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YESIM NAZLAR:

Good morning, good afternoon, and good evening to everyone. Welcome to the intercultural awareness webinar, taking place on Wednesday 2nd May 2018 at 13:00 UTC. We will not be doing a roll call since it is a webinar, however, I would like to remind everyone to state their names before speaking for the transcription purposes please. Also please don't forget to mute yourself when not speaking. Also on the phone bridge, as well as Webex please. Thank you all for joining and I will now turn the floor over to David Kolb, over to you David. Thank you.

DAVID KOLB:

Thank you and welcome everybody, this is David Kolb for the record. The purpose of the webinar this morning was a follow on to the intercultural awareness program last November in Abu Dhabi, actually October in Abu Dhabi. [inaudible] facilitated. One of the pieces in our design for the program, was to have the opportunity for a call or two after the program incase there were any topics that came up during the webinar... not during the webinar, during the workshop that weren't covered. After some polling, after the first of the year, here we are, and the two topics that really resonated were topics around the relationship to time and rules, and then the cultural differences at ICANN. So, the way that I've attempted to structure our session this morning, is to do a quick review of some of the material that was covered last October/November, and to then center in on the relationship with time, and talking a bit about some of the constructs would apply to how I view rules in a given culture. Then what I want to do is then pull it back into the group to talk about ICANN specific context, I will ask some

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*Note: The following is the output resulting from transcribing an audio file into a word/text document. Although the transcription is largely accurate, in some cases may be incomplete or inaccurate due to inaudible passages and grammatical corrections. It is posted as an aid to the original audio file, but should not be treated as an authoritative record.*

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questions I'm going to [inaudible] as well, so feel free to, I'm not sure if I'll see a hand raised on here or not, but someone can help me with that, if you see a hand, point it out to me. That's fine. If we can get the side back up, that would be great. [inaudible] magic, it sounds like it's the perfect time based on that chime. I guess you'll run slides for me, or will I have control of that.

YESIM NAZLAR: Hi David, this is Yesim speaking. I will be controlling the slides, if that's fine for you.

DAVID KOLB: Great, I will just say next slide, and we'll go from there.

YESIM NAZLAR: OK, yes please.

DAVID KOLB: We'll try it out. Next slide. Quick review on some of the material that was covered in Abu Dhabi, so thinking about culture. I think the best way to cook down a definition for culture is a group of people that behave and believe in the same way. When you think about cultures and organizations, when you think about national cultures, there's some group or sub group that has similar beliefs and then similar behaviors, and iceberg is a great way to think about cultures. Because, you've got different levels of cultures. You've got artefacts on the surface level, so they would include things like you see at the top of the list, fashion,

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architecture, language, manner, things like that. Which then feed into communication style, ritual ceremony, things that go on in that culture, holidays that are celebrated, things like that. Those are visible, we can see those things. Under the surface, what's driving those things above the surface are ideas or beliefs about how we should respond, power structures, how is our relationship, time space relationship, communication, etc. Them driving those things are the world views that are held within that culture of how that group of people responds to the religious beliefs, and then their fundamental values. This is a way to think about what you can see, what you can't see in a given culture. Next slide.

Underpinning to this, in the program we looked at these 6 different dimensions, if you will. Looking at relationships, focused on the individual, or is it focused on the group. So an example of an individual focus would be the US, a lot of Northern Europe, Germany for example. Collective focus is more I'd say South America, Southern Europe, also for the most part, most of Asia. I don't want to group Asia into one big category, but for this it actually works pretty well, as the focus is in a group, a family, those things are more important. How I belong to that group, how I participate in that group. Than just individual achievements that you see in a lot of Western cultures. Social context, high versus low, is essentially when you think about dinner [inaudible], how people behave in a meeting. High context is that is very meaningful. We look at those behaviors and we add meaning to those behaviors. Whereas a low context culture, US for example is low context, is we're looking more for meaning in what's said or the underlying natures of the behavior. We don't just look at what's

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happening on the surface level and add meaning to that. Then we're focusing today on this view of time, we'll get to this later but linear, flexible, and circular. I'm not going to cover that right now.

