wants to be creditable

Twentieth slide

It's the heart ...

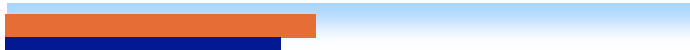
Understanding others

Twentieth-first slide

*Understanding others doesn't consist
of only appealing to logic and reason.
It consists of an emotional opening to
the others.*

Jawaharlal Nehru

Twentieth-second slide



You have been
great listeners.



Twentieth-third slide



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