



Online Editions

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A Word From The Editor - by Florian Schröder

Dear friends,

the cold days in the northern hemisphere now finally come to an end and the time of relaxing in a park, or having extended barbecue-evenings with friends is approaching or has even already arrived for some of us.

And like the flowers in front of my window our common ground at WIN is flourishing. New members join regularly and we have continuously discussions at our boards—who would have thought WIN would become such a lively meeting place after such a short time?

The 3rd edition of WIN ONE again presents some of our members' works. Thanks to all active contributors. Without you WIN and WIN ONE would not be what they are.

So now print out this new edition and have a good time in the sun reading it!

All the best to you and have a beautiful summer!

Yours

Florian

Intelligence and Competence - Part 1 of 2 - by Thomas Baumer

This article is an extract of 'Handbook Intercultural Competence' (Volume 2, Chapter 1.4), actually available in german language (Thomas Baumer: Handbuch Interkulturelle Kompetenz, zwei Bände, Verlag Orell Füssli, Zürich; all references are mentioned there). The publication in english language is planned for 2005/2006. (Part 2 of this article will be published in the following WIN ONE Magazine in late 2005.) More information is available at the website of the 'Center of Intercultural Competence', www.cicb.net.

1. Characteristics of Intelligence

In essence, intelligence is *the ability to solve new problems by means of thought and intellect*. In

the wider sense, intelligence is a particular form of talent which manifests itself in an individual's ability (or group of abilities) to comprehend, create and interpret both concrete and abstract relations and thus adapt to and master unfamiliar situations by applying

problem-solving behaviors suited to the specific situation.

Any individual dealing with other cultures and their representatives is continually faced with new situations: unexpected or unfamiliar behavior, thinking patterns and value systems.

Intelligence thus also includes the ability for complex and relative thinking. Stereotypical concepts and prejudicial attitudes have to be discarded. A self-critical approach is required, and the resolve to recognise and respect the diversity and uniqueness of other cultures and the people who live in them. Researchers have identified over 100 primary factors of intelligence. *Culturally determined or cristalized intelligence* (word comprehension, working with numbers and general knowledge) and *biological or fluid intelligence* (inductive thinking, associative memory) have proven to be the most educationally valuable.

The capacity for tolerance, the ability to suspend one's own culturally determined attitudes, is closely linked with intelligence, but still on a rational level. Understanding does not, however, mean that one can or must accept everything.

Other characteristics or strengths which are particularly important in cross-cultural interaction but lie more in the emotional than the rational sphere (like intelligence) are *strength of personality* (see below), *the ability to establish positive social relationships*, *knowledge of foreign languages* and specialist expertise. Additionally, it is necessary to be able *to concentrate* – except perhaps in the case of casual contacts - *on one's own goals* in spite of accompanying difficulties.

Living intelligently requires successful interaction between *the*

five key aspects of human intelligence:

1. Good orientation
2. Consistent action
3. Creative thinking
4. Ability to learn quickly
5. Well developed social skills

The extent to which an individual displays - or fails to display – intelligence depends to a large degree on the given situation and the cultural environment. Extremely varied forms of intelligence are required. In addition to the manifestations of intelligence encouraged and tested in industrialized countries, these include for example the intelligence of an elderly individual who resolves a conflict with the aid of oral tradition, of a hunter following animal tracks, or of a boatman who steers a vessel safely over a reef or rapids by making precisely the right movement at exactly the right moment.

Intelligence is often ascribed to an individual by virtue of his or her social rank (“aptness comes with the office”). In many societies, the ruling caste is generally regarded as more intelligent than the lower classes. On the other hand, a variety of factors influence the development of intelligence within the individuals abilities, mainly defined by the genes: perinatal damage resulting from inadequate health care or complications during birth, the effects of undernourishment, defects caused by toxins or infection, lack of support and often extremely negative experiences such as hard physical labor during childhood, and lack of sleep.

Interaction with the social environment also has a great influence: traumatic experiences, non-acceptance or exclusion, lack of self esteem etc. can cause a vicious circle resulting in increasingly abnormal behavior. Conversely, an encouraging and supportive environment can promote the development of both intelligence and social and emotional competence. In serious cases, cultural deprivation (homesickness, lack of encouragement, social exclusion) can even cause symptoms of mental deficiency. Intelligence can never be regarded one-dimensionally: Motivation, attitude and experience have to be included in the picture.