Communication we'll talk about a bit. Direct versus indirect. Similar to what I just said with context, direct communication is I'm going to tell you what's on my mind, welcome to Germany, a lot of the Northern countries in Europe, US is in here, Canada somewhat, very direct communication style. Indirect meaning, it is what I'm not saying or what I'm not doing is probably more important in the conversation, that I am. I might not address something directly if you will. That feeds into formal and informal. Formal, would be the use of titles a lot, professor, doctor. Showing those honorifics for people. While informal might be first name or last name, or whatever name somebody uses more as an informal relationship. Formal cultures can be informal once you get to know each other and the relationship is more of an informal relationship, but usually in professional settings it is a more formal structure, a more formal dialogue. In the tip here is to always start in the formal mode, if you're unsure of how the culture responds and you can move to the informal if you're invited to do so. Starting in the informal mode could be taken a bit offensively or insultingly that you're seeming there's a relationship when there's not.

Relationship to power, hierarchical versus democratic, fairly straightforward. Hierarchical, obviously there's more deference to status within society or within the organization and you defer to that, the older wiser more experienced person. Or, some cultures more of the [inaudible], it's a socio-economic status that you're deferring today as that's what the societal message is. Versus democratic where

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everybody is involved in the decision making. Finally, getting things done task versus relationship. Task meaning more, just checking off the list. I'm very task oriented and I'm not being driven by how this impacts the relationship necessarily. Whereas relationship orientation, I get things done through the relationships that I have, is probably a way to think about it. Next slide.

Thank you. I won't go back to these so I've explained these pretty much. Let's go to the next slide to save time. Here we go. Orientation to time. This is one of the things that came up when we surveyed the group of thinking about how different cultures respond to different pieces of time. There are interesting views, we're pretty used to this linear and flexible view, when we think about it. The cyclical view is one that's a little unusual for some of us, unless we live in that kind of culture. Linear time, and again this goes more towards the US, Western cultures, Northern to Central Europe, then we drop into more of a flexible time in Southern Europe, South America. It's funny as the warmer climates tend to more on the flexible time when you think about it geographically. Linear time is really, there's this concept of not wasting time. Things happen sequentially, there's definitely a separation between work and family. I have my work, I have my checklist at work and I have my family. I might even schedule that time as well. We're trying to control the time and the focus is on the future, I want to get this done so I can get to the next thing. Flexible time is more interesting, where time tends to be more fluid, the expression from Mexico is manana, I'll get to it in the morning, or we can do this tomorrow. It's more of a we're working on multiple things at a time, things will get done when they get done, and it's a more relaxed view of time. The focus is on the present. How are

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we looking at the day, work, family, and social are all one thing, so everything blends into the other. There is not this clear separation between the two. Cyclical time is kind of interesting, we've seen cyclical time in Chinese culture, Japanese culture, in other parts of Asia as well. It's funny, we also see it in the US, in Native American cultures, especially Navajo culture, when we look at some of the Native American communities. Cyclical time is more of the time, where things will come when they are supposed to come. We look at it in the Native American, in the cycles of the mood. Three cycles, or three moons from now, something will happen but it's basically, I want to say it's a more thoughtful view of time, and I don't mean that to diminish linear or flexible cultures, but it's just more of a inner relatedness of people and events over a period of time and how things take place. The focus is more on the past, this is the way that it's happened in the past, therefore this is the way it'll probably happen now. We just need to be patient for when it comes around. That doesn't mean that we don't adapt our cultures to the ICANN environment or to our work environment, since ICANN [inaudible]. Is essentially to look at I may live in a cyclical culture, but I'll meet deadlines, I'll get things done. How I approach the deadlines, may look a little different, because those in other cultures as they think about time. You could imagine someone with a linear view of time, where it needs to get done, we have these milestones and someone with a flexible view of time is completing the milestones. That milestones might not get completed until the day before, that doesn't mean they haven't been thinking about it, or working on it bit by bit, but maybe not in the same way. I can see where some frustration could occur in PDP process, in other ICANN related activities where we're trying to meet a deadline, we're trying to

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something done, but our view of time varies, and you seem really relaxed about this and I seem really stressed about this. How do we negotiate that tension. Next slide.

Great, this is one... so, there's probably more slides here than we're going to cover so you're welcome to review these at your leisure. This one is just looking at those views of time and comparing them with it. I've already talked about it a little bit, so we'll go to the next slide. So before we get into communication, and thinking about rules, let me just ask a question which is, within the ICANN context have you experienced the view of time in a interesting way you can share with us, of like, ah, this explains why this happens the way that it did. A nice brief narrative that you have an experience. Anyone, and I don't see hands up so I can't call anybody.

JAVIER RUA-JOVET: This is Javier.

DAVID KOLB: Hi Javier, how are you?

JAVIER RUA-JOVET: OK, so you know one things, I don't know how this fits into the categories of time you explained, but one thing that definitely happens in ICANN and everybody can relate to is how, the day is a lot longer than one used to think. If you have to do calls at 1 AM to be flexible with another hemisphere of the earth, the idea of valuing time more, in a sense that people live in different time zones. I guess it's about, the way

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that the world is divided in time zones becomes so present in ICANN, just to be fair to everybody a lot, time in a way that different people in different regions can participate. I don't know this is part of a linear view of time, making things efficient, it could be that. But, that's my comment, I am just saying it just because I got out of a call at 2:30 AM my time, and now I am in this call and I'm not doing very well right now, I'm kind of tired. But, it's interesting how does a 24 hour day becomes present in ICANN volunteers mind, and staff also. Thanks.

DAVID KOLB:

[inaudible] I see that as well, and I think what you've got within an organizational structure for the most part, is a linear view of time, because we're on schedule, we have to get things done and that's the way the organization is going to flow. As we think about conference calls and doodle polls, and timing. People are thinking, who's the majority here, and a lot of times, if there's someone in a timezone that's totally different. They're going to be in the minority, if that's how the call is being scheduled. I totally understand having been on calls to Australia at 3 AM in the morning and thinking gosh, what am I doing here. Yeah. I don't know if there is a way around that other than taking turns, so last time we did it in this timezone, this time let's get some other people up at night and just share the load if you will for a longer process. I see another hand up.

UNKNOWN SPEAKER:

Just a quick comment on that, the other side of this, and perhaps it's on more flexible time type, this having conversations on the email list that



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take one day to answer each, so somebody puts in an email, and then the next day you might see two emails responding to the first one. It's still linear but in a much more flexible way, so maybe something between linear and flexible.

DAVID KOLB: Yeah alternative input that way. Tijani, what about you?

TIJANI BEN JEMAA: Thank you very much David. I agree with you when you make a difference, not the difference but when you say the hierarchy is the opposite of democracy. It is not at all in my point of view, you can see that the most democratic have a very straight and well defined hierarchy. If we say that or the other, we may be in a [inaudible] rather than a democracy situation. Thank you.

DAVID KOLB: Comment on that too, perhaps a better word for hierarchy would be authoric. Someone has an authority on somebody, [inaudible] decision maker versus a vote for a group to make a decision. I want to look at that within the literatures as well to see if there's a better way to explain that. Thank you.

For sake of time, let's keep moving into the rule structure. If you think of other examples on time, we're happy to come back to that as well. I was trying to look at the different dimensions of culture and thinking about the attitude towards rules. In the literature, there is nothing that says here's how this culture looks at rules and here's how another. This is a

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synthesis of different dimensions to kind of feed into this. One is how people communicate in terms of how they're looking at rules. Going back into this formal versus informal. For the formal cultures, you do have the codes of conduct that are implicit or intrinsic to the culture, people know how they're supposed to behave in a given situation. Degree of status here dictates a level of interaction. Example of formal culture mixing with informal culture, doing some work with Nike some years ago and I had a group of country managers, so that mostly the US and European expats that live in the Asian countries that manufacture the products. With them were the Asian country, like the factory owners and operators that are manufacturing the product, a big joint meeting that was occurring in the US. I had asked a question about, we're talking was [inaudible], how do we adapt cultures appropriately, and I said so, my guess is, addressing the US culture, my guess is this, when you go to Asia that there's, before you actually get into a business meeting, to get work done. In your mind, that there's dinners and social gatherings, and there's evening events and then you'd go into your business meetings the next day or even two days in advance. All of the American, for the most part, managers were nodding their head, saying yes, I wish could just get there and do that. What was funny is that the Asian counterparts that were sitting with them or beside them weren't saying anything. So I said, let me hear from some of our guests coming in from Asia on this fact, and this is really where the formal versus informal came in, even though we were talking about how meetings were conducted in more of the indirect/direct communication. No one spoke, there was this long pause, which is also fairly typical in a lot of Asian cultures, it's a longer pause in conversations. Then the person that spoke was the oldest member of the Asian contingent in the room,