Many cultures hold less intelligent people in considerably higher regard (in Lebanon, Egypt and Java they are even believed to have supernatural or magic powers) than the industrialized nations, where they violate the central values of high performance and competitiveness and are thus regarded as inferior or even offensive.

2. Emotional Intelligence and Emotional Competence

Emotional Intelligence

The concept of emotional intelligence has become increasingly accepted over the last few years. The intelligence expert Howard Gardner speaks of *various intelligences*: linguistic, musical, logical-mathematical, spacial, physical, kinesthetic, intrapersonal and interpersonal (emotional), rational and naturalistic.

Emotional intelligence includes empathy, intuition, control of one's emotions and the ability to correctly interpret one's own motivations. *Success and failure* in partnerships, at home and at work, depend to a large extent on these abilities. Emotional intelligence is also closely linked with social and cross-cultural competence: Individuals with emotional intelligence and/or emotional competence are characterised by their ability to communicate, the way in which they interact with other individuals, their social management style and their ability to work as a member of a team.

Indicators of emotional intelligence are a high degree of self control and intuitive knowledge of the right time to show or give in to emotions. It certainly does not mean suppressing spontaneity or feelings. A good metaphor is that of a river which is neither dammed up nor left to break its banks. It finds its own way along its riverbed and tributaries, which hold back the water when an unexpected flood occurs.

While the term "cognitive intelligence" refers to logical, linguistic and abstract thought, emotional intelligence means the ability to recognize and deal with one's own feelings. It also entails sensitivity in dealing with other people (see following chapter) which helps us to do the right thing intuitively in a variety of situations, thus facilitating cooperation, the resolution of conflicts and the establishment of relationships. Emotional intelligence is also *the ability to understand and deal with one's own feelings as well as*

other people's. Reason and emotion are closely interlinked: *reason* provides arguments, conclusions and analysis, while *emotion* contributes motivation, attention and sensitivity.

One characteristic of emotionally intelligent action is honesty and the ability to admit one's own errors. It also entails a high level of ambiguity tolerance (the ability to cope with contradictory situations).

In the past, excellent references and expertise were called for. These days the focus is increasingly shifting to a holistic view of the individual. "Soft factors" and "soft skills" are becoming more important in all walks of life. While rational intelligence is regarded as largely innate, emotional intelligence can be promoted and enhanced: "hunches", sensitivity to the environment and the recognition and interpretation of feelings are just a few examples of factors in decisions which are increasingly being made in practise with the "heart" or on the basis of "gut feeling". Emotional intelligence also manifests itself in the faculty of critical self-awareness. One's own image of oneself does not always correspond to the picture which others have of one. The differences allow us to learn more about ourselves.

One emotion which typically emerges in connection with change is fear, which often conflicts with reason. Emotional intelligence means accepting one's own fear – one's own feelings in general – as a portal to another dimension of experience: intui-

tion, sensing what is right (the "gut" feeling – see also in part 2/2 of this article: "Key Competences"), even when reason or feeling send a different "message". Intuition constitutes a sort of freedom with oneself. It is not the product of blind emotion but represents a deeper level of knowledge based on experience (see also in part 2/2: "Intuition").

From Emotional Intelligence to Social and Emotional Competence

In the case of emotional intelligence, the focus is on the relationship with one's own personality. With social competence, on the other hand, the ability to establish relationships with others is the crucial factor. Emotional intelligence is thus the prerequisite for social competence.

Social competence as a strong factor can also be interpreted negatively, such as when socially competent (understanding, sensitive) people are too accommodating in negotiations.

The third step (after emotional intelligence and social competence) is emotional competence: using experience of oneself to further personal aims or promote the development of others (employees, wards, partners etc.) – in other words, to create and grant freedoms. The motives for doing this can be varied (personal goals, corporate policy, religious conviction etc.), but should always be tailored to the possibilities and willingness of the other, may not be intrusive and must be

based on ethical principles – they must not be manipulative.