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which again feeds into more of a formal culture in the degree of status. He was the oldest and he was also probably the highest owner or the largest factory and he said, that's true and then we come to America and we eat alone. Meaning, and it was this interesting, it wasn't meant as a dig to the managers, but it was meant as in an explanation as we have different cultures, you hopefully honor ours and then we come here we don't have eating events or dinners. There was an interesting response, but then the rest of the Asian managers started to speak up, once the oldest and the one had the most deference spoke up in the room. It was a great example of formal versus informal.

Then obviously with the informal cultures, the protocols are less rigid, the difference is actually uncomfortable. If I defer to the oldest in the room, or I defer to the leader in the room, that could be respect organizationally, but in an informal culture that the US sort of personifies, and unfortunately at many times, is we, it's very casual in the way the language and the way the things are conducted. I think the view towards rules feeds into this nicely, in more formal cultures we're going to look at the rules as a piece of our culture, these are the rules that we follow, spoken and unspoken. Informal, rules are more flexible or even unknown. There's some other [inaudible] as well, so let's go to the next slide.

Again, this is more on the direct versus indirect. Direct communication and I think this goes to rule structure as well, it's a straight line, point to point, there's no sidetrack so if our communication style is direct and we're relying on words to convey meaning and we're not leaving a lot of room for interpretation, when I think about rules to be followed in more direct cultures, it's similar to the formal cultures and I wonder if there's

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a correlation between the two. That formal cultures tend to be more direct. Actually, that's not true when I think about Asian cultures. Sorry to think out loud there. I think in a direct culture, you're going to have more of rule following or at least you'll know where you stand on the rules, whereas indirect there's more flexibility, there's more interpretation. Looking at this rule, that's one way to think about it, but let's look at it from a different angle, or let's look at the wording and which takes you more to this indirect style in more informal in the way things are interpreted. Next slide.

Then I think the other dimension, or one other dimension that feeds into thinking about rules, is the relationship to power. Tijani, this might be helpful to what you were talking about before. Hierarchical versus democratic, again let's say it's authoritarian versus democratic. So, there's an obvious hierarchical structure, while in a democratic culture there is a less rigid structure, [inaudible] organizations, if we look at it organizationally. Then, hierarchical you know who's in charge, saving face is important, I think about this who concept of [inaudible] tends to be more Asian centric concept. Saving face, giving face, losing face. More paternalistic in the way decisions are taken by superiors, I know what's good for you. I'm in charge here. Communication tends to be top down, so you get it from the top and it moves through. Whereas in democratic cultures or low power distance, and maybe the better way is to think about power distance with this instead of getting side tracked with the words. The low power distance is there's more connection between top and bottom, if we think about it organizationally, and in national culture, thinking about just how decisions are made of a large group level. Are they democratic, is it minority rule, or a small group of

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people make a decision for the majority of the people, and who is responsible a lot of times, is a little bit less clear. Tijani, I still see your hand up. Do you have another comment?

TIJANI BEN JEMAA:

Yes. This is exactly what I wanted to say, you are confirming my problem. When you say obvious hierarchy, and structure, this is not against democracy, this is a way to organize, it is an organization. It is not authority, it is more organization and we need it, if we don't have this, we have [inaudible], that's it. No who is in charge, it's not an authority it's a way to make things go, otherwise if you don't know who is in charge of what, it is anarchy again. Thank you.

DAVID KOLB:

Thank you. Javier.

JAVIER RUA-JOVET:

Yes. On this point also. Javier for the record. Yeah. I think, you saying the words democratic or not democratic could be problematic here, when I think about this slide, I remember a book by [inaudible] democracy. Sometimes we came to define democracy as elections, we define democracy electoral, and then we define authoritarianism as non elected. I think the important points here, for what really touches upon ICANN, is that there's two ways of doing things basically. The highly prescriptive top down, highly prescriptive which tends to be... at least in the Western cultures, a very continental European way of clarifying stuff and making rules and maybe that's originates [inaudible]. Rules come

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from top down and you comply. Then there's another way of doing things, which is less top down, or even sometimes bottom up. This is highly pertinent on our ICANN discretion on multi stakeholders and what it means to do things in a multistakeholder way, it's lateral and bottom up. It doesn't... using the word democratic or undemocratic can confuse, I think it has to do with methods of getting things done, whether collaboratively or prescriptively. If we start using words of authoritarian and democratic, it touches some nerves here. Thanks.

DAVID KOLB:

I think too, just a quick comment on that. This is David for the record. Probably thinking of it as power distance. If we took those words off, of hierarchical and democratical altogether and just think about power distance, how close are we to the power. So in the ICANN culture, for example, you've got a very low power distance, because of the way the organization is structured, it's a consensus decision making, it's a bottom up. Reaching the top level in ICANN or reaching the board is a fairly easy thing to do through SO and AC, WG's that are informing the SO's. So, we can get in touch with the decision making body fairly easily. Whereas in a high power distance culture, I'm going to have a harder time accessing that. I may have to go through multiple levels and multiple channels to finally get to someone who can make a decision on something. Tijani?

TIJANI BEN JEMAA:

Yes, thank you very much David. I am afraid it is not the only problem of the analogy. It's not only the fact that it's not well defined, [inaudible].

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The bottom up model doesn't exclude that we need to know who does what. The bottom up model doesn't exclude the hierarchy, the structure. I think we don't know who take the final decision, how the organization can rule. You know. [inaudible] you make two columns, but for me, those two columns are not exclusive.

DAVID KOLB:

I think we're in fierce agreement here. That even though the model is the dichotomy between the two, it's one or the other. I think you've got blendings on this as well. It's easier to compare it, instead of a national way but organizationally. I can think of one organization which I've worked with, a large consultancy where their decision making model is that everyone is equal when they're problem solving. That the cultural comment is that we have an obligation to disagree with each other. What people just joining the organization infer from that, is that oh, there's no hierarchy, we're non hierarchical organization, but the actual and what's meant by the non hierarchical organization is that, in problem solving everyone participates and you can disagree. However, there is a clear hierarchy of who is in charge of what seats and who's making decisions on this. I think with ICANN what you've got, and please push back if it's not the case, you do have a clear, you know who is doing what within the community, also within the staff, and you can access those people easily to figure out what the process looks like. I guess by saying, this slide is confusing, is that in a low power distance, I can get to those people. In a high power distance organization or culture, I have a harder time getting to the decision makers. I don't think it applies to knowing who they are or knowing who's in charge. Even in the low power distance cultures, you know who's in charge or how

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decisions are going to be made. Maybe it's a matter of access more than anything. Let's move to the next slide.

I think this is the last framework I had on thinking about, and again this all comes back to orientation to rules, is one of the topics that the survey came back with. That in terms of orientation to rule within task oriented versus relationship oriented cultures, that in the... my hypothesis is, that in the task oriented cultures, there's more of a adhering to rule, the way we get things done is we get things done within these parameters. In a relationship oriented cultures, the relationship to rules, is there may be some flexibility on those rules to make sure the relationships are intact, or making sure I have the right relationship. There may be, I'll call it rule flexibility, not necessarily breaking per se. Where it is based on, even though the rule says you have to do it this way, you actually need to go through this person, or you need to work with this group in order to do it that way. Just a thought on thinking about rule orientation, when we think about relationship versus task orientation within national cultures. Something I could see as a point of frustration and I invite comments, or as a point of challenge, is if my national culture is more relationship oriented, and I'm working with someone who is more task oriented. Even though we adapt to each other cultures to work in the ICANN context, just my mindset of I need to talk to these people before I can really make that decision. That may be true for both, but the importance of that, may be more important for the relationship oriented versus the task oriented. It doesn't make one good or bad, or one better than the other, but just more of a mindset on how I do things. Tijani?



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TIJANI BEN JEMAA: Thank you very much. This is not in my point of view a cultural issue, it is more a sentimental issue. You can find two persons from the same country, two brothers in the same family. One is task oriented, the other is relationship oriented. I don't think this is a cultural issue, it is more sentimental issue. Thank you.