The key to success – and this takes us back to cross-cultural competence – is striking the right *balance between tolerance* (an open approach to other people, acceptance, respect, adaptability and openness for criticism) *and one's own personality* (values, views, limits, clarity and credibility).

Finding the right balance between openness and detachment also means having the courage to be vulnerable and the willingness to learn from mistakes. An honest interest in the other person (at least on a professional but preferably also on a personal level), taking them as they are and accepting and understanding different ways of thinking and acting – this is evidence of emotional competence.

Tolerance and personality, but also *honesty and reliability* have to be conveyed and accepted. “Small things” (e.g. admitting mistakes) as well as long-term experiences (e.g. mutual respect) can be helpful. Emotional competence presupposes a process of learning *how to get what we want* - without constantly having to fight for it and with aims which are realistic and as altruistic as possible.

The following *character traits* facilitate successful communication between individuals:

Self-confidence: believing in oneself

Self control: adapted to the given situation, but always authentic and under control

Tenacity: purposeful, but not obstinate; the ability to recognize when a situation is counterproductive

Striving for constant improvement: continual learning; regarding mistakes as an opportunity to learn from the experiences of others

Honesty and morality: integrity, authenticity, fairness and directness; willingness to admit mistakes without making unnecessary apologies

Think before you speak: the right choice of words, easily remembered and sensitive; also ability to listen and be silent

Creativity in thought and action: Creativity and originality are particularly valuable at times of change

Modesty, particularly in public; ability to explain even complex subjects simply and comprehensibly

Flexibility, adaptability and changeability

Pleasure in acting for others

Direct communication style: creative enquiry and curiosity about other people

Ability to tell stories

Career suitability diagnostics have identified two human traits which are closely related to professional success: *general intelligence and conscientiousness* (e.g. care, ambition and stamina). Other traits relate also to professional requirements: for example, manual dexterity plays a role in technical professions.

A crucial prerequisite for enhancing emotional competence is a willingness to deal with other people in an open, considerate and unprejudiced manner.

Research has shown that keeping animals, for instance pets, can be a step in this direction. People who grow up with animals are more likely to be considerate, helpful, responsible and sociable. Some animals undoubtedly possess highly developed communicative and social skills. Researchers and animal trainers in particular, but also anybody who keeps animals, combine knowledge of an animal and its natural behavior with emotional competence skills such as sensitivity and empathy. They thus become accepted by the animal whose social instincts recognise the person as occupying a position within its hierarchy, thus – given mutual respect – enabling successful and interactive communication.

Hierarchical structures exist to varying degrees in all societies – also in the animal world. There is no such thing as a perfectly egalitarian community. It is particularly important to have a talent for forging alliances and being socially cleverer than others if an individual wants to assert him or herself and bring his or her abili-

ties and needs to bear. Steep hierarchies (large power differences) often cause – independent of aptitudes and abilities – inefficiency, demotivation and illness (employees). Flat hierarchies (small power differences) result in more efficiency and satisfaction.

The important thing is therefore to identify and encourage forms of interaction which allow the individual to feel comfortable, live a long life and realize his or her potential in a social context as free of conflict as possible. Hierarchies must be as flat as possible and as steep as necessary to ensure that unavoidable conflicts are resolved fairly.

Gender Differences

Women generally perceive positive and negative feelings more quickly and strongly than men. Research has shown that the left and right hemispheres of a woman's brain are more closely interconnected than a man's. While the left hemisphere is responsible for rational and logical thought, the right hemisphere largely controls the emotions. On average, women's brains are smaller and have approximately four billion nerve cells less than men's, but they make up for this by having more efficient links between the synapses. There is no gender-based difference in intellectual ability, which depends on intelligence and the efficient use of neural networks.

During upbringing, girls are more likely to be encouraged to accept and show feelings than boys. In general this means that women

intuitively display a greater degree of emotional intelligence than men are willing or able to do. Since a man's control over his emotions is less efficient because the two halves of his brain are less well connected, men are more prone to emotional outbursts, particularly of an aggressive nature. A wide variety of easily comprehensible and workable (but also complex) training methods are available to improve emotional intelligence in general and emotional sensitivity in particular.