DAVID KOLB: Thank you. Let me invite others in the group too, to talk to that a little bit. Can you think of cultures you are in that are more one or the other? I agree with you Tijani too, in that there is a personal style around importance of relationship versus importance of task, but in an ethnic way, where your culture is more about the relationships to get things done, other than getting things done on the task list. Vanda? Vanda, I see your hand up. There you go.

UNKNOWN SPEAKER: Yes, yes.

DAVID KOLB: I am not hearing anything on my end, is there a delay or is it an audio issue?

YESIM NAZLAR: Hi Vanda, this is Yesim speaking. I've just un-muted you on Webex, could you please try to speak?

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VANDA SCARTEZINI: OK. Can you hear me now?

YESIM NAZLAR: Yes we do.

VANDA SCARTEZINI: OK. I was muted by the organization and the Webex. In the Latin culture, we really can see all the [inaudible] in the same meeting. You can have hierarchical, of course we are more for relationship oriented, but we certainly can be also task oriented in the same meeting, and we can start task oriented and go to relationship during the meeting before we reach conclusion. We can also have a [inaudible] that is maybe more personal behaviour than really cultural ones, and even in Latin area like here, we from Brazil, it's Portugal, you know, point of behavior and the other come from Spanish is completely different in the same region, in the same cultural behavior. That is quite interesting. I have been involved in this discussion so many times, and this is really quite an interesting to see that even Asian who are depends on the [inaudible] the background people have, in that region, they also have different perspectives in the meetings. It is a quite an interesting discussion and I'm loving to be in this meeting, but it is difficult to really have just to [inaudible], because I don't see, at least in my almost 20 years in ICANN, really two sides. It's always all the sides showing up during a meetings, sometimes from the same person. Even Asian together with... it's just some points of view of some long time working in ICANN multicultural [inaudible]. Thank you very much.

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DAVID KOLB:

Thank you. To comment on that too, I think it's an excellent point. One of the things that we have that occurred over the past 50-100 years, especially with air travel and people moving, is just the globalization of cultures. I think it would be easy if we could say it is one or the other, it's task or it's relationship, it's hierarchical or it's democratic, but we have such an amalgam of cultures within various countries and obviously within ICANN, I mean, even if we just went down the list of people on this call, we have a great diversity of cultures just right here in the webinar room. That you do have both things going on. It doesn't make it an easy concept to say, you have this view, or you have that view, and example to Vanda's comment, in Chinese culture, and I may get this term wrong, there is a term, I think it's [inaudible], but I may have just slaughtered the pronunciation, but the concept is that I have a group of people that I belong to, and it could be part of my family, and it could be part of my organization. For lack of a better term, it's my network and these are relationships that within this group that I really value. If I come from a relationship oriented cultural background, I may seem very task oriented because you're not in my [inaudible]. We're going to get this done and it's not about building relationships with you and your network, it's about making sure mine is intact and doing something that is in the best interest of my group. Javier I see your hand up.

JAVIER RUA-JOVET:

Can you hear me? OK, perfect. Just to comment on your last point and something that [inaudible] put in the chat. That in many ways, in a highly interconnected world, one question is how people engrained or not are cultural behaviors. Of course, cultural isolation and being

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separated from others reinforces patterns, but when you are interact constantly with multiple cultures, you are like a chameleon in many ways, [inaudible] said something about having a toolbox of how to engage, and this course is part of that, part of that opportunity to learn how to interact with different sets of rules, different sets of people, so having, making broad statements about culture is, I think it's less and less possible as the world becomes more interconnected, of course, they exist and will continue to exist, but I know from my own experience that I engage different... in a multicultural environment you have multicultural ways to engage people and sometimes you're very direct and sometimes you're very indirect, sometimes you're highly prescriptive, sometimes you're very collaborative, sometimes you're happy, sometimes you're sad. It's very interesting, the idea that maybe culture is not as ingrained in our minds and in our spirit as one might have thought in the past. One can suddenly reprogram oneself if one wants to. Thank you.