Women and girls often have a more pronounced ability to link what they say with statements made by others, to wait until they are noticed instead of taking centre stage, to make suggestions instead of demands, to support comments made by others instead of trying to ensure that their own statements sound original. These forms of discourse have a very constructive effect when all the participants in a discussion adhere to them. Many aspects of socialization (in most cultures) teach women to behave reticently and not to draw attention to themselves, particularly in the presence of men. Such behavior can, however, have negative effects, since it makes it difficult for an individual to "stand out from the crowd". Here again it is important to identify differences and to adapt to the situation and to other involved individuals without losing sight of the aim of the discussion or negotiations. The discussion leader or manager's job is to deliberately encourage "female" characteristics (consideration for others, sensitivity) but also to call on more reticent participants or

employees to contribute their (sometimes considerable) stock of ideas and experience. This is a good way of avoiding rivalry and dominance, hasty decision-making, criticism, aggression and the desire to "score points". Job satisfaction and self esteem among employees have a major effect on corporate success, and this is why high priority must be given to developing a creative atmosphere which is open to new ideas.

Gender-specific differences can be observed in a wide variety of fields, although it should be noted that scientific evidence is based on statistical majorities. Individual exceptions are also possible.

Women are better able to recognize two separate stimuli very close together on their skin. It has long been known that women are more sensitive when it comes to smell, taste and hearing. Their greater sensitivity generally means that women have a lower pain threshold than men. This is largely due to dramatic fluctuations in oestrogen levels. Oestrogen increases the water content in skin, which in turn raises its conductivity and therefore its sensitivity to electrical stimuli. In addition to biologically determined differences in the sort of pain which men and women encounter (women for example suffer far more often from headaches, abdominal pain and aching joints), there are also psychosocial differences in the way the sexes deal with pain.

Particularly in connection with pregnancy and birth, the female body has, however, evolved a

specific form of “pain management”. During pregnancy, a women’s sensitivity to pain declines by almost one half. This is believed to be the result of an increase in progesteron levels in the blood, although this particular sex hormone also triggers the production of neuropeptides (endorphins or opioids), which have a similar effect to morphine.

War, violence, terrorism and greed are frequently male domains, as men tend to be more competitive and goal-oriented. For them, the end justifies the means. For women on the other hand, the means is generally more important than the end, or the means even determines the end.

Successful women are often (intuitively) more aware of the following points. Here too, the crucial element is not ruthlessness but a suitable balance between sensitivity and self confidence (adapted to the given situation, but also strategic):

Roles can be broken, one’s own can be shaped

A clear, future-oriented vision

Concentrate on what is important

Not every wish has to be fulfilled; not everyone has to have a favor done for them

Don’t wait, make demands

Don’t be afraid of conflict; have the will to resolve problems and uncertainties

Trust your own inner voice
Evaluate risks intelligently

Women generally display less open aggression than men, tend to use indirect methods of influencing events and practise a more participative style of leadership – i.e. they are more likely to involve others in decision-making processes.

Since the notion of strangeness is a construct, it can also be “deconstructed” in the daily routine of cross-cultural partnerships.

Cultural Differences in Spatial Orientation

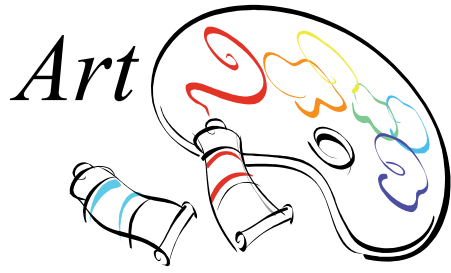
In Western cultures, spacial orientation is based mainly on the right-left system: the world is interpreted according to its position in relation to the observer’s body. This relative system has a intrinsic weakness: with every turn the observer makes, all the things around him have to be reclassified.

Being driven around in a taxi or bus makes orientation particularly difficult, since it is easy to lose one’s grasp of the underlying pattern. This cannot happen to the

Guugu Yimithirr, an aboriginal tribe in Northern Australia. They seem to possess a sort of internal compass and seldom lose their way, even in the dark. Their secret is an absolute system of orientation based on the four points of the compass. In this system, “you are on my right” becomes “you are east of me”. The crucial difference becomes apparent when the observer makes a 180-degree turn. The other person is now on his left, but the easterly direction remains valid.

The Max Planck Institute for Psycholinguistics in Nijmegen (Netherlands) has discovered that around one-third of all languages prefer an absolute system for navigation. The method of orientation is determined largely by cultural influences such as language and systems of spacial reasoning. The sense of orientation establishes itself during the first ten years of a person’s life.

Here too there are differences between the genders and the cognitive abilities which they employ. Men mainly use the hippocampus of their left hemisphere (spacial-geometric orientation), whereas women employ almost exclusively the parietal lobes and the right prefrontal cortex – both areas which play a part in association and memory.



Asiatiques - by Julie Tribes



A sunny autumn afternoon - by *Maria Claudia Favero*



Voluntades - by Irene Alexandra Taboada

Había una criatura
en una realidad atrapada...
Congelada como estatua...

Una estricta realidad repleta de reglas,
como su vestido de columna aflautada...

Nacida para libre ser,
con una clara, focalizada,
fuerte y sabia mente dotada
fue galardonada,
como claramente puedes ver
en sus ojos de blanco cristal,
donde sus pupilas,
siendo piedras preciosas,
nunca dejaron de brillar,
como si fueran los guías
que lo llevarían lejos,
hasta el alcance de sus sueños...

Como cabalgando en la más poderosa
cuádriga jamás hecha,
en los más maravillosos caballos
que jamás existieran...

Nunca detenida por realidad alguna,
su voluntad de seguro cumplirá,
pues fuertemente decidida estaba,
para sacrificar incluso su vida mortal...

Como prueba su brazo izquierdo dió...



Delphi, Greece, 29 May 2004
© 2004



Poetry

Translation:

Wills

There was a creature,
trapped into a reality...
Frozen like a statue...

A strict reality full of rules,
like his colom like fluted
dressing...

Born to be free,
with a clear, focused,
strong and wise insightful mind
was awarded,
as you could see it clearly
in his white glass like eyes,
where his pupils,
looking like semiprecious stones,
never stopped shinning,
as if they were the guide to lead
himself
further upon his dreams...

Like riding in the most powerful
quadriga ever made...
by the most powerful horses
that ever existed...

Never stopped by no reality,
his wills for sure he will reach,
since strongly decided he was,
to scarify even his mortal life...

As a proof he gave his left arm...



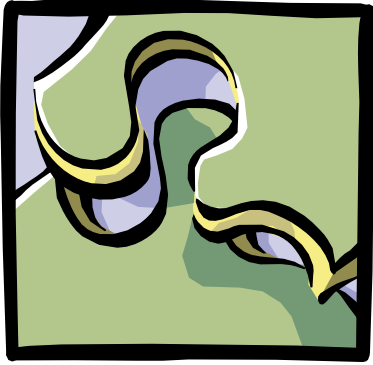
The Quest - by *Maria Claudia Faverio*

Like cry of gull
fading away in the quiet of twilight,
slinking through felicities
of light and shade,
the soul strives after its goal,
spanning flights of eternity
and snaps of visions.

Flying over shards of time
strewn over patches of landscape
pale with mortality
and songs of moon,
unable to stop
where sorrow laughs
like drunken clown
at the indifference of the world,
or where necessity deplores
its deplorable existence,
the soul hovers towards its goal.

Shaping itself
into explosions of light,
flights of birds
and bizarrerie of winds,
the soul continues its quest,
unaware of changes
and extravaganzas of being.

Until one day,
one night, sometime,
after endless succession of seasons
and shine of sun and moon,
it cautiously comes down
and fold its wings
on the same branch
from which it departed,
singing its most beautiful song.



Riddles

Bakery Puzzle - by Maria Claudia Faverio

A caring mother has baked cookies for her two children. Obviously, as they are home-made, they are irregular and not all the same weight. As the children start to fight for the cookies, Mum weighs them, and they turn out to be 10, 20, 15, 35, 25 and 30 g.

Sarah, who has been admitted to Mensa as a “gifted child”, makes the following suggestion: “We should divide the cookies in such a way that the average weight of yours is the same as the average weight of mine”. “OK”, answers little Craig. Yet, after sharing the cookies according to Sarah’s suggestion, he is not so happy any more.

Why?