DAVID KOLB:

I agree completely with that. It's interesting, a lot of the research around culture began back in the... I didn't begin in the 1980's, but there's was an author named [inaudible] who came up with six dimensions, you can Google it, Google dimensions of culture. You'll get the [inaudible] model. But, his model has some of the original dichotomy, of like power distance, formal/informal, individualistic/collectivist, those terms came from that model. A lot of the work around culture is rooted in that basic framework, but I agree with you and I agree with what Vanda's been saying as well, and what Tijani has been saying as well, is that we do have this amalgam and

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especially within the ICANN community, we have this interesting amalgam and adaptation is the key to all of this. Tijani, I'll come back around to you in just a second, I want to go two slides forward if you will. I want to show you one slide that might be... there you go. So, one of the things to think about and I think this goes to what you're saying. Is it's not I'm held to any traditional norms in my culture, I do need to adapt appropriately and I'd say respectfully. One thing, and Javier, I think this is what you were saying, is examine your own cultural conditions, even though this is my background, even though this is my upbringing, I can change the way that I behave in a given situation in a chameleon like way, if you will, to be more effective. A way to think about that is to watch for discomfort. For example, another cultural difference that is fun to play with. I don't know if [inaudible] did this in the workshop or not, physical difference, of what's comfortable from one culture to another culture. So, for example, in the US in front of you, the physical distance is about 20 inches, is a comfortable physical distance, and behind you about 15-20 inches. Then in other cultures, it can be much closer, even upto like 10 inches. Some Middle Eastern cultures, the physical distance face-to-face can be much closer and it's comfortable. So, looking for signs of discomfort and start to signal that this could be a culture thing, not that this other person doesn't like me, or we're not going to get along, or all the information we add in when there's a lack of information. This could be a cultural thing, this could be the way that we operate, and thinking about how do I adapt appropriately, or what would make them more comfortable. Then finally the last bullet point there is just, recognizing and modifying your communication with the objective to be effective with the other person, or to be more effective with the group, as long as it is also comfortable

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for you as well. You may be on the edge of your comfort zone, but it doesn't mean you need to change to the majority, you need to be yourself in that situation. My advice is, obviously to air on the side of being formal, as a starting place to make sure that you're honoring people and being respectful. Indirect in your communication, so you don't come across as being aggressive suddenly, and then sorry I had that term hierarchical there, but what I mean by that is just being respectful of people's position in the group, in people's experience level and showing deference to that, in that power distance. It is easier to move from those things to the other side, than it is to move from being direct to suddenly I'm being indirect, because that just sends a mixed message. It's an interesting starting place if you start to look at how do we adapt appropriately. Tijani, I see your hand up.

TIJANI BEN JEMAA:

Yes, thank you very much David. What I wanted to say is that what Javier said is exactly what is need. Javier if you say that, that means you are [inaudible] very well skilled multiple choice communication. This is what is needed and this is what is just showed on the slide. The objective at the end is to adapt our behavior according to the interpreters, if you want, to the culture of the other person who is in front of you. A good multicultural communication makes things very easy, I think that's why you have this webinar today. Thank you.

DAVID KOLB:

Agreed. The hope is the other person is adapting their behavior towards you and you meet in some comfortable place in the middle as there's

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efforts being made on both sides. Go one slide back if you will. I know we're running up on 8 o'clock, we've got a few minutes here and we've really interspersed this in the conversation, so are there any examples of just cultural situations in ICANN where you saw this is culture clash and it worked out this way? Or, this is something, could be an ongoing issue that maybe we could address in different ways? Just, what are your personal experiences of thinking about culture and ICANN. While we're waiting for some hands to go up, Vanda I'll make a comment, good I see a couple coming in. I know my first time I walked into a GAC meeting, the interpretation is at the back and how the meeting was being conducted and other interpreted meetings too, just fascinating to watch how those cultures that were so diverse were interacting amongst themselves. Let me go to Marita and then we'll go to Vanda.

MARITA MOLL:

OK. Thank you. I'm just going to throw in something that I'm always working with, or trying to work through on telephone calls. When you don't know people who are on the call, you have a sort of hierarchical type of slide there, and it's not a good word, but you don't know who these people are and where they fit into the context which makes it really hard to engage, for me anyhow. I like to know who the people are, where they're coming from, and then engage so I can engage in an appropriate fashion, I find that really hard to do on a phone call. Maybe I find it a little easier to do with email, because maybe we've kind of grown up with email being more, we don't pay that much attention to it. But, I find that phone calls are problematic for me in that way, as I really like to know where things are coming from.

DAVID KOLB:

I think others probably share that frustration. I'd like to take Vanda's comment and then I want to turn it over to Sandra, to wrap this up here as we wanted to talk about next steps as well. I see Tijani's hand is up too. If we can keep the comments brief, so we have some time for Sandra to wrap this up would be great. Vanda go ahead.

VANDA SCARTEZINI:

OK. Vanda for the record. Yes, I have for a long time in ICANN some interesting experiences, especially from changing from the GAC group, in the beginning a very formal one, and I was vice chair and the chair was Asian guy, so to find a way to work together was quite an experience, we are friends now but in the beginning because Brazilian is [inaudible] even in not among people who are all volunteers and so on. We just enter and kiss everyone and such people for Asian, it's very difficult but all the behavior is also different. Then I went to the board and in the board, it was more lateral things, so it was quite interesting to deal with the chair that was being served as someone that was for us at that time very distanced, a guy that was father of the internet or something like that, was something that you should not address in the very personal way, but he was personal so it was easy to feel part of that group. Then I went to ALAC and there is much more friendship relationship, and it was very interesting but for me the most difficult in the beginning, because Asian are changing now. They are much more open now, than 15 years ago, and I think at the beginning it was the formality and the who to wait for them to talk. It demands a lot of efforts from my side, to not interrupt or try to help them to say what



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they want to say. It was a very interesting, anyway it was very interesting experience doing all of those. Even for, I have some big friends in Finland and they are quite close people, in that you need to... you know such little bit the path you are doing to reach them, before you really address something today, you know, affect your way to do that. It's quite, ICANN has this point of good experience, is certainly the intercultural learning on how to behave in many situations. Thank you.

DAVID KOLB:

Agreed. You remind me, there's an old culture joke, about, did you hear about the Norwegian man that loved his wife so much, he almost told her. There's this whose expression of emotion, and you know, how we greet, how we interact with each other, that's so culturally rooted as well. We're right up on 8 o'clock at this time. Sandra, let me turn it over to you for next steps as I know you wanted some time on that.

SANDRA HOFERICHTER:

Hello, can you hear me?

DAVID KOLB:

Yes.

SANDRA HOFERICHTER:

OK. Thank you David for this very informative webinar and for your expert participation for those who are on the list here. The question, I mean this was a pilot program, and big question is, how and if we are going to move forward. We put in an additional [inaudible] request, and

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this will be confirmed or not confirmed by the end of May I guess. Then we will know if we'll have another intercultural training taking place in either of the following meetings, most likely the Barcelona meeting. I think [inaudible] we have another intercultural training [inaudible]. Once we have the budget approved, we have to, or we will start call for [inaudible] team members on the ICANN academy mailing list and I would like to invite you, if you are not yet on that mailing list, to join that mailing list, and maybe step up to become a member of this work team and help to develop this program further. As always from the pilot program we are learning how it works, what we can do differently the next time, but I think overall this program was very well received by the community and we should continue with it, but it will be up to the community to decide how this program is going to be shaped in the future, and I would very much like to see you participating in the activities of the ICANN academy working group and in this program in particular. For the first pilot program, we had a work team of 5 or 6 people distributed according to gender, geographical, and stakeholder diversity, and this should be also the aim for the next work team. This will be all handled on the mailing list and we will also see to organize ICANN academy working group meeting during the Panama meeting. Usually these are very unpleasant times early in the morning, in order to not have many conflicting meetings with our duties we are following with ICANN, and I would very much appreciate if many of you will stay engaged with this academy working group and this program in particular, because I really think it matters for our ICANN community. With this, David, I give back to you because you were leading and opening most of the call, also to ICANN staff, and thank you for joining all of us.

DAVID KOLB:

Thank you Sandra. Out of respect for time, and I see some hands up here but we don't have time at this point. I want to go ahead and end the call. Thank you for your time, thank you for your comments. It always makes for a richer discussion on a webinar to have interaction and comments on that. Hopefully we will see you in Barcelona perhaps, if you didn't take the original program to take the follow on, if that gets approved. If not, I am sure we'll see you at various ICANN meetings where we're doing work with ICANN. Thank you, have a good day or night.

YESIM NAZLAR:

Thank you, this webinar is now adjourned. Have a lovely rest of the day. Bye-bye.

**[END OF TRANSCRIPTION]**